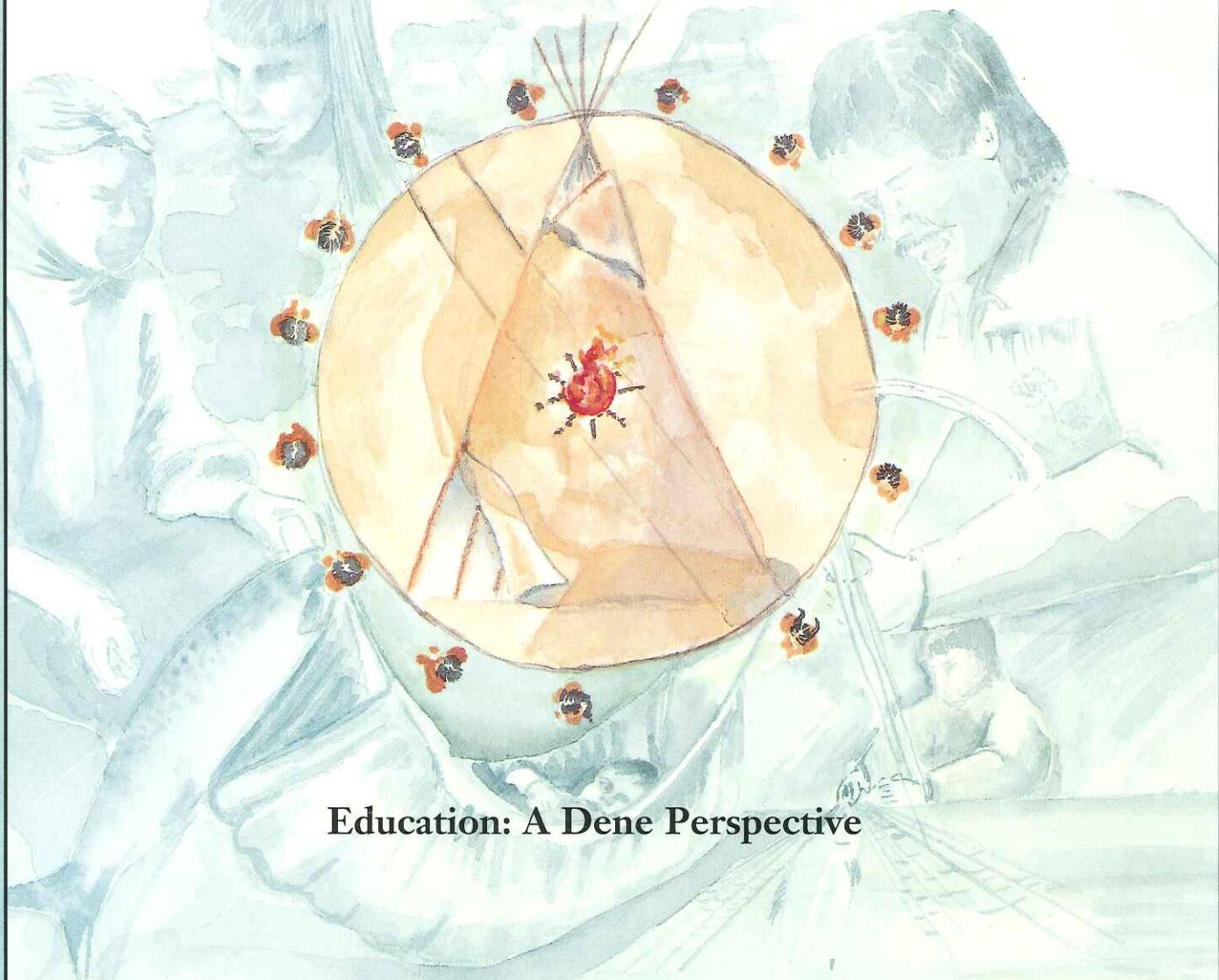


Dene Kede

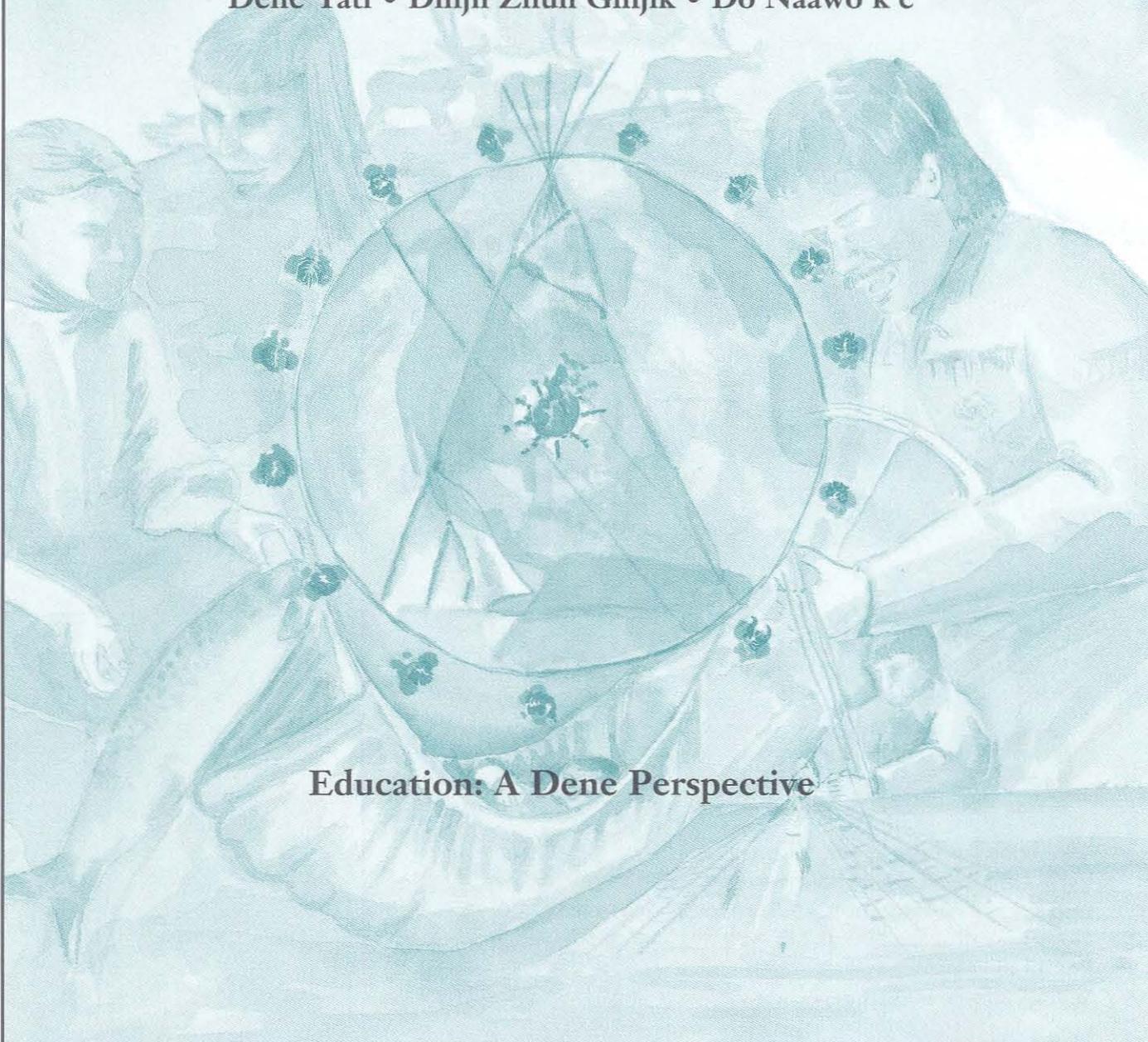
Dene Zhatie • Dene Náoweré Dahk'é
Dene Tatí • Dinjii Zhuh Ginjík • Dq Naàwo k'è



Education: A Dene Perspective

Dene Kede

Dene Zhatie • Dene Náoweré Dahk'é
Dene Tatí • Dinjii Zhuh Ginjík • Do Naàwo k'è



Education: A Dene Perspective

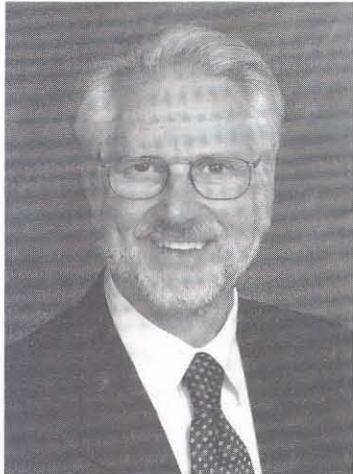


Northwest Territories Education, Culture and Employment

This book has been produced by:
Early Childhood and School Services
Department of Education, Culture and Employment
Government of the NWT
Box 1320
Yellowknife, NT X1A 2L9

2002

Letter from the Minister



Culture is defined as a whole way of life of a people; their beliefs, values and traditions. The principle instrument by which culture is transmitted from one generation to another is language. Language is more than means to communicate, it prescribes how a people makes sense of their shared experiences in cultural terms. This shared experience shapes the world view or perspective of the people. The Dene perspective is shaped by a life close to the land, deeply embedded in beliefs and knowledge of the land, self, people and spiritual world.

A priority of the Department of Education, Culture and Employment is the implementation of cultural and language programs. Regional and community elders, leaders and parents have directed that these programs become an integral part of school programs.

In 1993, the Dene Kede curriculum, K-6 was published. It was developed by elders and educators selected to represent each of the five Dene regions. The curriculum encompasses culture, language and the Dene perspectives on education, and incorporates the four fundamental relationships within the Dene culture: land, self, people and spiritual world. The purpose of this curriculum is to provide children with the knowledge, skills and attitudes which will guide them toward becoming capable citizens.

The grades 7, 8 and 9 Dene Kede curricula follow Dene Kede, K-6 and include a similar perspective and process. In the past, the Dene believed that adolescence was the first and most important change in identity. During this time, the young adults were given strong guidance from the family and elders. It is hoped that this curriculum will make the students more fully aware of Dene traditional beliefs.

Dene Kede is part of the Department of Education, Culture and Employment's vision of a school system rooted in northern culture. The wisdom, knowledge and teachings that appear in Dene Kede will contribute to the development of successful students who have a strong sense of identity.

A handwritten signature in cursive script that reads "Jake Ootes".

Jake Ootes

Minister of Education, Culture and Employment

Acknowledgments

Consulting Elders

George Blondin, Elder, Rae-Edzo
Judith Catholique, Elder, Lutselk'e (deceased)
Joe Boucher, Elder, Lutselk'e (deceased)
Bella Ross, Elder, Fort McPherson (deceased)
Johnny Charlie, Elder, Fort McPherson (deceased)
Elizabeth Mackenzie, Elder, Rae-Edzo
Joseph Bonnetrouge, Elder, Fort Simpson
Marie Cadieux, Elder, Yellowknife
Adele Hardisty, Elder, Fort Simpson
Alphonse Eronchi, Elder, Rae-Edzo
Victor Menacho, Elder, Tulita
Rosie Sewi, Elder, Deline

Dene Kede Curriculum Developers

Albertine Ayah, Deline
Doris Camsell, Hay River
J. C. Catholique, Lutselk'e
Ron Cleary, Yellowknife
Terry Douglas, Rae-Edzo
William Firth, Fort McPherson
Douglas Kendo, Hay River
George Mackenzie, Rae-Edzo
Rosa Mantla, Rae-Edzo
Andy Norwegian, Fort Simpson
Fanny Swartzentruber, Fort Simpson
Betty Vittrekwa, Fort McPherson
Fibbie Tatti, Coordinator, Yellowknife
Mitsuko Oishi, Curriculum Consultant, Delta, B.C.

Language Consultants and Contributors

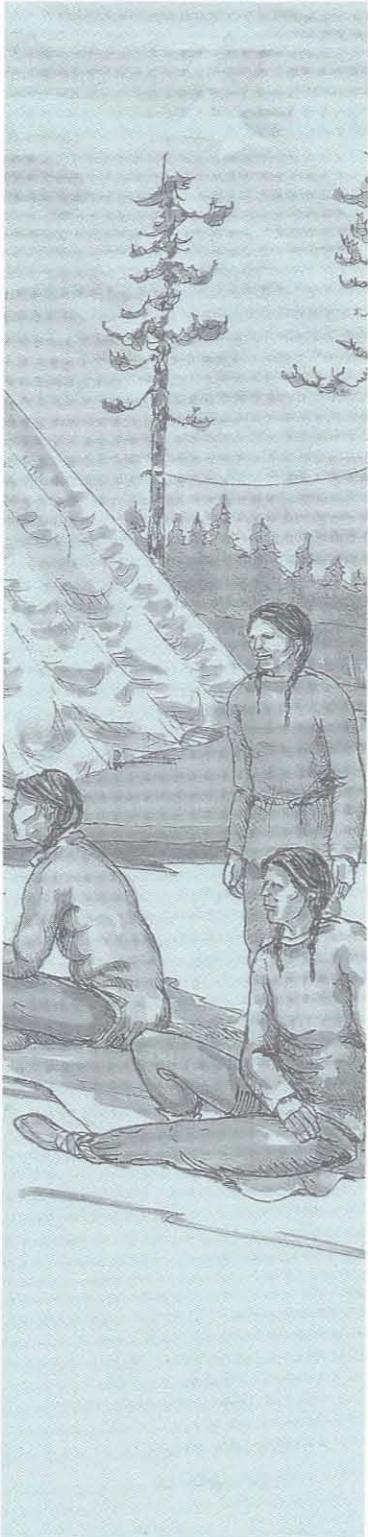
Mary Siemens, Rae-Edzo
Eleanor Mitchell, Developer, Fort McPherson
Sarah Jerome, Fort McPherson
Liz Hanson, Fort McPherson
Gladys Norwegian, Hay River

Special Thanks

Nolan Swartzentruber, Director, Dehcho Divisional Education Council

Grade 7

Table of Contents



Introduction

Module One

Passage to Womanhood

Module Two

Fish Camp

Module Three

Oral Tradition

Module Four

My People, My Identity

Module Five

Developing Dene Skills

Introduction



Grade 7



Introduction

Table of Contents

Overview

Curriculum Focus	9
Curriculum Status	10
Curriculum Development Process	10
Curriculum Components	11

Philosophy and Rationale

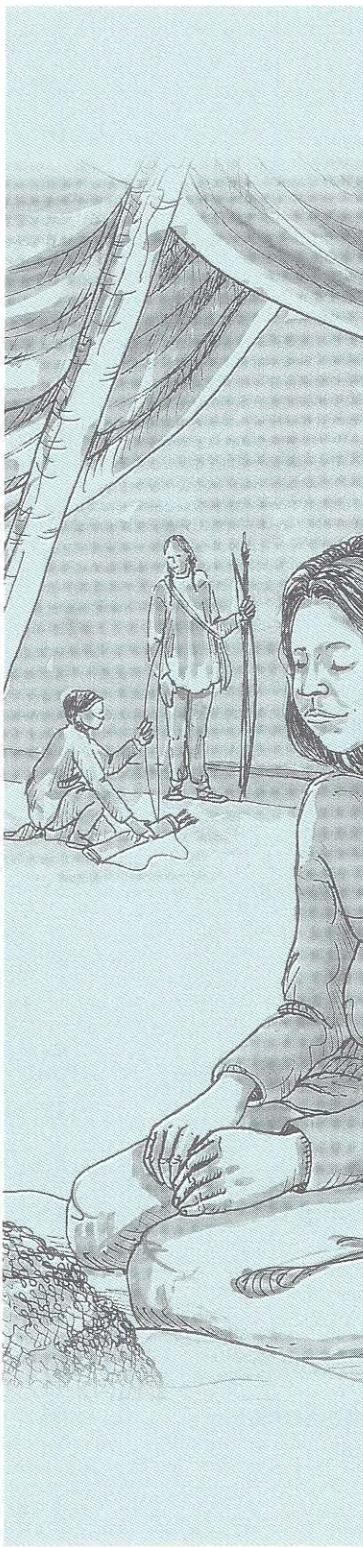
Relationship With the Spiritual World	13
Relationships With Others	14
Relationship With the Land	16
Relationship With One's Self	18
Our Dene Languages	20

Program Development and Instruction

Community-Based Program Development	23
Integration and Team Teaching	24
Instructional Modules and Learning Resources	25

Dene Culture

Teaching Dene Culture	27
Overview of Themes and Cultural Objectives	31
Dene Cultural Outcomes	32
Module One: Passage to Womanhood	33
Module Two: Fish Camp	36
Module Three: Oral Tradition	39
Module Four: My People, My Identity	41
Module Five: Developing Dene Skills	44



Dene as a First Language

Teaching Dene Language Arts	47
Dene First Language Outcomes	52
Component 1: Using Language to Build and Celebrate Community	53
Component 2: Understanding and Appreciating Dene Oral Tradition	55
Component 3: Maintaining the Oral Tradition	58
Component 4: Researching Dene Culture	60
Component 5: Developing Literacy Skills	63
Component 6: Ensuring a Living and Changing Language	64
Dene First Language Checklist	66

Dene as a Second Language

Teaching Dene as a Second Language	67
Sample Unit Plan	70
Dene Second Language Activities and Outcomes	71
Sample – Module Two: Fish Camp (North Slavey)	
Activity #1	72
Activity #2	77
Activity #3	82
Activity #4	85
Activity #5	89
Dene Second Language Concepts and Outcomes	91
Chipewyan	92
Dogrib	108
Gwich'in	124
North Slavey	140
South Slavey	156

Whatever trail they took at this time would be the trail they would follow in their life. Thus, much guidance was given the young girls to help them stay on the right trail.

Adele Hardisty,
Wrigley

When a young man experienced changes to his body, like the changing of his voice, he was encouraged to be in the bush as this was where dreaming tended to occur.

Leo Norwegian,
Fort Simpson

The word curriculum comes from a Latin word which means a “track for racing.” In this document, we think of curriculum as an ancestral trail.¹ It is a proven path that is the result of many trials and errors of a people. It is a path that has led to many successful hunts and ultimately, the survival of the Dene. It is to these trails we have turned to guide us in preparing the Dene youth for our common future.

In the Dene tradition, adolescence is considered the most important of the formative years. It is during this time that a person makes the passage from being a child to being an adult. Today, we have come to assume that this passage is inevitable and that the transformation will occur regardless of what is done or not done. But for the Dene, it was not always this way.

Young men and women who began showing physical signs of maturation were given a rigorous course of challenge, training and guidance – a “rite of passage” which prepared them for their adult responsibilities. They were given this special attention, not only by their immediate family, but by the whole camp or community. It was understood that it was in everyone’s interest that these young people pass successfully into adulthood.

This curriculum is an attempt to bring a similar focus and attention to the young Dene girls and boys who are beginning their time of passage. In order for them to grow into healthy adults, they must acknowledge the changes taking place in themselves and reflect on them. Like those in the past, it is hopefully, a course which challenges, trains and guides the young people so they may begin a successful passage into adulthood and thus grow toward all they were meant to be. This is a way to bring the Dene culture into the future – keeping it in the minds and hearts, and the words and hands of the children.

The Dene Kede Grades 7-9 curriculum follows Dene Kede Kindergarten - Grade 6, which was developed with similar perspective and process, and published in 1993.

Curriculum Focus

The Dene Kede Curriculum for junior high school focuses on three areas as a means of assisting students with their passage into adulthood:

¹As used by John B. Zoe (Rae-Edzo) at a Dene Special Advisory Committee meeting in 1991.

Students are given challenges

The prescribed course of expectations contain emotional, social, intellectual and physical challenges. Teachers and program developers are encouraged to adhere to the regimen of the course.

Students are given training in Dene skills

Opportunities to learn and experience a range of basic Dene skills is emphasized. Students are encouraged to choose to learn more about aspects of the culture in which they have personal interest or talent. At the same time, people from the community who are recognized for their skills and talents are solicited to share their knowledge. This process often trains students to become independent and self-motivated learners.

Students are given guidance

The eyes and ears and words of parents, Elders and community leaders are crucial in helping students in their personal reflections regarding their place in the culture and community. Developers and teachers are encouraged to solicit their participation in the program and to give students the time to reflect on their progress, areas of difficulty and their way of seeing life. Timely and open feedback on their development and progress is essential in all endeavours the students undertake.

Curriculum Status

This curriculum, produced by Dene developers in consultation with Elders from each of the five regions, is an official curriculum recognized by the territorial Department of Education, Culture and Employment. It is a curriculum which contains student outcomes in both Dene culture and Dene language. It can be used for students who have Dene as a first language or Dene as a second language.

Curriculum Development Process

The curricular goals, the content and the suggested methods for teaching were decided upon by the Dene Special Advisory Committee, made up of Elders representing each of the five regions, and by the Curriculum Development Team, consisting of Dene developers from each of the regions.

The development process began with the Elders describing traditional practices and perspectives with respect to adolescents. These perspectives were used as the starting place to explore the special learning needs of adolescents today, to determine what is considered important knowledge to impart, and to guide the search for appropriate teaching methods. Several meetings were held throughout the regions over three years.

Through discussion and consensus, cultural outcomes were agreed upon and these became the basis for the curriculum. The curriculum revolves around 15 cultural themes in which cultural experiences, understandings, skills and language are interwoven.

Curriculum Components

Cultural Outcomes

The curriculum is organized, as mentioned above, around cultural themes, five for each of the three grades: seven, eight and nine.

There are three kinds of cultural learning outcomes attached to each theme:

- cultural experience and skills development
- cultural knowledge and understandings
- student reflection

The cultural experiences provide a meaningful context for learning cultural skills and understandings, and for reflecting upon the value of these learnings in today's world. The outcomes, particularly the knowledge outcomes, are provided in some detail but are intended to be generic to all Dene cultures. Teachers are encouraged to use these as a guide for identifying outcomes which more specifically reflect the cultures of their own communities.

Dene First Language Outcomes

These outcomes are based upon language skills which were identified by the Dene developers as being important to the present Dene cultures. At each grade level, students are expected to develop skills which enable them to:

- use the Dene language to build and celebrate their community

- understand and appreciate the Dene oral tradition
- maintain the oral tradition
- research the Dene culture
- be literate in the Dene language
- ensure that the Dene language continues to live and change

These language outcomes, though listed separate from the themes and cultural content, are to be attained while learning the cultural content. Methods for teaching Dene First Language skills using a “whole language” approach are suggested in the instructional modules which accompany this curriculum.

Dene Second Language Outcomes

The Dene Second Language outcomes are adapted from generic proficiency-based outcomes used in the teaching of second languages.² Proficiency-based outcomes are those which measure a student’s ability to use language in various real situations. Such outcomes contrast with outcomes which measure what students know about a language (such as grammar rules or vocabulary).

The Dene Second Language outcomes are categorized into three types of language use:

- *interaction skills*: ability to use the language to interact (in a face to face situation) with another person
- *understanding or interpretation skills*: ability to understand text (extended talk or written language)
- *production skills*: ability to talk or write text

As in Dene First Language, it is expected that the Dene Second Language student will learn language skills while learning about the culture. The communicative teaching approach is suggested. This approach teaches language by giving students tasks to accomplish while using the language. The approach is demonstrated in the sample Dene Second Language instructional modules accompanying this curriculum.

² National Standards in foreign Language Education Project (1996) *Standards for foreign language learning: Preparing for the 21st century*. Lawrence, KS: Allen Press
Citizenship and Immigration Canada (1996) *Canadian language benchmarks: English as a second language for adults*. Ottawa, ON
Hadley, Alice Omaggio (1993) *Teaching language in context*. Boston: Heinle & Heinle

In traditional Dene cultures, the first and most important change in identity was the passage from being a child to being a young adult. The passage began as the body of the young girl or boy began to show physical maturation. With its onset the young people were guided through rigorous training which involved their spiritual world, their relationships with other people in their world, land survival and most importantly, their awareness of themselves and their new roles.

What of our young people today? Though it may seem that we are looking back, we are actually looking forward to a future in which each student is aware of his or her sacred relationships with the spiritual world, the land, one another and themselves. Ultimately, as in the past, this passage is about becoming aware of being Dene.

Relationship With the Spiritual World

The Creator gave medicine power to us so we could survive and live on this land as long as we use it right.

George Blondin, Deline

In the past, the Dene believed that at certain times in one's life, one was more spiritually powerful. Puberty was considered to be one of these times. Young people going through puberty could receive dreams and medicine powers, which if used wisely, would benefit all the people. It was therefore very important that they were given strong guidance from the family and from the Elders in the community at this time.

Today, most young people drift through their adolescence without an understanding of its spiritual significance. It is hoped that an understanding of this can lead adolescents into recognizing the importance of respecting one another, of being motivated to learn and grow, and of having dreams of becoming great.

There is an attempt in this curriculum, to make the students aware of Dene beliefs and traditions in the hopes that they can understand the urgency that the Elders feel toward this special time. The curriculum is cautious about encouraging the teaching of Dene spirituality, however. In the past, spiritual guidance was a private affair and it is expected that this will remain so today. Spirituality is encouraged only with publicly used Dene practices and with reflective questions. These questions attempt to bring the students closer to their spiritual sides so they can become aware of what they were meant to become by the Creator.

Everyone born is a miracle. The child has everything and will have everything if he is respected and respects.

Elizabeth Mackenzie,
Rae-Edzo

Dene Kede Jr. High Curriculum

Becoming Aware of One's Spirituality

- Students are exposed to common Dene spiritual practices and beliefs.
- Students hear stories of spiritual leaders.
- Students learn of past Dene practices and beliefs with respect to adolescence.
- Students learn the Dene perspective about being born with gifts of personal talents and strengths from the Creator.
- Students reflect on their own strengths, talents and goals.

Relationships With Others

I lived with these very strict rules for a year and a half. Throughout all of this, the one thing I was given by people was respect...The experience has helped me through my years as a Dene woman.

Rosa Mantla,
Rae-Edzo

This kind of rigorous training was necessary in order to ensure that the young men learned the skills of survival. They were not left on their own to learn. It was the job of the close relatives.

Gabe Kochon,
Fort Good Hope

In the past, the whole camp or community became aware of each young person as they began their passage. All the people gave the adolescent a new respect for their coming of age.

Most adults participated in some way in the training and guidance of the young person. It was in everyone's interest that each young person become a responsible and capable adult.

Some were called upon to mentor the young person in particular skills. Others were called on to provide general counselling and support. Elders played the most important role, passing on skills and knowledge and providing spiritual guidance.

The young people were given the intensive training required to enable survival on their own. The challenges were great, but the reward was being recognized as a person upon whom others could depend for survival.

Much of the challenge consisted of being able to learn effectively and efficiently from the adults around them. They learned soon enough, often under conditions that threatened survival, that they had to be constantly observant and constantly willing to take opportunities to learn from others. Though the challenges were great, they were never given to the young adults if it was thought that failure would result.

Introduction

Philosophy and Rationale

I am so proud when someone comes and asks if I know how to do things like sewing.

Rosie Firth,
Fort McPherson

Gifts from our Creator need to be developed, cherished and shared. It is up to us as individuals and collectively as a community to help nurture that gift. We need to help those who have doubts as to their gifts, and help them to grow.

Lucy Lafferty,
Rae-Edzo

All around them were role models: people with special talents, people with extraordinary skills and abilities, leaders with tremendous loyalty and support. Any young person could get the attention of mentors and Elders by showing they were eager to learn and had the skills to learn.

Today, adolescent training has been left to the schools and the teachers and largely the training has had to do with academic skills, the skills that are necessary for survival in today's world. Most Dene students are not faring well with this challenge. Further, the community has had little role in preparing them for the future.

This curriculum attempts to bring the people of the community back together with the students. The community will help the students to prepare for adulthood as Dene and will celebrate this very important time in their lives with them by inviting them into the culture as it is lived. It will also provide them with the challenges, guidance, recognition and identity that comes from a challenge that is successfully met.

Dene Kede Jr. High Curriculum

Finding One's Place in the Dene Community

- Students hear stories of past leaders and people with talents and special skills.
- Students learn the history of their families, their tribes and their lands so they can better understand the present and formulate an idea about the future.
- Students experience Dene culture as it is lived by people of the community.
- Students are provided mentors from the community to teach them Dene skills.
- Students learn skills for learning how to learn from others.
- Students learn the importance of learning both Dene and academic knowledge and skills so they can survive in today's world.
- Students learn consensus seeking skills for working within groups.

- Students learn the importance of rules when in groups.
- Students whose first language is a Dene language develop their language skills for celebrating with their community, hearing and sharing stories, researching, and promoting the language.
- Students who have a Dene language as their second language learn skills to communicate at a basic but functional level within the community.
- Students reflect on their feelings of place and identity within the community of Dene, with the guidance of Elders and other respected members of the community.

Relationship With The Land

We have no word in our language that means "wilderness", as anywhere we go is our home.

George Barnaby,
in Denendeh, a Dene Celebration, page 59

The young man needed to learn how to predict outcomes, how to read the weather signs. He would be required to learn from experiences and apply what was learned in other situations.

Dehcho Elders,
Fort Simpson, 1996

I liked working and hunting for food. Work gives a person a sense of self-worth and pride. Bush life was the life I loved best.

Pierre Lacorne
in Nahecho Keh,
Fort Providence

In the past, adolescence was considered the suitable time for focussing on training for survival on the land. Not only was the physical body beginning to mature and gain strength, the mind was ready to comprehend the ways of the land and how one could survive on it. While all basic land skills were taught from an early age, the refinement of skills and the understanding of the land was not possible until this time.

As the body developed and new found abilities were discovered, the boys eagerly challenged themselves with new tasks requiring endurance, strength and skill. The girls began to be increasingly able to handle not only the tasks requiring strength and agility, but those requiring fine motor skills such as in sewing.

The young person learned progressively more refined skills and knowledge as they seemed ready. There was no need to compare maturity levels of individuals though there was good-natured competition among those with equal levels of physical maturity. Varied skill and talent levels were expected and accepted.

Survival training was not a matter of simply knowing the land and its seasons. It was a matter also of recognizing and respecting the spirit of the land, and loving the land rather than fearing it.

Once a person could show that he or she was capable of surviving on their own, they were considered adult and ready to have a family that could depend on them.

Introduction

Philosophy and Rationale

We are people of this land. Our ancestors survived on this land. These young people's parents are born and raised on this land, yet young Dene are freezing to death.

Moise Martin,
Rae-Edzo

We will survive as Dene people. We will develop our own ways based on the strengths and traditions of the old ways. We will always see ourselves as part of nature. Whether we use outboard motors or plywood for our cabins, it does not make us less Dene.

Richard Nerysoo,
in Mackenzie Valley
Pipeline Hearings, Vol. 1

Our children will survive if they understand Canadian law, the development of resources, and the economy.

George Blondin,
Deline

We are the weakest of all creatures and hence survival is difficult. We must be humble and respectful in our relationship with the land.

Fibbie Tatti,
Deline

Today, questions arise regarding the value of spending time on the land teaching Dene survival skills to students. If in the past it was necessary as the only means of surviving, then today, is it not necessary to teach the kinds of skills that will enable survival in the technological and business world?

In this curriculum, the answer is that both must be taught. A Dene's identity is tied to the land. Without the land, even today, the Dene cannot continue to survive as a people. For some it may represent a way of life and a livelihood. But for most, it represents land foods, a place to rejuvenate one's spirit, and a place to gather with family and friends to relax and enjoy one another. Regardless, as long as one lives in the land of the Dene, basic survival skills are a necessity.

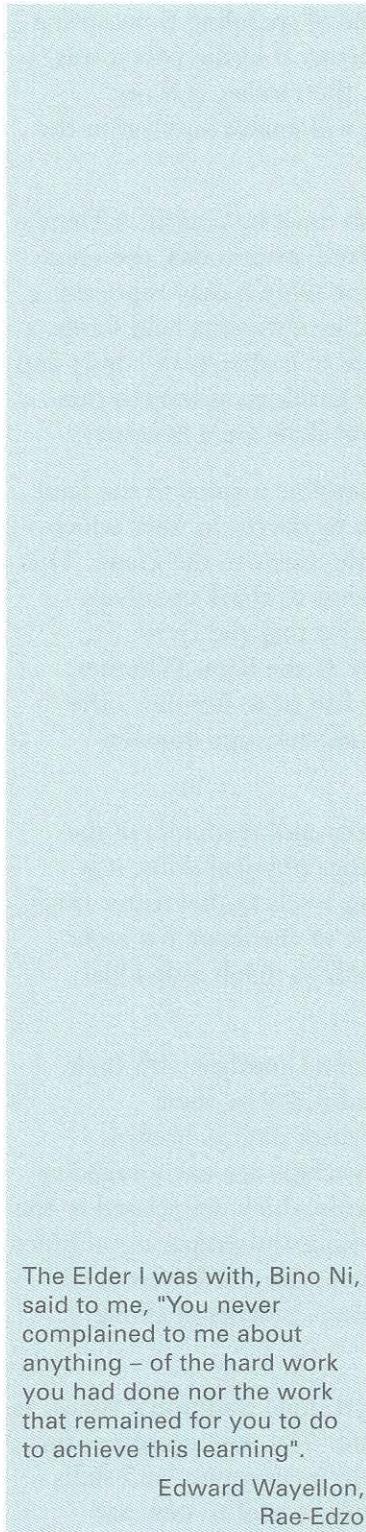
Increasingly, the Dene are tying their economic futures to the land. They are seeking new ways to use its rich resources in ways which will not harm the land and yet bring employment to the Dene. This curriculum encourages teachers and students to think creatively about land use, while at the same time respecting the Dene perspectives regarding the spiritual nature of the land. Whether using the land for recreation, to mine, to fish or to honour – the rules have not changed for the Dene. To survive, one must be humble and respectful toward the land.

With respect to the developmental maturity and readiness of the students to engage in land activities or other physical skills, it is recognized that students will be at varying levels as they enter into puberty. To provide an appropriate degree of challenge for each individual, teachers are encouraged to allow as much individual choice on projects as possible.

The tendency of adolescents to challenge one another with their developing skills and strengths is displayed today by their enthusiastic participation in sporting activities such as hockey, volleyball and track. In this curriculum, teachers are encouraged to engage students in developing physical skills which are related to the land. Such skills as snowshoeing, backpacking and preparing of hides require practice and refinement just as in sporting activities. The competitive spirit can be encouraged among students of similar levels of development.

Though the nature of survival has changed since traditional times, as a people, the Dene are still tied to the land. The coming of age for both young men and young women should incorporate land skills and attitudes just as in the past, with attention paid to new and exciting ways in which to adapt the cultural technology to the land.

Curriculum



Dene Kede Jr. High Curriculum

Becoming One With the Land

- Students learn Dene hunting, fishing and trapping skills on the land.
- Students learn about the flora, fauna and geography of the land.
- Students experience the physical challenge of the land.
- Students learn land survival skills.
- Students experience the land in ways that encourage enjoyment and appreciation of the land.
- Students learn ways of showing respect to the land.
- Students learn basic Dene skills or are given an opportunity to refine their Dene skills.
- Students explore ways to use natural resources in ways that are respectful to the land.
- Students learn the science behind traditional Dene technology.
- Students experience their ancestral trails.
- Differences in rates of physical development are recognized by allowing choice in the kinds of Dene skills that are learned or practiced.
- Students reflect on how they learn as they are taught Dene skills and knowledge.
- Students reflect on what the land means to them.

The Elder I was with, Bino Ni, said to me, "You never complained to me about anything – of the hard work you had done nor the work that remained for you to do to achieve this learning".

Edward Wayellon,
Rae-Edzo

Relationship With One's Self

In the past, the Dene valued individuals who seemed naturally to know how to learn, to take guidance and to make good decisions. These were not attitudes and skills which were directly taught. They were learned by watching examples. They were learned by seeing obvious consequences. They were learned, perhaps, because it was difficult not to learn when survival was at stake.

Introduction

Philosophy and Rationale

When Elders gave instructions they could tell when the individual took their words seriously and clung to them. These individuals had not only the talent but the self-discipline to learn from what was offered.

Dehcho Elders,
Fort Simpson, 1996

The reason why children do not listen today is because they leave for school at nine in the morning, come home to eat at lunch and leave for the afternoon. After that, it is the arcade. There is an Elder sitting for them so that they can talk to them. (laughter)

Adele Hardisty,
Wrigley

When you are working on a task, think in advance that you will do it. When I am about to start work or a project, I have already made up my mind that I will do it very well.

Rosemary Charlo,
Yellowknife

When you learn from Elders, everything doesn't come at once. It teaches you patience and builds character to build your knowledge slowly.

John B. Zoe,
Rae-Edzo

The rites of passage that adolescents were subjected to had two important components. The first was the rigorous physical challenge of survival. From this the young people learned the skills and the attitudes for survival and independence.

The second was the counselling and guidance that was available through Elders and other family members. Their words were crafted to meet the individual's needs as they saw them. Their words were meant for that person at that time. The words were effective because they were timely and suited to the situation. This kind of counselling often had to do with specific problems as they arose, but it also served the purpose of helping the individual come to know him or herself better. It served to help the person to craft his or her personal identity, to learn their strengths and to discover their talents.

The young people who met the challenge of the rites and were successful learned important attitudes and skills for lifelong learning. They learned to welcome the challenge or opportunity to learn new things. They learned how to learn from their mistakes and to take guidance. They learned to try and try again, and to take risks. And of course they had to learn to become keen observers and listeners.

Today, television, Hollywood movies and other non-Dene influences have created much confusion. It is not so easy to learn the valuable attitudes and skills for survival on one's own. There are not as many Dene examples around the youth. Life and death learning experiences are few and far between, what with furnaces and stores, and the value of Elders' words have been diminished with time and history.

This curriculum sets out to do two things with respect to the student's relationship with himself: first it attempts to re-establish the value of the basic life skills and attitudes which were taught with the rites of passage, such as valuing the need to learn, becoming good observers and listeners, and learning how to develop skills. It does so by focussing the students' attention on what they value, why and how.

Second, this curriculum attempts to re-establish the value of counselling and teaching, not just by Elders but also by any other respected member of the community. Its purpose is not only to surround the students with examples from which to learn, but also to help them in their reflections about what they value.

Dene Kede Jr. High Curriculum

Discovering and Becoming Oneself

- Students are given an opportunity to be counselled by Elders and other respected members of the community.
- Parents are involved in student reflections about their cultural identity.
- Students reflect on the personal relevance of their cultural understandings, cultural skills and cultural experiences with the help of respected members of the Dene community.
- Students are encouraged to search for their personal talents or strengths.
- Students learn to identify personal goals, both short and long-term.
- Students learn and apply skills for learning Dene skills.
- Students learn to deal with personal issues and problems using their understandings about Dene perspectives.
- Students are given opportunities to explore and experience many aspects of the culture so they can better know their own interests or strengths.
- Students are encouraged to identify areas of personal interest and are given knowledge and skills for independent learning.
- Students are exposed to as many respected members of the community as possible to provide models for life skills and attitudes.

Our Dene Languages

We think about all of our world when we work in the midst of it. We use these experiences in our speech. God didn't create the world so only man can teach us.

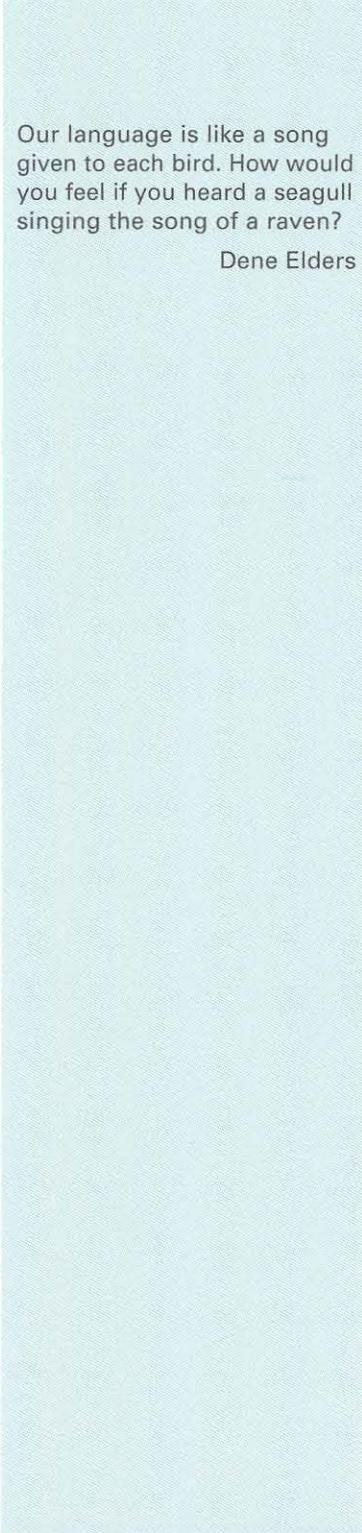
Jimmy Rabesca in
Strong Like Two People, pg. 33

In the past, the souls and bodies of the Dene were so dependent upon the land that the land and what it taught became the language of the Dene. Generation after generation, the language of the land, its spirit and the lessons learned from it were passed on orally.

Today, some may question whether the language can be understood, much less used in an age when the distance between man and land seems stretched beyond recognition.

Introduction

Philosophy and Rationale



Our language is like a song given to each bird. How would you feel if you heard a seagull singing the song of a raven?

Dene Elders

When the Elders say that their language comes from the Creator, they are referring to the world that the language is used to describe. Without that world, the language would never have been.

If one lives in the world, but does not hear the humour, does not see the beauty, does not value and respect the tiniest or most seemingly insignificant being, then one does not need the language. If one values, senses and lives this way, then that person becomes a teacher of the Dene language.

That person sees the need to pass on those values, perspectives and knowledge using the language that best expresses them. The language is not taught for the sake of the language. The language is taught because it expresses, in a way that no other language can, that which is at the heart of being Dene.

Program Development and Instruction

The Dene Kede Jr. High curriculum consists of outcomes which are generic. Each community is required to use the generic curriculum to create a program which reflects its own culture. Moreover, due to the unique needs of adolescents, the community is asked to become much more involved in the teaching and mentoring aspects of the program.

A successful program will be the product of the cooperation of teachers, administrators, parents and the community.

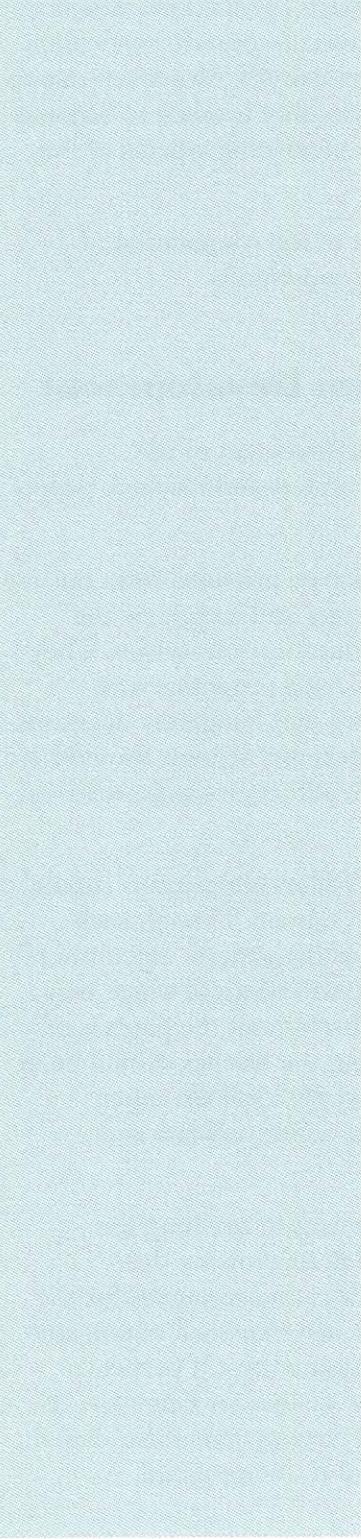
Community-Based Program Development

Whether in Yellowknife or in Wrigley, involvement of the community parents, Dene Elders, Dene leaders and resource people will be required at several levels.

Firstly, while some financial assistance may be provided from outside sources, financing of these cultural resources will largely be the responsibility of the local and regional education authorities. They will have to make the decision to support such programs with appropriate funding allocations at the time that budgetary decisions are being made. With this in mind, teachers and schools should have a plan in place which provides the boards/authorities with sufficient information to make such decisions.

Secondly, at the level of the community, Elders and parents should be consulted in determining the cultural content. Though each region was involved in the development of the generic outcomes in this document, it is recognized that there will be areas which may not quite suit a particular community. Throughout the process of deciding upon the content of the program, the teacher should be in communication with respected Elders and the local education authority to provide missing information, and to validate and support the final program plan.

Thirdly, community resources should be used in teaching the program. The instructional modules which accompany this document suggest activities and provide learning resources for the convenience of the teacher, but there is a need for each region and each school to add resources from the community. Of particular importance will be materials based on the dialects or languages of the community. Any text (in print, visual or electronic form) based on the words of local Elders will be useful to the program.



Finally, the curriculum design relies on the community to provide cultural experiences and cultural mentors for the young people. The experiences should include time on the land, development of cultural skills and time interacting with the community in cultural events. This aspect of the program is considered essential for adolescents as they prepare for adulthood.

Integration and Team Teaching

The Dene language and culture teacher should be a part of a school-based team of developers and planners. The team can work together to integrate content from other subject areas such as Social Studies, Science, Art, Physical Education or English Language Arts programs into the Dene Kede program. Such integration not only provides the other subjects relevance within the community, it adds credibility and strength to the Dene Kede program.

Integration can be more formally programmed by designing projects or units based on Dene Kede which can meet standards for credit through Career and Technology Studies. Students at the Jr. High level can begin to store credits for their high school diplomas while learning their culture and language. Suggestions are given in the attached instructional modules for areas which best lend themselves to such adaptation.

Whether for credit or not, projects and cultural experiences such as land camps or community work require the cooperation and resources of many people. This includes creative timetabling and resource sharing which allows the school to work around the regular budgets, schedule of classes and subject boundaries. The school-based team, better than a single teacher, can effect such cooperation.

In addition to teamwork within the community, teachers and regional education centers are encouraged to share and communicate their concerns and triumphs with other communities at a regional and territorial level. This can be done through the internet, as well as at workshops, teacher conferences or professional development days. The Teaching and Learning Centres also perform a pivotal service in this area.

Program Development and Instruction

Instructional Modules and Learning Resources

Fifteen instructional modules have been developed, five for each of the three grades, as a resource for teachers and schools wishing to develop a Dene Kede program for their junior high schools. Each module is based on a theme, and contains activities and resources particularly suited to the outcomes of the curriculum. The modules and the teaching approaches upon which they are based are intended to be suggestive rather than required.

The modules are aimed largely at Dene First Language programs, but are easily adapted to the second language classroom. For each grade, one instructional module has been developed as a sample of how the second language program would be planned and prepared.

In the course of gathering information to identify the cultural outcomes, research was undertaken with many Elders in person or in print. Those which seemed particularly suited for use as learning resources were incorporated into the modules with accompanying suggestions for how they might be used by teachers.

These resources are not meant to substitute for Elders and resource people from the communities. As discussed above, the teacher and school must involve their own community resources to make their programs truly community-based, and to bring the program alive for their students.

Dene culture consists of Dene skills, Dene understandings and Dene perspectives. Together, they enable a person to live and learn, and develop fully into a capable person who is able to care for him or herself as well as others, using the resources and talents of the land and its people. The culture and its language are intertwined and inseparable, and are thought of as one in this curriculum.

Teaching Dene Culture

Can culture be taught separately from the language?

Dene culture should be taught with the Dene language, to either Dene First or Dene Second Language students. It is not recommended that the Dene cultural content be taught isolated from a language program. The culture is best learned interacting with people of the culture, especially the Elders, and the language is key to this interaction.

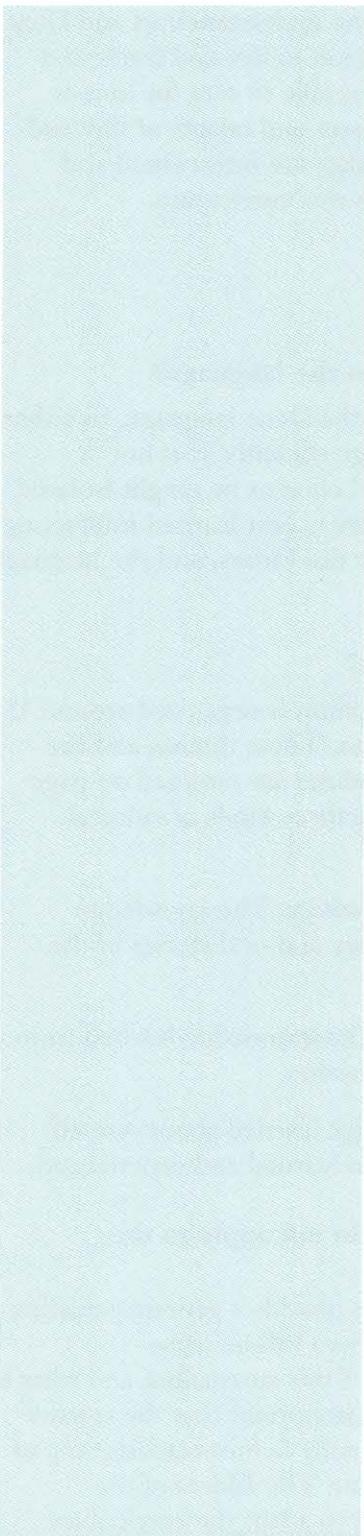
What cultural content is to be taught?

All the cultural content of the curriculum is organized around 15 themes, which are laid out in modules. These themes and the cultural objectives of each of the modules are outlined on page 33. In each of the modules, there are three kinds of cultural outcomes:

- *Cultural Understandings and Knowledge:* The knowledge learned primarily from the history and oral stories of the Elders.
- *Cultural Experiences and Skills:* The knowledge learned from actual cultural activity and interaction.
- *Cultural Reflection:* The knowledge learned about oneself after reflecting on what has been learned and experienced.

What if some of the understandings do not apply to the community?

Though an attempt has been made to provide a generic guideline for both the language and culture, there will be some discrepancies between the contents of this curriculum and what is familiar to the community. It is very important that the teacher research the community culture carefully before teaching any of the cultural content of this curriculum. The Elders of the community will be crucial in helping to adapt the curriculum.



If the teacher is not from the community and is very unsure of the community culture, the research and consultation with Elders will be very important. If Elders are not available to validate information, the information is best left for other content which is known.

How should the culture be taught? What teaching resources are available?

The instructional modules attached to this curriculum provide a model that the teacher and community might use to teach the language and culture. At the core of each module are cultural projects. The projects are experiences which involve cultural skills such as being on the land, learning from Elders or being of service to the community.

Background knowledge and understandings are provided to enable students to participate more meaningfully in their projects. During and after their involvement in the projects, students are guided in reflecting about their experiences, to learn more about themselves and to help them to become self-motivated in their cultural education.

Included in the instructional modules are some words from Elders which can be used in teaching the understandings. Teaching activities are also suggested. The most important resources that teachers can use will be found in the community in the way of experiences, interactions and skills.

Whatever print and electronic resources are used, produced or collected for teaching the culture should be in the Dene language.

Who is responsible for teaching the Dene culture? Shouldn't an Elder be the culture teacher?

Within each theme, students are expected to demonstrate understanding of certain knowledge and concepts. Elders and community resource people may be used to help in teaching these understandings, but it is the responsibility of the teacher to ensure that the students are understanding how the stories and experiences provided by the Elders fit together. This may require further readings, connected experiences and stories, discussions and other learning activities provided by the teacher. This approach is demonstrated in the instructional modules.

Introduction **Dene Culture**

How do we teach culture in the language if the students do not know the language?

Most second language outcomes can be attained through teaching of the cultural component. However, second language students will not be able to cover the same amount of cultural content as first language speakers. Second language students can expect to cover about one quarter to one third the cultural content of first language speakers.

Nonetheless, they will learn the language much better by using it to learn this amount of culture, than to simply learn the structure and vocabulary of the language. The sample modules for second language teaching give suggestions for how to teach language while teaching cultural content.

How will I teach culture if I only have enough time to teach the language?

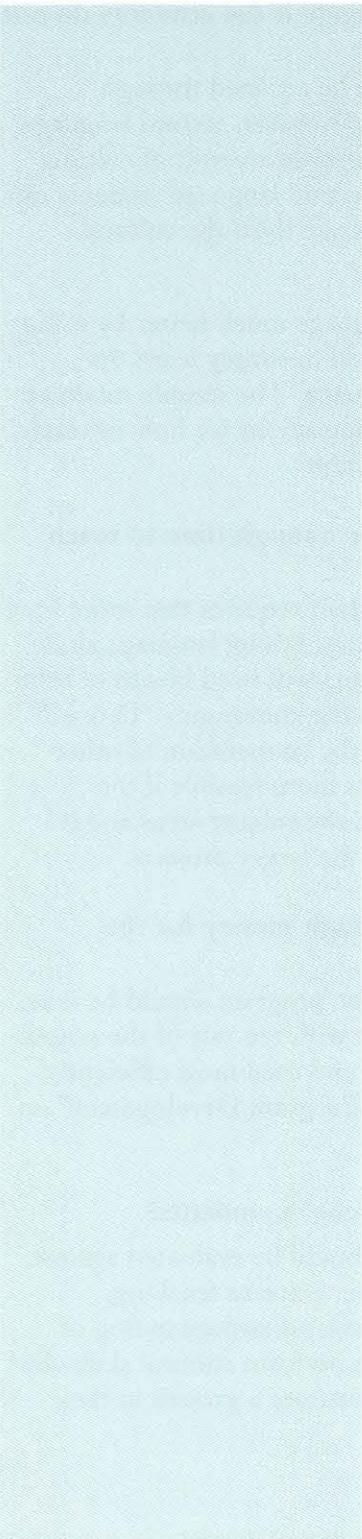
Teaching language with cultural content requires that more time be allotted for the language class than teaching language alone. In addition to extra class time, students will need blocks of time for special projects on the land or in the community. This will require flexibility in timetables, and the cooperation of other teachers in releasing students. This is more feasible if the teachers are cooperating to integrate the subject areas and if there is school-wide involvement in the larger projects.

What if our school does not have enough money for the cultural activities or resources?

Planning for the resource needs of the program should be done a year in advance and in cooperation with the rest of the school staff so that resources can be shared and used most efficiently. See the section “Community-Based Program Development” on page 25 for more information.

How do I evaluate cultural development in students?

When students are evaluated, they should be evaluated against the outcomes identified by the teacher prior to teaching. Students should be able to demonstrate an understanding of cultural knowledge and the ability to perform cultural skills. But more importantly, they should demonstrate a growth in their learning skills.



Elders will identify students who they feel are good learners. It is the skills of those learners that teachers should teach all students to deliberately develop in themselves. These include the attitudes, the habits, the thinking skills and the language skills to be able to maximize their learning while in the company of the teachers of culture. While many students have these skills already, most students will become better learners if they are taught the skills.

Reflection is an important tool in the development of these learning skills. Reflection can be in the form of class discussions, discussions with community resource people, Elders, teachers and parents, and also in the form of journals. All give an indication of how self-aware the students are becoming with respect to their culture.

In the instructional modules, evaluation suggestions and checklists are provided to help teachers in observing and keeping a record of student progress with respect to their cultural development.

Introduction
Dene Culture

Overview of Themes and Cultural Objectives		
Grade 7	Grade 8	Grade 9
<p>Module One: Passage to Womanhood</p> <p>To help girls make the transition into womanhood. It is hoped that the camp experience will help the young women feel connected to all Dene women before them.</p>	<p>Module One: Strong Like Two People</p> <p>To motivate students to pursue educational goals, which include learning in both Dene and non-Dene cultures.</p>	<p>Module One: Passage to Manhood</p> <p>To help boys make their transition into manhood. It is also hoped that the camp experience will help young men feel connected to the Dene men before them.</p>
<p>Module Two: Fish Camp</p> <p>To give students the knowledge, understandings and experience related to a fish camp and basic bush survival.</p>	<p>Module Two: Hunting Camp</p> <p>To give students the knowledge, understandings and experience related to a spring or fall hunting camp.</p>	<p>Module Two: Winter Camp</p> <p>To give students the knowledge, understandings and experience related to winter camping, including trapping and fishing.</p>
<p>Module Three: Oral Tradition</p> <p>To give students an understanding and appreciation of the Dene oral tradition and their role in carrying on the tradition.</p>	<p>Module Three: Birchbark Canoes</p> <p>To give students an awareness and appreciation of the science and technology behind the Dene birchbark canoes, an understanding of the historical importance of the canoe, and experience in working with land materials in a Dene way.</p>	<p>Module Three: Spirit of the Land</p> <p>To familiarize students with concepts and understandings of Dene spirituality and to give them experiences to help in forming and communicating their own spiritual thoughts and feelings.</p>
<p>Module Four: My People, My Identity</p> <p>To give students understandings and experiences about their tribal and band roots, which will deepen their identity as Dene.</p>	<p>Module Four: Leadership</p> <p>To give students an understanding of the meaning of Dene leadership, to provide them with stories of Dene leaders and heroes, and to give them experience with leadership.</p>	<p>Module Four: Self-Government</p> <p>To give students the Dene perspective with respect to the nature of and need for aboriginal self-government.</p>
<p>Module Five: Developing Dene Skills</p> <p>To give students the opportunity to develop basic Dene skills.</p>	<p>Module Five: Discovering Our Dene Talents</p> <p>To give students an opportunity to discover their own special talents and to develop them.</p>	<p>Module Five: Developing Our Talents</p> <p>To allow students to continue in their discovery and development of their special talents.</p>

Dene Cultural Outcomes

Language is used for communicating. Without the ideas, communication is empty and meaningless. In this curriculum, we choose to communicate Dene ideas: Dene understandings, Dene perspectives and values, Dene ways of doing things. The Dene Elders have said that the purpose of learning one's language is to also better learn about one's culture. This is why they have insisted all along that language and culture must be taught together.

Each module in the Dene Kede Jr. High series for Grades 7, 8 and 9 is designed to meet specific Dene cultural outcomes. These outcomes are realized through three standard components which are found in every module:

- *Experience*: students will have one or more cultural experiences.
- *Reflection*: students will reflect on questions relating to the experience(s).
- *Major Cultural Understandings*: students will demonstrate their knowledge of the cultural understandings presented through the experience.

The following pages contain summaries of the experiences, reflections and major cultural understandings for each module in Grade 7.

Dene Cultural Outcomes
Module One: Passage to Womanhood

Experience

- Girls' Camp

Major Cultural Understandings

1. With the onset of menstruation, girls were often put through special "rites of passage".
2. In times past, the Dene believed that young people gained spiritual power as they became adolescents.

Reflection

- how one's body is changing and the implications for behaviour
- how one can care for and develop one's body
- about one's spirituality
- how things have changed or stayed the same for Dene women

Knowledge

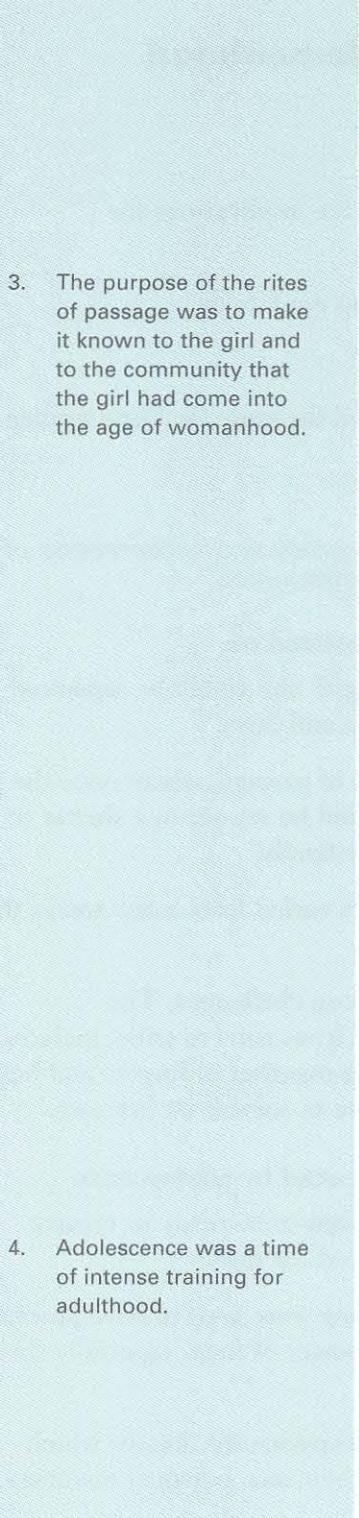
Note: Teachers should validate the accuracy and acceptability of the following information in their own communities.

What the rites of passage for girls consisted of:

- Once menstruation began for a girl, she would be separated from others, especially from men and boys.
- Most Dene tribes practiced rites of passage, where once the girl began her menstruation, she would be set out in a shelter to live alone in the bush, away from her family.
- The time spent away from others varied from a few weeks to a few months.
- During this time, the girl was given challenges. The challenges, which were different from tribe to tribe, included meagre food and water, the tying together of fingers and being left alone for long periods of time to survive on her own.

Ways in which spirituality was experienced by adolescents:

- Adolescent girls and boys were seen to be ready to receive spiritual powers and were prepared for that.
- Girls who had begun menstruating were seen to have powers that could negatively affect the power of men, especially their hunting activities.
- During adolescence, boys often experienced dreams which gave them an understanding of their own personal medicine powers.



3. The purpose of the rites of passage was to make it known to the girl and to the community that the girl had come into the age of womanhood.

- During adolescence, girls could also receive messages about their medicine powers.
- Though it was at this age that people began having spiritual experiences, not all young people were able to have them. It was believed that special powers were given only to those who were especially good.

The purpose of the rites:

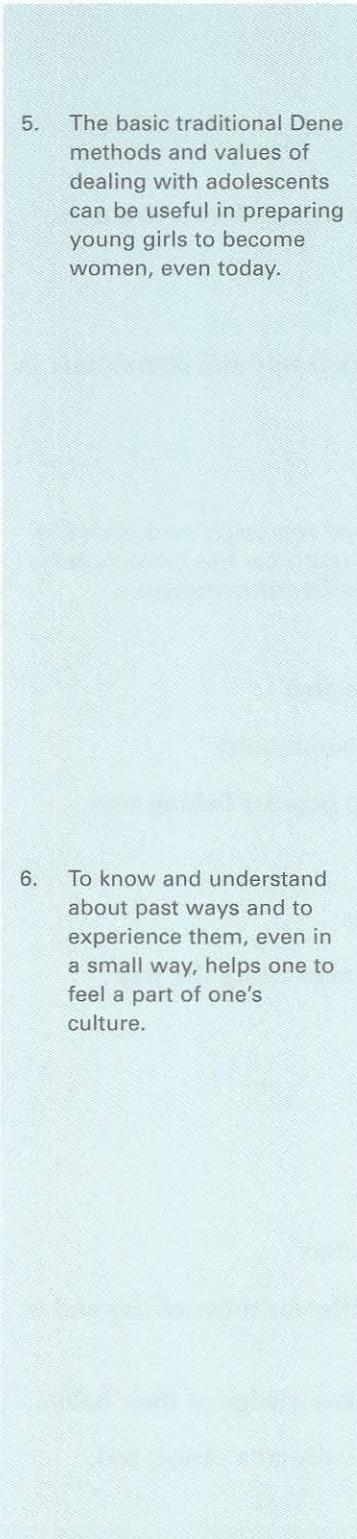
- During this time, the girl would receive counselling and training from her mother, aunts and women Elders.
- She would be told about how to care for her things and how to behave around others now that she had the special powers that came to women who were menstruating. There were rules such as keeping her things organized and together, not walking over the legs of men or their hunting equipment, and not talking to men.
- The challenges were meant to develop and test her stamina, strength, courage, resourcefulness and other character traits needed to be an adult woman, upon whom others could depend.
- She learned homemaking and caretaking skills which were considered crucial to the well-being of families.
- It was believed that how a young person dealt with this time was an indication of how he or she would be in the future. This was the time when young men and women acquired new characters.
- For this reason, the young women were strictly controlled and carefully scrutinized, not only during their time alone, but also when they returned to their families and until they were wed.

4. Adolescence was a time of intense training for adulthood.

The kind of training that the young woman would receive:

- preparing hides for various uses
- sewing functional hide clothing that was warm, long-lasting and beautiful
- preparing food: butchering, cleaning, drying, cooking meat and fish, gathering edible roots and berries
- packing loads and travelling, finding their way on the land, setting camp

Introduction **Dene Culture**



5. The basic traditional Dene methods and values of dealing with adolescents can be useful in preparing young girls to become women, even today.

6. To know and understand about past ways and to experience them, even in a small way, helps one to feel a part of one's culture.

- caring for young children
- hunting and snaring small game.

How and why rites can be a useful experience to young women today:

- Rites of passage provide a time to learn about and reflect on what it means to be a woman:
 - experiencing bodily changes
 - dealing with feelings of fear and inadequacy
 - developing attitudes of courage, patience, humility and determination
 - developing a new role and learning new responsibilities
 - becoming aware of her choices as she develops.
- Having the attention and guidance of caring adult women during this time can help young women to deal with issues concerning their development.
- The rites can be an opportunity for girls to focus on how their bodies and roles are changing. They are away from other people and distractions of the community.

How the experience will create a sense of identity:

- To actually experience something that was experienced by our Dene women ancestors may help one to accept the value of the way things were done in the past.
- Such an experience may help young girls to understand the feelings of the Elders.
- Knowing about one's culture and understanding it enables young people to choose the things they feel are important to carry on with as Dene.

Dene Cultural Outcomes

Module Two: Fish Camp

Experience

- Fish Camp
- Sharing the catch
- Entrepreneurship
- Career and Technology Studies (CTS)

Major Cultural Understandings

1. Fishing locations

Reflection

- on camp experience and new awareness of own strengths and weaknesses
- on land experience and being Dene
- on economic value of fish to one's family and community in present and future

Knowledge

Note: For the following, teachers should research and provide information specific to the fish camps used by the community. Students are required to learn the specific information.

2. Fishing knowledge and skills

- fish species that are caught in the area
- seasonal uses of fishing areas by community
- familiarity with maps and finding popular fishing sites
- distance from the community
- route landmarks and Dene names
- lakes, rivers, creeks and spiritual sites along the way
- dangerous areas by season
- historical land use information

- locations of various species
- life cycles, including spawning habits
- where fish tend to be found at different times of day and in seasons
- how best to catch fish, based on knowledge of their habits
- fishing techniques: net with and without a canoe, rod, poling, fish dam

Introduction **Dene Culture**

- 3. Required equipment and supplies
 - fishing equipment
 - camping equipment
 - supplies and personal effects
- 4. Canoe maintenance and handling
 - mixing gas
 - starting an outboard
 - dealing with flooding and spark plugs
 - maneuvering in a storm
 - dealing with overturned canoes
 - using life vests
 - maneuvering while net setting
 - landing a canoe
- 5. Handling fish
 - removing from net
 - cleaning and preparing
 - making drying racks
 - making dryfish and split fish
 - making fish caches or stages in the fall
- 6. Camping skills and attitudes
 - tent location: near wood and water
 - spruce bough floor
 - campfire: location, finding wood and starting fire quickly
 - cooking and washing facilities
 - bed rolls and personal hygiene areas
 - movement within the tent
 - rules for eating
 - doing chores and doing one's share
 - finding ways to be helpful

7. Dene laws and spirituality

- the need to listen to and obey instructors and Elders
- honouring the water, land and fire
- handling fish and equipment with respect
- sharing with community

8. Land safety and survival

- caring for dangerous or hazardous items: guns, fuel, axes, etc.
- water safety
- starting a fire in the rain
- first aid for burns, cuts and broken bones
- bear hazards
- appropriate dress
- buddy system
- distress calls
- staying in one place when lost
- temporary shelters
- using smoke for repellent
- drinking water safety: boiling and moving water
- direction and orientation
- fishing with wires and hooks

9. Economic value of fishing

- nutritional value compared to store bought foods
- comparing cost of local fish to imported meats
- commercial fishing

Dene Cultural Outcomes
Module Three: Oral Tradition

Experience

- Hearing Elders' stories
- Independent story gathering

Major Cultural Understandings

1. The Dene have used the oral tradition as a way of passing knowledge from one generation to the next.
2. The oral tradition has enabled the Dene culture to continue.

Reflection

- on lessons from stories and how they apply to one's behaviour
- on skills that one can develop to become a better listener or speaker
- on personal role that one can play in preserving the oral tradition

Knowledge

Note: Teachers should validate the accuracy and acceptability of the following information in their own communities.

The oral tradition is about communication and culture:

- Without a body of knowledge, there is no culture. Knowledge must be passed from generation to generation in order for a culture to continue.
- In the oral tradition, knowledge is passed from person to person orally, rather than in written form.
- The knowledge that is passed down can include information, facts, wisdom, beliefs, customs and moral teachings.
- Elders were usually the ones to pass on the oral knowledge. They became known as the teachers of the Dene culture.
- Knowledge was often presented in the form of stories and legends.
- The oral tradition requires very good listening and memory skills.

Dene oral tradition has many cultural purposes:

- It is used to teach skills and knowledge concerning survival.
- It is a way of teaching morals, beliefs and customs.
- It can be used to counsel and guide individuals in their life decisions.
- It is a form of entertainment.
- It is a way to pay tribute to the Creator, the land or to certain individuals.

3. Legends are the most important part of the Dene oral tradition.

4. There are Dene customs that are followed when learning from an Elder.

5. The youth of today have a crucial role to play in preserving the oral knowledge of the Dene.

Reasons that legends are so important to the Dene:

- They are very old stories which have come down from the first people.
- With some variations, they are basically the same story told generation after generation. They are what generations of Dene have in common and what binds them together.
- They contain Dene historical information.
- They provide gentle moral guidance.
- They are rich with Dene beliefs, explanations about life and customs.
- They are a good source of entertainment.
- They are rich in language.

The Dene customs relating to learning from an Elder:

- Stories from Elders are given in exchange for a gift. Local customs vary and should be followed.
- In the presence of Elders, good listening skills are essential.
- In the presence of Elders, respectful behaviour is required. Local customs vary and should be followed.

The role that must be played by the youth of today:

- They must develop good listening and memory skills so they can pass on the knowledge of the Dene.
- They must spend time on the land and with the Elders in order to hear and understand their words.

Dene Cultural Outcomes
Module Four: My People, My Identity

Experience

- Researching with Elders and retelling history
- Following ancestral trails
- Participating in band/tribal or community activities
- Connecting with a relative

Major Cultural Understandings

1. The Dene are a family made up of First Nations tribes in the Mackenzie Valley who have similar languages, cultures, histories and perspectives on life.
2. As a Dene, I must know my family identity.
3. The Dene tribe to which I belong has its own distinct culture, language and history.

Reflection

- on the importance of having a sense of family and cultural identity
- on what is distinct about one's language, culture and history
- on the purpose of values and how they contribute to one's sense of identity

Knowledge

Note: Teachers should validate the accuracy and acceptability of the following information in their own communities.

The following tribes belong to the Dene family:

• Chipewyan	• North Slavey
• Dogrib	• South Slavey
• Gwich'in	

The Dene groups are a family because:

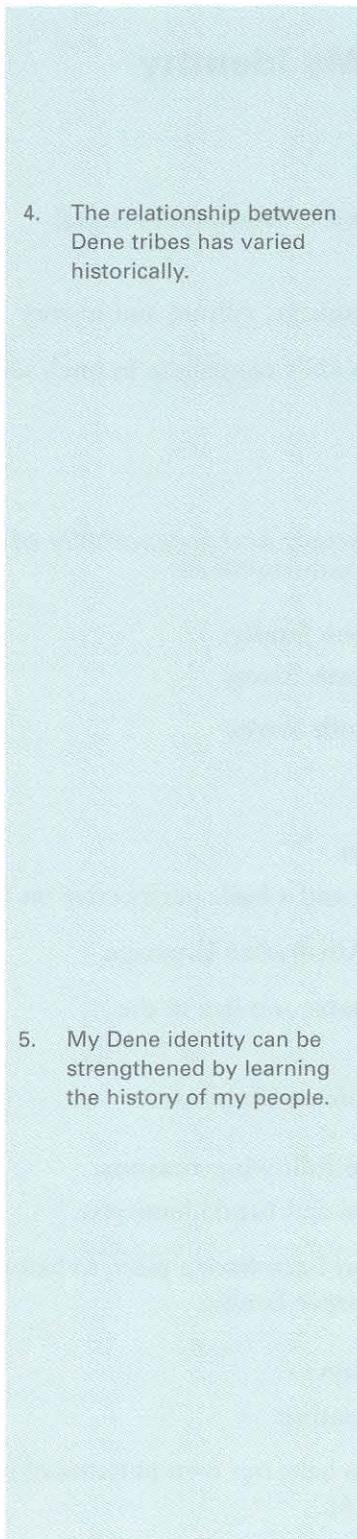
- They share similar beliefs, values and a basic perspective on life.
- They all speak variations of the Athapaskan language.
- They were the first people to inhabit and live in the Mackenzie Valley and Delta.
- They all had similar patterns of life and land use.

I must know my family identity for the following reasons:

- It will allow me to know my tribal and band identity(s).
- I will know who I am related to so I can have a place to belong and I will know how I fit into a larger family.

My tribe is distinct in the following ways:

- We have our own territory for hunting.
- Our distinct territory causes us to have our own patterns of life and land use (see Resources 2 to 6).



4. The relationship between Dene tribes has varied historically.

- We have our own dialect and sub-dialects of the Athapaskan language.
- Since the time of contact with the non-Dene, we have our own history and resulting effects on our traditional way of life.

Dene tribes had different relationships with each other:

- Bands of Dene who moved around in order to survive travelled freely into neighbouring tribal territories. There were no marked boundaries, but people were aware of who tended to live in a certain territory.
- When bands of people from different tribes would meet each other while travelling the land, initial contact was with some apprehension and caution. Past experiences taught that such contact was not always free of conflict. Often, they would exchange gifts (which was seen as trade by Europeans) as a symbol of goodwill.
- Bands of people who were considered friendly were treated with feasts, drum dancing and games.
- Relationships between some of the tribes were historically filled with conflict in the form of abductions, war parties and violent chance encounters. This was particularly true for a period of time between the Yellowknives (a band of Chipewyan people) and the Dogrib.
- Though each tribe negotiates its own land claim we still feel we are a part of a bigger identity – the nation of Dene people.

5. My Dene identity can be strengthened by learning the history of my people.

Ways in which I can strengthen my Dene identity:

- learn what tribes are in the Dene family and what makes them a family
- find out my family, band and tribal identity
- learn the story of my tribe and band
- learn and live the values held by my people
- learn, practice and use the language of my people.

Introduction **Dene Culture**

6. The values of my people remain to guide us in our lives and to provide us with a sense of identity.

The following Dene values can be used to guide our lives and to give us a sense of identity:

Values which guide us in the way we interact with one another:

- We value coming together to celebrate our unity or to support one another in troubled times.
- We value participating in group efforts which benefit the whole community.
- We value our birthright – the right to belong to a group by virtue of our birth parents.
- We value education through our Elders, learning not simply about the past, but valuing the wisdom of age and experience.
- We value caring for and sharing with one another.
- We value the right of one another to make our own decisions.
- We value the talents and strengths that individuals bring to our people as a whole.
- We value the friendships which help to make us complete.

Values which guide us as individuals:

- We value becoming capable and able to support others in need.
- We value being humble.
- We value being non-interfering and mindful of our own affairs.

Values which guide our relationship with the land:

- We honour and care for the land because it is our spiritual source and because it sustains us.
- We value our Dene laws, which were given to help us in our relationship with the land.
- We value our time on the land because it is the heart of our culture.
- We value the Dene skills and knowledge for living on the land.

Dene Cultural Outcomes

Module Five: Developing Dene Skills

Experience:

- Language projects
- Hidework, sewing, food preparation, woodwork, bone-work, stonework
- Entertainment and art
- Community work
- Dene fitness
- Spirituality

Major Cultural Understandings

1. Basic Dene skills have enabled the Dene to survive as a people.
2. Basic Dene skills are valuable for the young Dene of today.
3. Certain attitudes are helpful in learning and developing basic Dene skills.

Reflection

- on personal learning habits
- on personal attitudes toward developing new skills
- on new awareness of personal talents or strengths and how to develop them
- on Dene talents in one's family which are appreciated
- on skills one would like to experience or develop
- on the value of Dene skills in today's world

Knowledge

Note: Teachers should validate the accuracy and acceptability of the following information in their own communities.

The skills that are basic to the Dene culture are those that:

- enable Dene people to enjoy, support and work with one another
- enable the Dene to live from the land and be healthy in body
- provide strength of spirit

Basic Dene skills are valuable because they can help a person to:

- enjoy, use and protect the land
- make a living
- create a healthy family and community
- become healthy in mind, body and spirit
- carry on the culture of the Dene

The attitudes required for development of basic Dene skills are:

- willingness to take risks and to try something, even though it may not be perfect
- willingness to persevere at practicing and not become frustrated

Introduction **Dene Culture**



4. Talented and capable Dene have found certain techniques useful for learning skills and developing talents.

- willingness to choose to practice and learn, rather than to engage in self-destructive or wasteful activities
- attentiveness while listening and watching

The techniques used by talented and capable Dene include:

- setting of small goals for oneself
- imagining what the finished product will look like
- promising small rewards for oneself along the way as one makes progress
- reminding oneself that perfection only comes with practice
- reminding oneself of why one wants to develop the skill
- finding people with the particular skills you wish to learn (often a parent or relative) and being attentive at listening and watching them

Teaching Dene Language Arts

Who are Dene First Language students?

These are students who can speak and understand a Dene language as it is commonly used in the Dene community around them. The students should feel comfortable in the Dene language and be nearly as or more fluent in it than English.

Do we have to teach the cultural content or can we just teach the Dene language?

The Dene First Language Outcomes are language skills that students can develop while learning the cultural component, if the cultural component is delivered wholly in the Dene language. In this whole language approach to Dene language arts, teachers must also focus instruction on the development of specific skills in areas such as literacy, listening and comprehension, and research which they can then apply while experiencing and learning about the culture.

For example, Outcomes 2.2.1 and 2.3.2 (p.55 and 56) require that students use certain comprehension strategies while listening to legends told by an Elder. Once the students are taught the strategies, they can practice them while hearing legends which are a part of the cultural lesson.

What should the Dene First Language students be able to do with their language as a result of this curriculum?

We expect that as a result of this curriculum, students will be able to do the following:

- Use the Dene language to work together and appreciate one another in the Dene way, building our community so we can survive as a people, and celebrating our community and our Creator.
- Use the Dene language to understand and appreciate the words of the Elders so they can put their words in their pockets and use them in their lives as the need arises.
- Use the Dene language to carry the wisdom and knowledge of the Elders into the next generation.
- Use the language as a tool for lifelong learning, to ask questions, seek the answers and to present understandings and knowledge to others.
- Read and write what is important to the Dene, using Dene words.

- Encourage others to use the language in their daily lives and promote the language in creative and effective ways.

For my Dene First Language class, what language do I use to teach the suggested activities?

Dene understandings, Dene perspectives, and the Dene way of living are best expressed through the Dene languages. For Dene First Language students, it is suggested that all teaching activities be carried out in the Dene language.

In situations where students have English as their first language and are learning a Dene language as their second language, some of the activities will have to be taught in English and supplemented with Dene Second Language activities.

How do I deal with the First Language Outcomes?

Most of the activities and projects suggested in the module are for developing Dene cultural understandings. In these activities, students use their first language in various ways to meet many of the first language outcomes.

Beside each activity, there is a button like this  , indicating which first language outcome is being addressed. The outcomes for Grade 7 are listed, beginning on page 55 of this section.

Do I have to cover all the outcomes in one module?

No. In each module, cover only those outcomes which seem to naturally arise from the activities. Do not create activities which may meet a language expectation, but do not fit well with the ideas in the module.

The teacher is required to keep a record of the outcomes covered in each of the modules to ensure that all outcomes are covered during the course of the year. The best way to keep a record of these is to use the Dene First Language Checklist on page 68. The example on the next page shows what the checklist might look like after completing Grade 7 Module Three.

If during the planning of modules for the year, the teacher finds that some language outcomes are not being addressed, the teacher should try to construct activities that will target those outcomes.

Introduction

Dene as a First Language

Grade 7

Dene First Language Checklist

Passage to Womanhood • Fish Camp • Oral Tradition • My People, My Identity • Developing Dene Skills

Component 1: Using Language to Build & Celebrate Community	Component 2: Understanding & Appreciating Dene Oral Tradition	Component 3: Maintaining the Oral Tradition	Component 4: Researching Dene Culture	Component 5: Developing Literacy Skills	Component 6: Ensuring a Living and Changing Language
1.1 Build relationships with friends and classmates	2.1 Understand the nature of the Dene oral tradition	3.1 Understand personal role in maintaining the oral tradition	4.1 Understand the importance and nature of researching Dene culture	5.1 Understand the Dene alphabet	6.1 Use the Dene language in new and creative ways to interest young audiences
1.2 Work on group projects with classmates	2.2 Experience authentic text	3.2 Share legends and stories	4.2 Engage in research	5.2 Study Dene language spelling	6.2 Use the Dene language to interact with the community
1.3 Participate in creating consensus	2.3 Understand overall text	3.3 Use effective language techniques	4.3 Present researched information	5.3 Study Dene language punctuation	6.3 Promote Dene literacy in the school
1.4 Make requests of peers, family and teachers	2.4 Understand and reflect on moral messages	3.4 Use effective story structure elements		5.4 Read text as required in other language development components	6.4 Study the changing Dene language
1.5 Show support during times of difficulty	2.5 Understand unfamiliar words or phrases			5.5 Write text as required in other language development components	6.5 Understand the importance of a positive attitude
1.6 Celebrate with the community	2.6 Appreciate effective oral tradition techniques				
1.7 Show respect by trying to understand other dialects					

Many of the legends and resources are in English. Do I use these in my Dene First Language classroom?

Most resources in the modules are in English. For Dene First Language classes, these should be translated (orally or written) into the local Dene language before they are used, or the teacher can ask a person from the community to come and talk to the students on a similar topic.

In most of the modules, there is at least one resource in a Dene language. These are included to give teachers an idea of how Dene text can be used for teaching both language skills and cultural understandings at the same time.

Teachers are encouraged to translate all resources, including those in English, into their own language and carry out the activities as suggested.

How will I keep track of the language progress of my students?

- Make sure that for each student there is a record of the skill areas covered (as listed in the list of outcomes for his or her grade).
- Evaluate their progress in terms of each of the components by keeping samples of their work in each area from module to module. If adequate progress is not being made, it may be necessary to focus more time on the accuracy and effectiveness of language communication (paying attention to the sub-skill areas in each of the components).
- Evaluation of the students should be primarily formative, that is concerned with individual student assessment and progress. Samples of student work and observations by the teacher during the cultural lessons will provide indicators of student progress. The teacher can then use this information to help students to continue in their development.
- For some lessons, the teacher must observe and evaluate students on how well they use certain strategies – not how well they can recall them (understanding a storyteller).
- Each module provides further suggestions for the evaluation of first language development.

What do I do if I have varying degrees of Dene language fluency in my class?

- If most of the students are fluent, continue to teach in the Dene language as suggested, giving weaker students extra help in the manner of the second language activities. Also engage students in mixed ability groups so that the more advanced students can be language models and provide aid for the weaker students.
- If most of the students are not fluent, use the second language activities, but give the more fluent students assignments and projects which require them to work completely in the Dene language.
- Regardless of the mix of students, the outcomes with respect to the cultural understandings and projects will be the same. The only difference will be in terms of the degree to which the Dene language will be used in communicating them.

Introduction

Dene as a First Language

What do I do if I have different dialects among the students in my class?

Attempt to teach the predominant dialect of the class. If the teacher is able to speak the dialect of these students, the teacher should do so, even if it is not her or his most comfortable or natural dialect. Attempts should be made to show the systematic differences between the dialects (especially vowel and consonant differences). Emphasis should also be placed on the value of all dialects, with no one dialect being right or wrong.

What do I do if the students do not hear the Dene language in their homes?

The Dene language is being spoken less and less in most homes. If the tide toward language loss is to be turned, language teachers must work hard with other teachers and people in the community to create a new enthusiasm for the language in the community at large.

This can be done by organizing community events which take place in the language, by organizing adult language classes in the evenings, and by having the students involved in projects which take them out into the community with the language. A meeting with the parents encouraging them to use the language more often in their homes would be helpful.

When students are hearing very little of the language, either in their homes or within their communities, it is very important that the teachers be well trained as language teachers to make the most of their short time with the students.

Dene First Language Outcomes

The Dene First Language Outcomes for the Grade 7, 8 and 9 curriculum focus on six areas:

- Component 1: Using Language to Build and Celebrate Community
- Component 2: Understanding and Appreciating Dene Oral Tradition
- Component 3: Maintaining the Oral Tradition
- Component 4: Researching Dene Culture
- Component 5: Developing Literacy Skills
- Component 6: Ensuring a Living and Changing Language

The following pages list the Dene First Language Outcomes for Grade 7. They are designated by numbers such as 1.1, 1.2, 1.3, etc. These numbers are cross-referenced throughout each module in the curriculum to assist instructors when teaching lessons.

The numbers are printed in a button (as shown at right) beside each activity, indicating which first language outcome is being addressed.

1.2

Introduction

Dene as a First Language

Dene First Language Outcomes

Component 1: Using Language to Build and Celebrate Community

1.1 Converse with friends and classmates to build relationships:

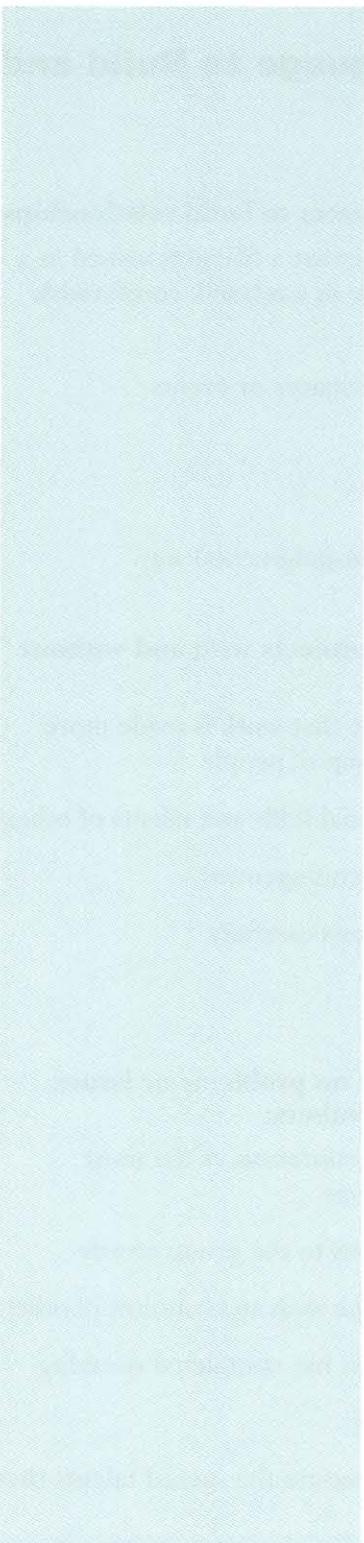
- understand the Dene perspective that a friend is valued as a person with whom one can share in a relaxed, comfortable and caring way
- talk about past and present experiences or events
- make plans
- share feelings
- share and compare ideas in a non-judgmental way

1.2 Work with classmates on group projects with and without direction from adults:

- understand the Dene perspective that work is made more enjoyable by working with a group of people
- show an appreciation for the special skills and talents of others
- support others with help and encouragement
- follow instructions and suggestions carefully
- be attentive and responsible

1.3 Participate in creating consensus on problems or issues which affect the class or class members:

- understand that the Dene value consensus as the most important way of making decisions
- express personal ideas or concerns to the group clearly
- actively listen to and understand the ideas and concerns of others
- ask for clarification after a person has completed speaking
- provide clarification when asked
- recognize and be willing to appreciate the special talents that individuals bring to the group



- understand the role of more experienced voices (teachers, parents, other adults or Elders) in the meeting
- recognize or help to express consensus solutions or decisions
- reflect on the effectiveness of the decision after living with it: what was good? what might have been better?

1.4 Make requests of peers, family and teachers:

- understand the Dene perspective that we must rely on one another, but we must not take people or things for granted
- use appropriate tone, body language and gestures when making requests

1.5 Show support to peers and family members during times of difficulty:

- understand the importance the Dene place on being able to rely on and support each other during times of difficulty
- offer to help
- give words of encouragement

1.6 Celebrate with people of the community:

- 1.6.1 observe rules, language and body movements used in handgames, if played locally
- 1.6.2 observe protocol, prayers and songs that are used in local drum dances, if done locally
- 1.6.3 observe offerings as practiced locally
- 1.6.4 participate in group prayers; listen to and understand prayers

1.7 Show respect to other dialects of the community language by attempting to understand key expressions and phrases:

- 1.7.1 as heard on radio, tv or a recording
- 1.7.2 as spoken by persons who reside in the community

Dene as a First Language

Dene First Language Outcomes

Component 2: Understanding and Appreciating Dene Oral Tradition

2.1 Understand the nature of the Dene oral tradition:

- the words of others are meant to help make your life orderly or more meaningful
- to be in the presence of someone who passes on the oral tradition is an honour
- there is always an intended audience – the person who is chosen to be the focus of the Elder’s words
- it is up to the listener to take responsibility to learn from the words of Elders; it is not the responsibility of the Elder to ensure that the listeners are interested
- if the listener does not acknowledge the speaker, the speaker may feel he or she must go into more detail to enable understanding

2.2 Experience authentic text¹ with various purposes and as much as possible in authentic contexts (e.g. storytelling while on the land or in the home):

Legends

- 2.2.1 told orally by Elder, teacher or other adult resource person
- 2.2.2 presented in other forms (e.g. told using illustrations, a flannel board, story board, puppets, film strips, printed text, art work)

Fantasy or real experience stories

- 2.2.3 told orally by Elder, teacher, or other adult resource person
- 2.2.4 presented in other forms (e.g. printed text, dramatization, illustrations, song)

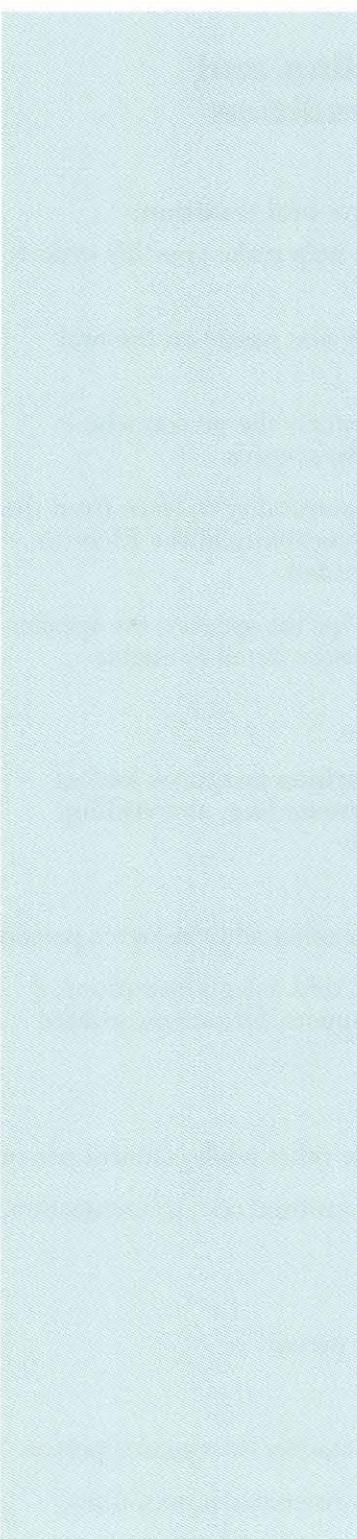
Guidance

- 2.2.5 given by an Elder, teacher, or parent

Information

- 2.2.6 presented orally by an Elder, teacher or resource person
- 2.2.7 presented in other forms (e.g. reference books, films, illustrations)

¹ “Authentic text” means any real communication made by one person to an audience of one or more (e.g. storytelling, speech, song, film).



2.3 Use strategies to help in overall understanding of text:

2.3.1 Pre-talk

- identify the intended audience of text
- identify purpose of the text
- relate topic to what is understood from previous experience or knowledge
- ask questions based on what you expect to hear and what you want to learn

2.3.2 Comprehension

- ask questions to clarify understanding
- identify main idea and significant words or phrases
- paraphrase, summarize, recall important information
- apply main ideas in other situations; work with the information
- identify Dene ideas or perspectives in the text and compare with non-Dene ideas

2.4 Use strategies to understand and reflect on the moral message of a legend or story:

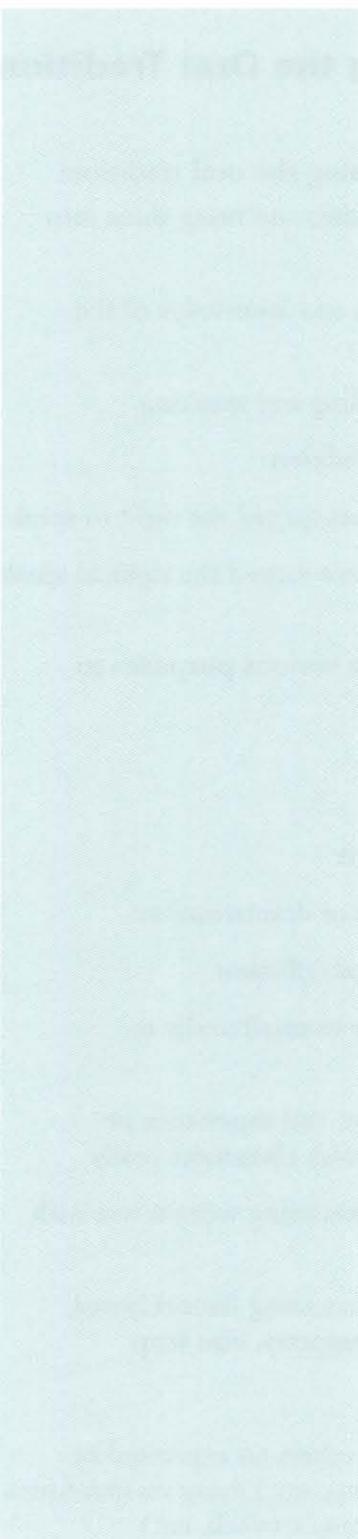
- identify main characters and events: who, what, when, sequence of events, where
- identify words or phrases with special or important meaning
- discuss lessons learned by the characters
- make connection with other stories with similar messages
- attempt to apply meaningful words or phrases from legends to life today or to personal life

2.5 Use strategies to understand unfamiliar words or phrases:

- guess at the meaning of an unfamiliar word based on the sentence(s) it is in
- identify other words which have similar meaning

Introduction

Dene as a First Language



- use the word in other sentences or ways
- discuss Dene concepts in the text and compare with non-Dene concepts or words

2.6 Appreciate the techniques used in effective oral tradition:

2.6.1 Recognize the structure of a good story

- introduction which explains why the story is being told or which gives some important background information (sometimes the situation or context for storytelling provides this information)
- characters are developed to teach lessons using personalities listeners can relate to
- many adventures or series of adventures within particular settings
- climax to story
- story ending, with explanation of the moral of the story

2.6.2 Appreciate and enjoy language techniques used to create effect

- precision of words
- mimicry and exaggeration are used to describe characters and create humour
- descriptions which enable visualization
- sound effects, rhythm, word combinations, repeated sounds
- figurative language
- symbolic language
- engaging listener with questions
- body language and gestures
- simple expressions, sayings²
- similes and metaphors³

2.6.3 Hear the stories or speeches of people in the community known to be good storytellers or speakers.

² Example: “never wrong”

³ Examples: “they can only see the tips of their noses”, “the water is shining”

Dene First Language Outcomes**Component 3: Maintaining the Oral Tradition****3.1 Understand their role in maintaining the oral tradition:**

- to reflect on the words of the Elders and bring them into their daily lives
- to practice passing on the stories and knowledge of the Elders and past generations
- to develop skills for oral storytelling and speaking
- to increase interest in the oral tradition
- to assess carefully whether one has earned the right to speak
- to recognize that some people have earned the right to speak

3.2 Retell or create text to share with various purposes to classmates and school:*Legends*

- 3.2.1 retell legend orally
- 3.2.2 retell legend using written text
- 3.2.3 retell legend using visual aids or dramatization

Fantasy or real experience stories and personal reflections

- 3.2.4 choose words told by another to retell orally to classmates
- 3.2.5 create a story based on fantasy, real experience or personal reflections to share with classmates orally
- 3.2.6 tell own story or story of others using written text with or without illustrations
- 3.2.7 tell own story or story of others using flannel board, story board, dramatization, puppetry, film strip

Guidance

- 3.2.8 share messages learned from others (as expressed by Elders, teacher, leaders, parents, etc.) using various forms (such as posters with quotations, artwork, etc.)

Introduction

Dene as a First Language

Information

3.2.9 accurately recall and retell information gained orally or in any other form

3.3 Use techniques to make language effective:

- use words which are precise in meaning
- use expressions or similes heard or read before
- create visual images with details of characters, settings and events
- mimic with sounds and body gestures (in oral presentations)
- use hand and body gestures (in oral presentations)
- make eye contact with audience

3.4 Incorporate structural elements to make story effective:

- introduction explaining purpose of the story or providing important background information (e.g. location)
- characters (may be animals) whose personalities teach lessons
- adventures or series of adventures within particular settings
- story climax if a lesson is involved
- ending with explanation of the moral of the story

Dene First Language Outcomes

Component 4: Researching Dene Culture

4.1 Understand the importance of researching Dene culture and the nature of Dene cultural research:

- the oral tradition has been threatened for historical reasons. Traditional knowledge becomes threatened as the oral tradition becomes threatened.
- at time of gathering information, importance may not be evident. All information should be recorded as accurately as possible and kept for future use or reference.
- some forms of knowledge are considered too sensitive or private (e.g. medicine powers) to be entrusted in the hands of the school curriculum. Each school, with the guidance of Elders and the parents, must decide what forms of knowledge to which students should be exposed.

4.2 Engage in research of the Dene culture:

4.2.1 Prepare for research

- identify research topic based on personal curiosity or interest
- identify research questions
 - phrase questions clearly
 - with help of the teacher, evaluate the appropriateness of the research questions, given the community or resource person chosen
- identify persons or other sources to access for research
 - ask various adults for guidance in who should be approached for specific cultural information or stories. (Elders or resource people will often redirect researcher to another person if they think it appropriate.)

Introduction

Dene as a First Language

4.2.2 Collect information

4.2.2.1 when using Elders, follow appropriate protocol

- inform the Elder/resource person
 - what information is being requested and why
 - why this person was chosen to be a resource
 - whether a tape or video recorder might be used
 - what will be done with the collected information
- be with teacher when resource person is contacted
- during the interview, be aware of local rules of etiquette
 - do not interrupt while Elder is speaking
 - leave questions for after the Elder has finished speaking
 - if you require assistance in understanding, ask another adult to help in interpreting or understanding the words of the Elder at a later date
- allow the teacher to judge whether the questions are being addressed. (If the resource person strays from the topic and does not provide the information required, the teacher can interrupt and ask again for the information, offering to take other information at a later time. The resource person may feel the need to share other kinds of information and should be acknowledged for that.)

4.2.2.2 when using reference material

- scan information
- choose information that answers research questions
- make notes or record information

4.2.3 Organize and edit researched information

- based on collected information, decide whether to use research topic as it is, or whether to change it
- mark what collected information will be used
- organize information into categories using visual mapping techniques (headings and subheadings, cognitive maps, webs, etc.)
- add useful information already known or researched from other sources
- make a written outline and cross-reference with information from Elder
- write and revise information to convey it effectively; use effective language techniques (see Component 3.3)
- indicate sources of information and provide appropriate acknowledgment
- date and label the raw research data; indicate where and in what form raw data can be accessed

4.3 Present researched information:

Choose the audience for the researched information

4.3.1 classmates

4.3.2 a younger class

4.3.3 school open house

4.3.4 parents and Elders

Choose a form that is effective for the audience chosen

4.3.5 display

4.3.6 reference booklet/pamphlet

4.3.7 oral presentation with visual aids

Dene First Language Outcomes
Component 5: Developing Literacy Skills

5.1 Be familiar with the Dene alphabet.

5.2 Attend to the following areas in spelling:

5.2.1 consonants similar to English

5.2.2 vowels

5.2.3 syllabication

5.2.4 diphthongs

5.2.5 glottals

5.2.6 consonants with glottal (click)

5.2.7 tone and nasalization

5.2.8 noun prefixes (e.g. semq, nemo, memoq)

5.2.9 stem changes with handling verbs (give stick, give cloth, give box)

5.3 Punctuate sentences correctly:

5.3.1 capital letters

5.3.2 periods

5.3.3 commas

5.3.4 quotation marks

5.4 Read text as required in other language development components:

- of at least 500 words
- with good comprehension
- in 10-15 minutes

5.5 Write text as required in other language development components:

- of at least 200 words
- readable accuracy
- in class time

Dene First Language Outcomes

Component 6: Ensuring a Living and Changing Language

6.1 Use the Dene language in new and creative ways to interest young audiences in each of the following areas:

- 6.1.1 music, dance, art, drama
(e.g. legend captured in puppet play for elementary grade)
- 6.1.2 science and technology
(e.g. display of fish life cycle explained to younger grade in Dene language)
- 6.1.3 entertainment
(e.g. use Dene language while playing video games)
- 6.1.4 educational
(e.g. public school announcements)
- 6.1.5 home
(e.g. finger play about well-known legend in Dene language to teach a baby at home)
- 6.1.6 health
(e.g. make poster about land foods being good nutrition for kindergarten class)
- 6.1.7 land
(e.g. direct young children in acting parts of a video on water safety and respect for water)
- 6.1.8 sports
(e.g. play indoor soccer using Dene language for the plays)

6.2 Use the Dene language to interact with people of the community:

- 6.2.1 Elders
(e.g. spend time with an Elder in their home and hear their life story)
- 6.2.2 people with land skills
(e.g. participate in seasonal hunt)
- 6.2.3 community organizers or leaders
(e.g. help in the organization of gatherings or activities)
- 6.2.4 church organizers
(e.g. sing songs in Dene language, organize an Easter pageant)

Introduction

Dene as a First Language

6.3 Promote Dene literacy in the school:

- printing legends, producing a school newspaper, writing children's stories

6.4 Study the changing Dene language:

- words which are borrowed (e.g. "massi" from the French word "merci")
- words which are the nearest Dene object or idea
- words which describe the object or idea
- words which have been contracted (shortened)

6.5 Understand the importance of a positive attitude while using the language and learning in it.

Grade 7

Dene First Language Checklist

Passage to Womanhood • Fish Camp • Oral Tradition • My People, My Identity • Developing Dene Skills

Component 1: Using Language to Build & Celebrate Community	Component 2: Understanding & Appreciating Dene Oral Tradition	Component 3: Maintaining the Oral Tradition	Component 4: Researching Dene Culture	Component 5: Developing Literacy Skills	Component 6: Ensuring a Living and Changing Language
1.1 Build relationships with friends and classmates	2.1 Understand the nature of the Dene oral tradition	3.1 Understand personal role in maintaining the oral tradition	4.1 Understand the importance and nature of researching Dene culture	5.1 Understand the Dene alphabet	6.1 Use the Dene language in new and creative ways to interest young audiences
1.2 Work on group projects with classmates	2.2 Experience authentic text	3.2 Share legends and stories	4.2 Engage in research	5.2 Study Dene language spelling	6.2 Use the Dene language to interact with the community
1.3 Participate in creating consensus	2.3 Understand overall text	3.3 Use effective language techniques	4.3 Present researched information	5.3 Study Dene language punctuation	6.3 Promote Dene literacy in the school
1.4 Make requests of peers, family and teachers	2.4 Understand and reflect on moral messages	3.4 Use effective story structure elements		5.4 Read text as required in other language development components	6.4 Study the changing Dene language
1.5 Show support during times of difficulty	2.5 Understand unfamiliar words or phrases			5.5 Write text as required in other language development components	6.5 Understand the importance of a positive attitude
1.6 Celebrate with the community	2.6 Appreciate effective oral tradition techniques				
1.7 Show respect by trying to understand other dialects					

The Dene languages are in danger of being lost. Dene language and culture teachers, along with the people of the community, have an extremely important role to play in turning the tide and helping to revitalize the languages. Success will depend very much on the determination and cooperation exhibited by members of the community, the remaining speakers and the school.

Teaching Dene as a Second Language

Who are Dene Second Language students?

Dene second language students are those who cannot speak a Dene language when they begin school. These students vary greatly in the degree to which they may be familiar with the Dene language. Some may understand the Dene language but cannot speak it. Some may not have any familiarity or exposure to the language.

Are we responsible for teaching the Dene culture as well?

Language is used for communicating. Without ideas or purpose, communication is meaningless. In this curriculum we choose to communicate Dene ideas in the context of Dene culture. It is through the learning of the culture that students learn the Dene language.

How do we teach Dene as a Second Language?

The planning and teaching method suggested for Dene second language programs is based on the communicative approach. In this approach, students are taught to use the language for different purposes, rather than just learning about the language.

There are three components to the second language outcomes:

1. Cultural Skills

- There are four areas in which outcomes are achieved through the development of cultural skills. They are specific to Land, One Another, Spirit and Self.
- Students are engaged in activities which teach cultural understandings and cultural skills, and in the process are asked to use the language, simultaneously developing communication skills.

2. Communication Skills

- Interact – enables students to communicate with one another, face to face.

- Understand – enables students to understand the oral or written text of others. Text can be in the form of a set of sentences on a topic, such as in a story, song, instructions or lecture.

- Produce – enables students to produce text. It can be text which is retold, such as the telling of traditional narratives, or it can be text which is created by the student.

3. Linguistic Skills

- Phonology – enables students to distinguish and speak the sounds of the language in single sound forms, both in the context of words and in the context of sentences. It also includes the reading and writing of the sounds of the language.
- Syntax – enables students to put together sentences or phrases in an order which creates different meanings.
- Morphology – skills which enable students to work with changes within words to create different meanings.
- The linguistic elements are always to be taught in conjunction with the communication skills. These elements help students to communicate more accurately. Linguistic elements are taught as a form of language practice before or after using the language for some real purpose.

How do we use the instructional modules for teaching Dene as a Second Language?

Teaching of Dene as a Second Language differs from teaching Dene as a First Language. For instance, in teaching Dene as a Second Language, it will not be possible to cover as much cultural content as when teaching it as a first language.

The instructional modules in this package are designed for teaching Dene as a First Language. To give teachers an idea of how the cultural skills and understandings set out in the instructional modules are intended to be used by second language teachers, a sample module for second language teaching has been developed for each grade.

The sample module outlines the planning and development process for second language teaching using this curriculum. An example of how this process is used follows on p.72, using the module “Fish Camp” from Grade 7.

Introduction

Dene as a Second Language

How do we evaluate students for second language development?

The second language outcomes define levels of development in terms of ability to use the language for certain purposes. As the outcomes are based on language use, evaluation should also measure the students' ability to use the language for activities such as describing a picture, recounting a short story, giving instructions on how to do something, and so on. Some common methods of evaluation are listed below:

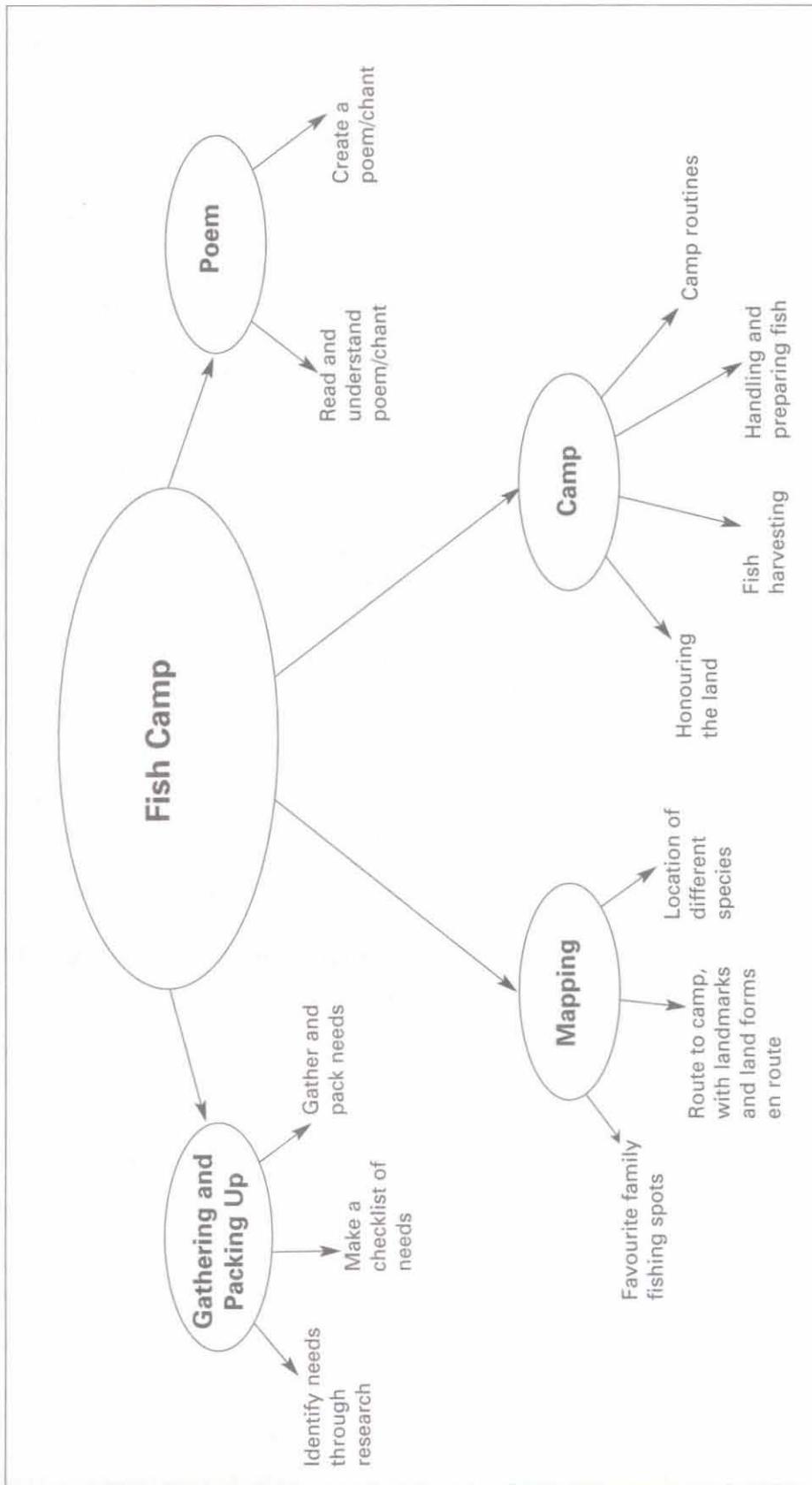
- samples of student work kept so that there is evidence of progress
- one on one oral testing by teacher or aid, using standard questions or instructions
- student self-evaluation after participating in a language use situation
- student evaluation of one another after participating in a language use situation
- teacher observation of student during participation in a language use situation

Though some students may reach much more advanced levels than others, teachers are expected to ensure that all students, even the weakest, achieve at a minimum the language outcomes outlined for each grade in the Dene second language curriculum.

How do we plan our Dene as a Second Language lessons?

- Step 1. Choose module: (e.g. Fish Camp).
- Step 2. Web cultural activities using second language outcomes as a guide (see diagram on following page).
- Step 3. Detail cultural activities and language use (Interact/ Understand/ Produce).
- Step 4. Detail relevant linguistic elements and language practice activities.
- Step 5. Specify language and cultural outcomes.
- Step 6. Describe evaluation procedure.
- Step 7. Prepare required resources and make required arrangements.
- Step 8. Schedule activities into timetable.

Dene Second Language Sample Unit Plan



Dene as a Second Language

Dene Second Language Activities and Outcomes

In the Dene Kede curriculum for Grades 7, 8 and 9, each grade has a sample module included for second language teaching. The modules selected are:

- Grade 7 Module Two: Fish Camp
- Grade 8 Module One: Strong Like Two People
- Grade 9 Module Five: Discovering Our Dene Talents

In Module Two: Fish Camp starting page 29 you will find sample modules in the following languages: Dogrib, Chipewyan, Gwich'in, North Slavey, South Slavey.

Each of these second language samples include five activities which are designed to meet specific second language outcomes in three component areas:

- cultural skills
- communication skills
- linguistic skills

The following pages show the Grade 7 sample – Module Two: Fish Camp – in the North Slavey Language. In this sample module each activity is followed by the outcomes for that activity. These outcomes are applicable to each of the sample modules found in Module Two: Fish Camp.

Dene Second Language Activities and Outcomes

Sample – Module Two: Fish Camp (North Slavey)

Activity #1: Discuss and research appropriate clothing and personal items for fish camp.

Language Use	Language Sample	Language Practice
<p>a) Interact Pair students to do research. They will approach family members, Elders, etc. to ask what clothing and personal items one should take when going into the bush. Students will bring a list of researched items to class.</p>	<p>Dechłtah ḱeríhtła gha. We are going to the bush.</p> <p>Ayíi gha? What for?</p> <p>Łue ka dechłtah rehtła gha. I am going to the bush to fish.</p> <p>Qde gots'ę? Where to?</p> <p>Tséa gots'ę. To Russel Bay.</p> <p>Qdené? When?</p> <p>Sachq godo. The day after tomorrow.</p> <p>Ayíi k'əhlə gha? What should I take?</p> <p>Łue ka dechłtah rehtła gha, ayíi k'əhlə gha? When I go fishing, what should I take?</p> <p>Kq k'ənələ. You should take matches.</p> <p>CDs k'ənələle. You should not take CDs.</p>	<ul style="list-style-type: none">Before students begin their research, have them practice asking their questions in North Slavey. They should also consider what their responses will be to questions they may be asked, such as why they are going to the bush, where they are going, etc. After the teacher models the questions and answers in the second language with one or two individuals, the students can practice in pairs. (Place more experienced speakers with beginners.)

Dene as a Second Language

Language Use

b) Interact

Ask students to present their lists of appropriate clothing and personal items for fish camp to the class.

The students must act out or have a picture of the words on the list as they say them in North Slavey.

The teacher can begin another list of things that should not be taken. If students suggest items which are not appropriate for fish camp, the teacher can place them on this list.

Language Sample

Ayíi k'əhlə gha.

Things I will take.

Tugq̕hke k'əhlə gha.

I will take rubber boots.

Kw'ih naídí k'əhlə gha.

I will take mosquito dope.

Beh k'əh̕za gha.

I will take a knife.

Kq̕ k'əhlə gha.

I will take matches.

Tsókq̕ gha ɻerl̕htl̕'éwé

k'əhlə gha.

I will take toilet paper.

_____ **k'əhlə gha.**

I will take _____.

Ayíi k'əhlə ghále?

What things should I not take?

CDs k'əhlə ghále.

I will not take CDs.

Kwítłe k'əhlə ghále.

I will not take hairspray.

_____ **k'əhlə ghále.**

I will not take _____.

Language Practice

- Have students practice the vocabulary by playing a game. Each student draws a picture of one thing they will take on a fishing trip. They sit in a circle and take turns saying what they will take, but they must include all the things taken by the students before them.

Language Use**c) Interact**

Have students work in small groups to combine their individual lists of clothing and personal items to take to fish camp so they have one big list (delete duplications).

Each group will then present its list to the class. On a flip chart, create a master list by combining each group's items (delete duplications).

Have students copy the information so they have a checklist when they pack for the camp.

Language Sample

Ayíi edek'á k'iałə gha gok'aréhtł'é?

What do you have on your list?

Nı̨nē?

You?

K'qne nehets'ę.

We have that already.

Ayíi hedets'erłshq/henats'ıdile?

What did we forget?

Language Practice

- Speaking in North Slavey, the teacher and a group of students (3) can model the second language as it would be used when working in the groups to make a single list. Once the students have observed, break them into groups to do the same with their lists.

Introduction

Dene as a Second Language

Cultural Skills

Activity #1: Outcomes

Land

- identify appropriate clothing and personal effects required for camping
- identify equipment and supplies required for fish camp

One Another

- identify the commitment required between two people to cooperate (one to check the net and bring back the fish that were caught; the other to clean the fish and make dryfish)
- both people are involved in drying the fish – turning it while it dries in the sun and when it is brought into the smoke house
- the types of wood used to smoke the fish needs the attention of both or all parties involved

Spirit

- dress appropriately to show respect for culture and tradition

Self

- show a curiosity for the way in which one's family has used the land for fishing in the past

Communication Skills

Interact

- with speakers to find out camping needs
- with one another to create a checklist of needs
- with one another and teacher to use the checklist while gathering equipment, personal effects and supplies

Understand

- identify the need to make dryfish for winter
- identify the types of fish used in making dryfish
- understand the difference between well smoked dryfish and fish that is “green” or not fully smoked
- the usage of fish in the old days, as opposed to today

Linguistic Skills

Produce

- use a dictionary to create a partial list of clothing and personal effects
- vocabulary: personal effects, camping and fishing equipment, camping supplies
- dialogue for getting and giving information
- patterns in sentences that have subject, verb and object
- patterns in words: “to take” or “to pack” (handling verb) as it changes, depending on the object being taken
- patterns in sounds: effect of tones and nasals upon vowels
- spelling: consonant and vowel syllables in words

Suggestions for Evaluation

- Ask students to orally list the kinds of personal effects they would take on a fishing trip. Evaluate pronunciation, as well as ability to list appropriate things.
- Ask students to make a written list of personal effects that would be taken on a fishing trip. Evaluate spelling, as well as ability to list appropriate things.
- Observe students during interaction activities to evaluate their participation in the creation of a checklist or in the gathering of personal effects.
- Show students photos from a fishing trip and ask what is being packed or what people are doing during the packing up.

Dene as a Second Language

Dene Second Language Activities and Outcomes

Sample – Module Two: Fish Camp (North Slavey)

Activity #2: List and gather necessary equipment for the fish camp.

Language Use	Language Sample	Language Practice
<p>a) Produce Have students use a dictionary to make a list of equipment that should be taken on a fishing trip.</p>	<p>Lue ka ts'erez̄á. We are going fishing (by boat).</p> <p>Lue ka ts'enlwé gha. We are going fishing (on shore).</p> <p>Ayíí k'əts'ələ gha? What must we take?</p> <p>Ayíí gok'əréhtl'é/gok'ənídénahltl'é? What do you have on your list?</p>	<ul style="list-style-type: none"> Before students begin their research, have them practice asking their questions in North Slavey. They should also consider what their responses will be to questions they may be asked, such as why they are going to the bush, where they are going, etc. After the teacher models the questions and answers in the second language with one or two individuals, the students can practice in pairs. (Place more experienced speakers with beginners.)
<p>b) Interact Students will approach family members, Elders, etc. to ask what camping equipment and fishing gear will be needed when going on a fishing trip. Students will prepare a list of items and take it to class.</p>		

Sociolinguistic Function: A Language Game

Language Use	Language Sample	Language Practice
<p>c) Interact</p> <p>Students will work in groups to make a combined list of equipment that will have to be taken on a fishing trip. They will then present the list to the rest of the class. As a class, review the final list for things that may have been forgotten.</p>	<p>Ayíi edek'á k'ənələ gha gok'eréhtłé/gok'enídénahtlé. List the things you/they are taking.</p> <p>Eyíi k'óne nehets'ę. We have that already.</p> <p>Eka asíi areyqné k'iílá? Do we have everything?</p> <p>Ayíi hederízhq? What did we forget?</p>	<ul style="list-style-type: none"> North Slavey vocabulary of camping equipment and fishing gear may be practiced with students working in pairs playing a game of "Snap". Each student makes a set of pictures of the items on the list. To play the game, they each put down one card at the same time. When both cards have the same item in the picture, the first person to call "Snap!" gets the cards. The person with the most cards at the end is the winner. The shorter words can be used to practice spelling CV syllables with proper tone and nasal marks.

Dene as a Second Language

Language Use

Language Sample

Language Practice

Lígwile edek'á díchu gha.
We are taking a frying pan.

Líbala edek'á dízah gha.
We are taking canvas.

Dahʔa chłné edek'á k'íza gha.
We are taking a fishing rod.

Tłeh edek'á k'ítłi gha.
We are taking gasoline.

Łaht'á edek'áriwa gha.
We must take bannock.

Lidí wekq edek'á k'ítłi gha.
We must take a thermos of tea.

Beh rehtłó edek'á k'íza gha.
We must take meat.

Tłeh edek'á ríxə gha.
We must take gasoline.

Handling Verbs

- Have students notice how the verb in each of the sentences changes. Ask if they can guess why.
- Explain how the Dene words for handling things changes, depending on the kind of thing that is being handled.
- Practice handling of verbs by asking individual students what the item is that must be taken.
- Practice handling of verbs on a worksheet where students must fill in the correct form of the verb for each thing taken to the fish camp.

Cultural Skills

Activity #2: Outcomes

Land

- identify equipment and supplies required for fish camp

One Another

- interact appropriately with cultural guide or Elder when listing and collecting equipment and supplies

Spirit

- follow cultural rules for handling fishing equipment

Self

- make personal commitment to ensure the fish camp experience is a success

Communication Skills

Interact

- with speakers to find out camping needs
- with one another to create a checklist of needs
- with one another and teacher to use the checklist while gathering equipment, personal effects and supplies

Understand

- the importance of bringing the right equipment
- how to use the equipment and why it's required
- list items into categories such as personal supplies, cooking, tools, etc.

Linguistic Skills

Produce

- use a dictionary to create a partial list of equipment
- vocabulary: personal effects, camping and fishing equipment, camping supplies
- dialogue for getting and giving information
- patterns in sentences that have subject, verb and object

Dene as a Second Language

Suggestions for Evaluation

- patterns in words: “to take” or “to pack” (handling verb) as it changes, depending on the object being taken
- patterns in sounds: effect of tones and nasals upon vowels
- spelling: consonant and vowel syllables in words
- Ask students to orally list the kinds of equipment they would take on a fishing trip. Evaluate pronunciation, as well as ability to list appropriate things.
- Ask students to make a written list of equipment and supplies that would be taken on a fishing trip. Evaluate spelling, as well as ability to list appropriate things.
- Observe students during interaction activities to evaluate their participation in the creation of a checklist or in the gathering of equipment and supplies.

Dene Second Language Activities and Outcomes

Sample – Module Two: Fish Camp (North Slavey)

Activity #3: Map travel routes and fishing places.

Language Use	Language Sample	Language Practice
<p>a) Interact Have the students work in pairs to mark landmarks and fish camps on a map. One student has the information and conveys the information to the other student with descriptions.</p>	<p>Abá Dehgá kq góh?q. My father's camp is along the Mackenzie River.</p> <p>Tsiigehtchic ts'q deh níldí. It is upriver from Tsiigehtchic.</p> <p>Deh tana. It is on the other side of the river.</p>	<ul style="list-style-type: none">Have students practice the postpositions and descriptive words using people or objects in the room. <p>Luke laídí? Where is Luke?</p> <p>Ledá laídí? Where is the table?</p>

Introduction

Dene as a Second Language

Cultural Skills

Activity #3: Outcomes

Land

- identify common fishing locations on a map
- identify common land forms and landmarks in area of fish camp

One Another

- locate ones family fish camp on a map

Spirit

- be aware of significant spiritual places along the route to or in the area of fish camp

Self

- show a curiosity for the way in which one's family has used the land for fishing in the past

Interact

- with family members to learn about family fishing areas
- with others to give and get information about location on a map

Understand

- traditional names for sites along route
- discuss and reflect on history of sites

Communication Skills

Produce

- dialogue patterns for giving and getting information about location
- patterns in sentences: sentences describing location
- patterns in words: postposition suffixes in words
- spelling: accuracy in spelling place names, landmarks and land forms with focus on simple consonants, tones and nasals
- tape record sample language while students are working with each other to locate places on their maps

Suggestions for Evaluation

- Use tape recording from previous exercise to evaluate use of location postpositions, appropriate use of possessives and word order in sentences.
- Have students name or locate places on a map to evaluate
 - their recall of vocabulary for place names, land forms and landmarks
 - their understanding of postpositions and words describing location
 - their spelling accuracy

Introduction

Dene as a Second Language

Dene Second Language Activities and Outcomes

Sample – Module Two: Fish Camp (North Slavey)

Activity #4: Listen to a poem, song or chant about fish.

Language Use	Language Sample	Language Practice
<p>a) Understand</p> <p>Read the poem shown on the right aloud to the students. Use illustrations or actions with each sentence to give students clues to the meaning of the poem.</p> <p>Ask questions about</p> <ul style="list-style-type: none">- the kinds of fish in the poem- the setting of the poem- the sequence of events in poem- the concept of "heart of the water"- the concept of "leader".	<p><u>Tudzéh Ts'é Ts'erebé Gha</u></p> <p>Tudzéh ts'é ts'erebé gha. We are going to swim to the heart of the water.</p> <p>Amíl tudzéh ts'é rebé gha? Who is going to swim to the heart of the water?</p> <p>Sahba síné k'ola hadí. Me too, said the trout.</p> <p>Sahba tudzéh ts'é rebé gha. The trout is going to swim to the heart of the water.</p> <p>Amíl k'ola tudzéh ts'é rebé gha? Who also is going to swim to the heart of the water?</p> <p>?qhdá síné k'ola hadí. Me too, said the jackfish.</p> <p>?qhdá k'ola tudzéh ts'é rebé gha. The jackfish is going to swim to the heart of the water.</p> <p>Amíl k'ola tudzéh ts'é rebé gha? Who also is going to swim to the heart of the water?</p> <p>Nqhkwe síné k'ola hadí. Me too, said the loche.</p> <p>Nqhkwe k'ola tudzéh ts'é rebé gha. The loche is going to swim to the heart of the water.</p> <p>Nqhkwe tudzéh ts'é gorezeé gha. The loche will lead us to the heart of the water.</p> <p>Nqhkwe bedagháré lue lénahdé gha. Because of the loche, all the fish will gather again.</p>	<ul style="list-style-type: none">• Have students learn the poem by practicing reading it aloud together.• Have students practice saying the poem to each other in pairs or in small groups.• Designate one sentence to each pair of students and have them illustrate the poem.

By Fibbie Tatti and Albertine Ayha/1997

Language Use	Language Sample	Language Practice
<p>b) Produce</p> <p>Using the fish poem as a model, students are asked to write their own poem, song or chant. It can be about other animals or people leading others to a place.</p> <p>Have students read one another's poems in class, providing actions or illustrations to give the listeners clues for understanding.</p>	<p>Amíl̄ dechłtāh detł̄ gha? Who is going into the bush?</p> <p>Sechile dechłtāh detł̄ gha. My younger brother will be going to the bush.</p> <p>Amíl̄ dechłtāh detł̄ gha? Who is going into the bush?</p> <p>Seze dechłtāh detł̄ gha. My uncle will be going to the bush.</p> <p>Amíl̄ dechłtāh detł̄ gha? Who is going into the bush?</p> <p>Setá dechłtāh detł̄ gha. My father will be going to the bush.</p> <p>Amíl̄ dahgháré dechłtāh ts'eredé gha? Under whose guidance are we going into the bush?</p> <p>?ehtsáə dahgháré dechłtāh nats'eredé gha. It is under grandfather's guidance that we will return to the bush.</p>	<ul style="list-style-type: none"> Have students review their written poems, paying special attention to the words with glottals. Make any required corrections. When reading their poems aloud, ask them to try to pronounce the words as correctly as possible, paying particular attention to the words with glottals.
<p>c) Understand</p> <p>To ensure students understand the other poems, ask questions: Who is the poem about? Where does the story in the poem take place? What happens?</p>		

Dene as a Second Language

Cultural Skills

Activity #4: Outcomes

Land

- identify locally important fish

One Another

- understand that fish are considered people, like us

Spirit

- identify the most spiritually strong fish
- understand the concept of “the heart of the water”
- understand that fish, like people have leaders and are considered spiritual
- identify where the “heart” of people resides

Self

- identify one’s spiritually important leader

Interact

- in groups of two or three, read the poem aloud or act it out as a play

Understand

- the main characters, the setting, sequence of events in the poem/chant in both oral and written form

Communication Skills

Linguistic Skills

Produce

- a written poem or chant which uses the idea of a leader and contains main characters, a setting and a sequence of events
- vocabulary: names of local fish
- dialogue: reasons for the names of the fish
- patterns in sentences: sentences with “travelling to” a place and sentences with future tense
- spelling: focus on simple consonants and vowels with nasal and tone in produced poem

Suggestions for Evaluation

- Orally question students to evaluate their understanding of the poem: about the characters, setting, sequence of events and concepts about “the heart” of things or “leaders”.
- Give students phrases from the poem and ask them to put them into the correct sequence and order.
- Evaluate a poem created by students.
- Evaluate the meaningfulness of the poem.
- Evaluate the word order within sentences.
- Evaluate the correct use of the future tense.
- Evaluate the spelling of simple words which students are able to pronounce.

Dene as a Second Language

Dene Second Language Activities and Outcomes

Sample – Module Two: Fish Camp (North Slavey)

Activity #5: Participate in fish camp.

Language Use	Language Sample	Language Practice
a) Interact Have students introduce themselves when with an Elder, if asked.	Amí néot'ine qt'e? Who are your parents? Amá _____ qt'e. My mother is _____. Abá _____ qt'e. My father is _____. Nezí daredí? What is your name? _____ séredi. My name is _____. Dene k'ęę ewékw'ę? Do you understand Slavey? Daudí. No. Yázeá ewéhkw'ę. I understand a little. Dene k'ęę gohdele. I cannot speak Slavey.	<ul style="list-style-type: none"> Have students practice this dialogue in North Slavey by role playing with one another.
b) Understand Have students participate in practises for honouring the land/fire/waters.	Kq gha?erehdı gha. I am going to offer respect to the fire. Nę ts'ę ná?ehdı gha. I am going to offer respect to the land. Tu ts'ę ná?ehdı gha. I am going to offer respect to the water.	<ul style="list-style-type: none"> Act out each of the offerings using props such as tobacco, pictures, etc., while saying the appropriate words in North Slavey. Show with actions, the expected behaviour of students during these offerings.
c) Interact Encourage students to ask for help and to help others.		
d) Interact Encourage students to follow requests and instructions from camp leaders.		<ul style="list-style-type: none"> Have students study the sentences in written form. Have them try to translate each word on the blackboard.

Cultural Skills

Communication Skills

Linguistic Skills

Suggestions for Evaluation

Activity #5: Outcomes

Land

- identify traditional landmarks
- understand traditional navigation techniques

One Another

- demonstrate support for leaders
- demonstrate leadership and cooperation

Spirit

- follow cultural rules for the land and water
- participate respectfully in spiritual activities or rituals

Self

- show self-respect in areas such as personal hygiene, health, etc.

Interact

- appropriately and respectfully with Elders and group leaders
- appropriately and respectfully with other fish camp participants

Understand

- the need for cooperation and fulfilling one's roles and responsibilities
- the traditional importance of fish camp activities

Produce

- vocabulary: list roles and responsibilities of participants
- dialogue: for getting and giving instructions
- patterns in sentences: that have subject, verb and object
- give students opportunities to participate in fish camp activities to demonstrate what they learned from their elders' teachings

Introduction

Dene as a Second Language

Dene Second Language Concepts and Outcomes

The following section reviews the concepts that are being taught in the Grade 7 modules, along with their outcomes. These concepts are demonstrated to students through the suggested cultural experiences, as well as language use and interaction.

This section is divided into the five Dene language groups:
Chipewyan, Dogrib, Gwich'in, North Slavey and South Slavey.

Each language section has the following categories:

1. Cultural Experiences and Understandings

- lists the cultural experiences offered in each of the five modules
- lists examples of each cultural experience

2. Language for Interaction

- lists specific language outcomes
- lists key language words and phrases in Dene language as well as English
- shows examples of the key language used in sentences

3. Understanding Text

- identifies the kinds of text that students should be able to understand at the end of the program

4. Language for Production of Text

- identifies activities students should be able to do using the Dene language at the end of the program

5. Linguistic Elements

- shows Dene language alphabet
- lists grammatical concepts students should be able to understand at the end of the program

Chipewyan – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

Students will use the Chipewyan language to participate in cultural experiences which should help them learn the cultural understandings.

Module 1: Passage to Womanhood

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">experience camp with other girls and womenreflect on changes to their bodies and what the changes meanlearn about passages to womanhood practiced in the pastreflect on goals, good habits and routines for growth and development	<ul style="list-style-type: none">camp routines and activities; practices regarding respect for nature; protocols and interactions with Eldersbodily changes; healthful practices; personal hygiene; social pressures that dishonour our bodies; choices that reflect respect for ourselves; modesty; women's gifts to family and community; narratives about womanhoodmenses and spirituality; women mentors; puberty camp rules; physical and mental challenges; counselling; habits; becoming independenthelping at home; helping Elders; helping younger people; arising, eating and sleeping healthfully; exercising; school learning; cultural learning

Module 2: Fish Camp

(Note: if fish are not an important part of the culture, substitute with land camp.)

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">learn about water creaturesexplore/travel waterwaysexperience fish campreflect on valued behaviours while on land	<ul style="list-style-type: none">fish names; fish qualities; habitat; seasons; fishing practices; narratives about fish/fishingforms of travel; land and water forms; place names; honouring land and water; weather conditions; water safetyequipment and supplies, camp behaviour and attitudes; camp routines; fishing activity; numbers; handling and preparing fishcamp routines; rules; learning behaviours; respectful behaviour at camp

Introduction

Dene as a Second Language

Module 3: Oral Tradition

<i>Cultural experiences</i>	<i>Examples of understandings</i>
• hear Elder's stories	• traditional narratives; characters in narratives; sequence of events; moral lessons; humour; behavioural rules with Elders
• reflect on personal role in oral tradition	• listen; recall; historical knowledge; Dene values; Dene knowledge

Module 4: My People, My Identity

<i>Cultural experiences</i>	<i>Examples of understandings</i>
• research oral traditional knowledge	• family history; community history; relationship with other peoples; values of my people
• experience ancestral trails	• traditional hunting territory; resources used to survive
• give back to the community	• sharing and caring in the community; roles and relationships in community; needs in the community
• participate in community culture	• protocol for interacting with Elders, leaders, adults; learning from members of the community; helping Elders and young children; supporting community helpers and leaders
• connect with relatives	• relationship terms; places of origin; special family talents and abilities; sharing stories; gifts

Module 5: Developing Dene Skills

<i>Cultural experiences</i>	<i>Examples of understandings</i>
• learn a variety of basic cultural skills	• knowledge relating to basic cultural skills; manipulation or processes involved in skills
• reflect on personal effort and behaviour while learning cultural skills	• value of basic Dene skills; valued learning behaviour; talent/ability

Chipewyan – Dene Second Language Concepts and Outcomes

2. Language for Interaction

a) Students will use the language to do things with others.

Outcomes	Key Language	Use of Key Language
• routine instructions, commands and directions	<p>k'éjène thıdà keep to yourself</p> <p>hánélé do</p> <p>seba, hánęle do it for me</p> <p>hánené sóná don't do that</p>	<p>ʔélneth shélyı t'á, k'éjén thıdá. Keep to yourself around Elders who are eating.</p>
• get permission or ask for help	<p>nadésdé afterwards</p> <p>sqghaıthá?azédé in a little while</p>	<p>Nadésdé, sets'qní. Afterwards could you help me?</p> <p>Thílédé senósthëṛ. In a little while can I play?</p>
• cautionary expressions	<p>já attention (!)</p> <p>ʔaké ʔedqlní watch yourself</p> <p>ts'éthlé caution (it doesn't appear right)</p> <p>ʔaké ts'éthlé with extreme care</p>	<p>Já, Horıłth'q. Attention! Listen!</p> <p>Ts'ı yé ʔaké ʔedqlní. Watch yourself in a boat.</p>

Dene as a Second Language

b) Students will use the language to give and get personal information.

Outcomes	Key Language	Use of Key Language
• ability with Dene language	<p>Denesqłiné, t'á yasti ɿle. I don't speak "the language of the people".</p> <p>Yazlı hqlı denesqłiné t'á yasti. I speak only a little of the language.</p> <p>Denesqłiné yatié, beneresníle. I don't understand the "language of the people".</p> <p>Yazlı hqlı denesqłiné yatié, beneresní. I understand only a little of the language.</p>	
• family, community, age and phone number	<p>Nezí ɻedlólye t'á. What is your name?</p> <p>Nä bezí ɻedlólye t'á. What is your mother's name?</p> <p>Net'á bezí, ɻedlólye t'á. What is your father's name?</p> <p>ɻedlizí ts'ɬ, ɻanet'é t'á. Where are you from?</p> <p>Dlanełté neghaiyé t'á. What age are you?</p> <p>ɻerehtł'ís kué dlanełté ghä, níya t'á. What grade are you in?</p> <p>Nets'ɬ beyé yati, bek'élñi ɻedlanełté t'á. What is your phone number?</p>	<p>John, súlyı ɻat'e. My name is John.</p> <p>ɻene Marí húlyé. My mother's name is Mary.</p> <p>Set'á bezí, John húlyı. My father's name is John.</p> <p>ɻutselk'é ts'ɬ, ɻast'ɬ. I am from Lutselk'e.</p> <p>Dıɻadhël seghaiyé ɻat'e. I am 14 years old.</p> <p>ɻełk'édıghı ghä níya. I am in Grade 8.</p> <p>Sets'ɬ beyé yati sí _____ ɻat'e. My phone number is _____.</p>

Language

Lesson 10: Likes and Dislikes

Outcomes	Key Language	Use of Key Language
• personal likes and dislikes including school or cultural experiences	<p>_____ sí nezq. I like your _____.</p> <p>_____ seba nezqle. I don't like your _____.</p> <p>Łekēn-ú. Is it tasty/sweet?</p> <p>Łekēn dué. It is tasty/sweet.</p> <p>Díts'a ɬení. It is sour.</p> <p>Mä ɬení. It is awful tasting/smelly.</p> <p>Nátsér, ɬení. It is very strong (tasting/smelling).</p> <p>Seba nezq. I liked it.</p> <p>Seba nezq dué. I really enjoyed it.</p> <p>Nezq dué. It is very good.</p> <p>_____ neba nezq-u. Did you enjoy the _____?</p> <p>_____ neba horélyq-ú. Are you enjoying _____?</p>	<p>Neʔiyé seba nezq. I like your jacket.</p> <p>Ne ké seba nezq. I like your shoes.</p> <p>Nets'í nádátselyá seba nezq. I like your glasses (or other clothing items).</p> <p>ʔerehtł'ís náda neba nezq-ú. Did you enjoy the show?</p> <p>Dats'édił neba horelyá-ú. Are you enjoying the dance?</p> <p>Seba, darítł'ěth dué. It was loud for me.</p>

Dene as a Second Language

c) Students will use the language to give and get information about things, people and events using the following notions.

Outcomes	Key Language	Use of Key Language
• simple questions (what, who, which, when)	ʔedlághe who ʔedlághe what ʔedlághe t'a which ʔedló when	ʔedlaghé. Who do you mean? ʔedlághé ʔalñí t'á. What do you mean? ʔedlághé t'á horl?í t'á. Which do you want? ʔedló, ʔerítł'ís kué ts'ën nałjá t'á. When did you go to school?
• numbers 1-20	hultá number	Sqládhél tsá, ɬańdé. He got fifteen beaver.
• quantities	ʔedláneħt'i amount la lots la chóile not lots at all laile not lots	lué ɬańlé few fish chëth ɬa lots of ducks
• colours	dítł'ís colour	Tth'áí kél dělk'os, kósnitł. Bring me the red plate.
• shapes	debäthe circle dích'u pointed dekar flat	ʔedlá bórel?í t'á. How does it look (what is its shape)? ʔeghezé laborel?í ke hańt'ëth. He cut out oval mocassins.

Lesson 10: Possession and Weather

Outcomes	Key Language	Use of Key Language
• possession	sets'ł my nets'ł your bè ts'ł its/his/her	segóné my arm negáné your arm bets'ł ɻamá his mother
• weather	Bít'as, horélyq-ú. Is it nice outside?	Bít'as k'oth yaghé ɻat'é. There are clouds out. Nałqá tɭ'aghé huník'ath dé horélyq. The coolness in the evening is nice.
• time	ɻedlałłt'é níqá t'á. What time is it? ɻedlaghé dzłnē ɻat'é t'á. What day is it? Hanodhí há _____ ní'qá dé. It will happen in _____ hours. dq dıdzłnē today këdhe night Dzłk'e Sunday yunídzłk'e yesterday yunexáyé, dé next year xáyé winter thíle ts'én, xa for awhile	Náke, níqá. It is two o'clock. Hanodhí há naké sadzíé dé. It will happen in two hours. Këdhé de tthén horéłłt'ı. We can see the stars at night. Dzł k'aré taghé dzłnē dé tsąnké t'á senaıdé há. On Wednesday, we will be playing hockey. Yuníxáyé, ɻedu hılé. It sure was warm last year. Yunídzłk'e, nesja. I came back yesterday. Dırí za k'é ɬue hełqas ɻat'é. This is the month of the fish run.
	k'abł tomorrow yuníxáy last year zá month dq now	

Introduction

Dene as a Second Language

Outcomes	Key Language	Use of Key Language									
	tth'ú soon	Thíle ts'én seel thıda. Sit with me for awhile.									
	?enahút'e done	Dó, senódé. Let's play now.									
		Nayatí ?enohqt'é. The meeting is finished.									
• cost	?edlárılkí, t'á. How much does it cost?	Sqlághe tsamba, hárılkí. It cost five dollars.									
		?erehtl'ís jené, dékí dué. The record is very expensive.									
• sizes	?edlał yą, t'á. What size is it?/How big is it? <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%; text-align: center;">łek'á fat</td> <td style="width: 33%; text-align: center;">dekóth wide</td> <td style="width: 33%; text-align: center;">Nesdáth ?at'e' I am heavy.</td> </tr> <tr> <td style="text-align: center;">nech'íle small</td> <td style="text-align: center;">nedaré narrow</td> <td></td> </tr> <tr> <td style="text-align: center;">nedáth heavy</td> <td></td> <td></td> </tr> </table>	łek'á fat	dekóth wide	Nesdáth ?at'e' I am heavy.	nech'íle small	nedaré narrow		nedáth heavy			Bé nizé nechá. He has a large waist.
łek'á fat	dekóth wide	Nesdáth ?at'e' I am heavy.									
nech'íle small	nedaré narrow										
nedáth heavy											
• location	yuwé there yuwé ts'én over there (specifically)	Yuwé ts'én, seba tsı nítí. Place the boat up over there (specifically) for me.									
	ja right here (specifically)	ní k'e on the ground									
	ja dezı over here (generally)	lídítth'áí t'azı behind the cup									
	bek'é on	bedaghe above									
	bet'azı behind	kanızı in between									

d) Students will give and get information about action.

<i>Outcomes</i>	<i>Key Language</i>		<i>Use of Key Language</i>
• ability	Hán̥ele xa, t'asát'íle-ú. Can you do it?	Hás̥le xa, ?asát'íle. I can do it.	
	Dué ?íle (sqnq). It is possible.	Hás̥le xa, dúé. I can't do it.	
	Sets'én̥en̥i. Help me.	Bets'ak̥i yexuíle. It is hopeless talking to him.	
	Yexuíle. It is hopeless.		
• distance	n̥ídhá far	n̥ídhíle near	N̥ídhá ts'én, héðəl. They walked far.
			Tł'qbáli, n̥íthíle segá, náítthi. He set the tent near me.
• sequence	tł'ághe after	tł'ághe dé afterwards	Yat̥i kué tł'ághe n̥ija-ú, shét̥i. S/he ate after she returned from church.
	?eyí tł'ághe after that		Dazídil tł'ághe, néti. S/he went to bed after the dance.
	?etk'én̥i after each other		Dené ɬ̥a shelyí há ?eñnadəl h̥lé. The groups of people took turns eating.

Introduction

Dene as a Second Language

Outcomes	Key Language		Use of Key Language
• duration, frequency	nók'é sometimes	halä many times	Nók'ë seghä, naídá. S/he sometimes visits me.
	tháze after awhile		Thíle ts'én hıdá-ú, náhja. He left after visiting awhile.
	t'ats'én always		Thaíle ts'én, hıdá. S/he came to visit for a short time.
	?eyér kú while or during	?axä suddenly	?axä ts'etsa, ts'íth'a. Suddenly they heard a cry.
	?ılä once		
	thá ?íle ts'én short time	thá ts'én long time	
• manner of action	nezq yılá?íle done miserably		K'éjën shénetı. Eat quietly.
	k'éjën quietly		David hútl'ëth, ?aghálana. David is working hard.
	náltlile-ú slowly	?ıghä quickly	
	deyér hard	háyíé-ú carelessly	
• manner of being	yú k'ízı, lát'e being cloth-like		Dënek'ódhé náre héłchëth, dech'ıkél k'e, thełchúth. The scarf is on the floor.
	thełta being contained liquid		Dechëñ dech'ıkél k'e, thela. The logs are on the floor.
	thedzá being loose		Bek'eshéts'elyı k'e, lıdí kıl, thetaq. The tea pot is on the table.
	thela being contained objects		

Outcomes	Key Language	Use of Key Language
• material of construction	<p>lukíl t'á of glass</p> <p>yak'égolé t'á of plastic</p> <p>líbarlá t'á of canvas</p> <p>ʔelkéle of stroud</p> <p>tthádhëth t'á of hide</p> <p>ʔejéré dhëth t'á of cow hide</p> <p>dechëñ t'á of wood</p>	<p>Tthádhëth t'á ʔihdu thełtsı. She made a jacket of hide.</p> <p>ʔejéré dhëth t'á tl'úle, thełtsı. He made strings of cow hide.</p> <p>Kełkél t'á jis thełts'ı. She made mitts of duffel.</p>

e) Students will engage in language formalities.

Outcomes	Key Language	Use of Key Language
• introductions	<p>Sınié, nesʔı. I'm glad to see you.</p> <p>ʔedlánët'e ʔá. How are you?</p> <p>Bít'as horélyä. It is nice out.</p>	<p>Neláuskún. I'll shake your hand.</p> <p>Seba horélyä. I feel good.</p> <p>Seba horélyä ʔíle. I don't feel too good.</p>
		<p>ʔéh. Yes.</p>

Dene as a Second Language

Chipewyan – Dene Second Language Concepts and Outcomes

3. Understanding Text*

Students will understand simplified oral text.

Students will understand the following kinds of text.

Students will understand simplified oral text.

Students will understand the following kinds of text.

- which is dramatized
- which is accompanied with effective illustrations
- which contains familiar ideas and concepts

Legends

- First Arrival of Animals on Earth
- Yamoria (One Who Circled the Earth)

Songs and poems

- Created by Chipewyan developers and teachers

Personal stories and history (translated into Chipewyan)

<ul style="list-style-type: none"> • Adeline Vital • Rosa Mantla • Rosie Firth 	<ul style="list-style-type: none"> • Jean Marie Sabourin • Adele Hardisty • Philip Simba
---	---

Cultural information (translated into Chipewyan)

<ul style="list-style-type: none"> • Margaret Vandell • Dehcho Elders • Lutselk'e Elders • Gwich'in Elders • Isadore Modeste • Christine Thompson 	<ul style="list-style-type: none"> • Elijah Andrew • Cecile Modeste • Louis Taniton • J.B. Rabesca • Lucy Vaneltsi
---	---

Student anecdotes

- told by students for other students to hear
- identify main characters, settings and events
- understand simple sequence of events in narrative
- understand simple cause and effect in narrative, especially moral lessons
- identify details important to the text
- labels
- simple captions and sentences
- visual materials (pictures, real objects, displays)

* Text is any set of sentences which communicates an idea. It can be oral or written or audiovisual. There is a communicator and a receiver or audience.

Chipewyan – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will produce text using various mediums.

- visual aids
- simple oral statements in logical or sequenced order
- written labels and captions
- written words in fill in the blank sentences

Students will create and present a simple song or poem.

- using templates or models for substitution with own words

Students will be able to orally produce text.

- a simple anecdote with a topic or theme
- a simple story based on other stories known or heard, using characters and sequence of actions

Students will use techniques/ aids to make their oral presentations effective.

- use the voice of the character(s)
- use gesture and body language
- use dramatization or role play
- use illustrations
- use electronic technology (e.g. video, computer, audio)

Students will write text.

- single words and phrases
- short simple sentences
- words using accurate spelling, with the exception of tone, vowel length and glottals

Students will present text to audiences.

- classmates
- other school classes
- school assembly
- parent-teacher meetings
- family

Dene as a Second Language

Chipewyan – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. Phonology

Students will:

Recognize all letters of the alphabet (introduced in order of alphabet).

? a b ch ch' d dh ddh dl dz e ë g gh h i j k k' l l m n o r s sh t t' th tkl tkl' ts ts' tth tth' u w x y z

Distinguish effect of tone, nasalization, and final “h” in meaning of words.

Examples:

tone effect:	selá (cousin)	selá (hand)
	bınlı (is happy)	bení (his face)
nasal effect:	tsá (poop)	tsá (beaver)
	náh (your mom)	náh (twice)
	sá (game)	sá (sun)
final “h” effect:	zéhkédhéth (mattress)	zehke (bed)
	sa (sun)	sah (clock)

2. Syntax

Students will:

Put together one verb sentences with:

- words describing things or people
- location words, number words
- time words
- words describing action
- objects

Examples:

- Níkath k'e, datlı st'étthęle hılé.
Last night she danced vigorously.
- ?abá kún gá shétı.
Father is eating at the campfire.
- Seku?áze bëscheëné heluth.
The little boy is pulling the sled.

Put together simple sentences with:

- and tth'i
- so t'á
- but kúlú
- because ?eyit'á

Examples: (with intransitive verbs)

- Níkéth k'e, hején-ú, tth'i, datlí, ts'etthile hílé.
S/he sang and danced vigorously last night.
- Ts'eku?áze belá ?eya t'á hetsá.
The girl is crying because her hand is hurting.

3. Morphology

Students will:

Be familiar with how the first person, third person singular and third person plural are indicated in common intransitive verbs.

Examples:

- Níkëth k'e, hijëن.
I sang last night.
- Níkëth k'e, hijëن.
S/he sang last night.
- Níkëth k'e, dáhijëن.
They sang last night.

Be aware of how person is indicated in some handling verbs.

Examples:

- **Ts'eré híschu.**
I am taking a blanket (pliable thing).
- **Ts'eré hílchu.**
You (first person) take a blanket (pliable thing).
- **Ts'eré húlchu.**
You (all) take a blanket (pliable thing).

Dene as a Second Language

Distinguish between one person command and plural person command in intransitive verbs.

Examples:

- **Nīhkí.**
You (one person) go to bed!
- **Nuhkés.**
Go (all of you) to bed!

Distinguish between one person command and plural person command in transitive verbs.

Examples:

- **Tth'aí kál nīrīkł.**
You (first person) pick up the plate.
- **Tth'aí kál nūrułę.**
You (all) pick up the plates.

Dogrib – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

Students will use the Dogrib language to participate in cultural experiences which should help them learn the cultural understandings.

Module 1: Passage to Womanhood

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> experience camp with other girls and women reflect on changes to their bodies and what the changes mean learn about passages to womanhood practiced in the past reflect on goals, good habits and routines for growth and development 	<ul style="list-style-type: none"> camp routines and activities; practices regarding respect for nature; protocols and interactions with Elders bodily changes; healthful practices; personal hygiene; social pressures that dishonour our bodies; choices that reflect respect for ourselves; modesty; women's gifts to family and community; narratives about womanhood menses and spirituality; women mentors; puberty camp rules; physical and mental challenges; counselling; habits; becoming independent helping at home; helping Elders; helping younger people; arising, eating and sleeping healthfully; exercising; school learning; cultural learning

Module 2: Fish Camp

(Note: if fish are not an important part of the culture, substitute with land camp.)

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> learn about water creatures explore/travel waterways experience fish camp reflect on valued behaviours while on land 	<ul style="list-style-type: none"> fish names; fish qualities; habitat; seasons; fishing practices; narratives about fish/fishing forms of travel; land and water forms; place names; honouring land and water; weather conditions; water safety equipment and supplies, camp behaviour and attitudes; camp routines; fishing activity; numbers; handling and preparing fish camp routines; rules; learning behaviours; respectful behaviour at camp

Introduction

Dene as a Second Language

Module 3: Oral Tradition

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• hear Elder's stories• reflect on personal role in oral tradition	<ul style="list-style-type: none">• traditional narratives; characters in narratives; sequence of events; moral lessons; humour; behavioural rules with Elders• listen; recall; historical knowledge; Dene values; Dene knowledge

Module 4: My People, My Identity

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• research oral traditional knowledge• experience ancestral trails• give back to the community• participate in community culture• connect with relatives	<ul style="list-style-type: none">• family history; community history; relationship with other peoples; values of my people• traditional hunting territory; resources used to survive• sharing and caring in the community; roles and relationships in community; needs in the community• protocol for interacting with Elders, leaders, adults; learning from members of the community; helping Elders and young children; supporting community helpers and leaders• relationship terms; places of origin; special family talents and abilities; sharing stories; gifts

Module 5: Developing Dene Skills

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• learn a variety of basic cultural skills• reflect on personal effort and behaviour while learning cultural skills	<ul style="list-style-type: none">• knowledge relating to basic cultural skills; manipulation or processes involved in skills• value of basic Dene skills; valued learning behaviour; talent/ability

Dogrib – Dene Second Language Concepts and Outcomes**2. Language for Interaction**

a) Students will use the language to do things with others.

<i>Outcomes</i>	<i>Key Language</i>	<i>Use of Key Language</i>
• routine instructions, commands and directions	edehonehdí keep to yourself hanele do segħa hanele do it for me hanele-le don't do that	Qħda shèzhe nıdè edehonehdí. Keep to yourself around Elders who are eating.
• get permission or ask for help	ek'etl'ā nıdè afterwards sighaqwa nıdè in a little while	Ek'etl'ā nıdè asħi sets'ānedi ha dìi-le? Afterwards could you help me? Sighaqwa nıdè, sqnāhwho ha dìi-le? In a little while can I play?
• cautionary expressions	k'ah attention(!) edehonehdí watch yourself ts'èwhiħi/hotiħi caution (it doesn't appear right) hotiħi with extreme care	K'ah, aħhkaw'q. Attention! Listen! Elā yìi edehonehdí. Watch yourself in a boat.

Dene as a Second Language

b) Students will use the language to give and get personal information.

Outcomes	Key Language	Use of Key Language
• ability with Dene language	<p>Dq k'èè gohde-le. I don't speak "the language of the people".</p> <p>Yaàzea zq dq k'èè gohde. I speak only a little of the language.</p> <p>Dq k'èè eèhk'w'o-le. I don't understand the "language of the people".</p> <p>Yaàzea zq dq k'èè eèhk'w'q. I understand only a little of the language.</p>	
• family, community, age and phone number	<p>Dàniyeh? What is your name?</p> <p>Nemq dàwiyeh? What is your mother's name?</p> <p>Netà dàwiyeh? What is your father's name?</p> <p>Edì gots'q anet'e? Where are you from?</p> <p>Dàtlq neghoô? What age are you?</p> <p>Enìhtl'è dàtlq aneh?! What grade are you in?</p> <p>Nets'q wet'à gots'èdee dàtlq wek'e dek'eèhtl'è? What is your phone number?</p>	<p>John siyeh. My name is John.</p> <p>Semq Mary wiyeh. My mother's name is Mary.</p> <p>Setà John wiyeh. My father's name is John.</p> <p>Semq Łutselk'è gots'q hqt'è. My mother is from Lutselk'e.</p> <p>Hoònq daats'q dì seghooð I am 14 years old.</p> <p>Enìhtl'è ek'èdì ah?! I am in Grade 8.</p> <p>Sets'q wet'à gots'èdee _____. My phone number is _____.</p>

Outcomes	Key Language	Use of Key Language
• personal likes and dislikes including school or cultural experiences	_____ segħa nez̄i. I like your _____. _____ segħa nez̄i-le. I don't like your _____. Łekq n̄i? Is it tasty/sweet? Łekq d̄i. It is tasty/sweet. D̄iżiż'ā. It is sour. Łekq ɬed̄i-le/maq d̄i. It is awful tasting/smelly. Siġġ n̄atso ɬed̄i/Siġġ wetsiġnātaso. It is very strong (tasting/smelling). Segħa nez̄i. I liked it. Segħa nez̄i d̄i. I really enjoyed it. Nez̄i d̄i. It is very good. _____ negħha nez̄i n̄i? Did you enjoy the ____?	Neżehdha segħa nez̄i. I like your jacket. Nekè segħa nez̄i. I like your shoes. Nets'q daàts'ezza segħa nez̄i. I like your glasses (or other clothing items). Show negħha nez̄i n̄i? Did you enjoy the show? Dagħo negħha dàgħiġt'e? Are you enjoying the dance? Segħa hotk'ō agodī. It was loud for me.

Dene as a Second Language

c) Students will use the language to give and get information about things, people and events using the following notions.

Outcomes	Key Language		Use of Key Language
• simple questions (what, who, which, when)	amèè who	ayìì what	Amèè awèìdì? Who do you mean?
	dahòt'ì which	dàht'e when	Ayìì awèìdì? What do you mean?
	ets'ìihtà number		Dahòt'ì neewq? Which do you want?
• numbers 1-20			Dàht'e enìhtk'è kq aneet'ì? When did you go to school?
• quantities	dàtlq amount	lq lots	lì nehttq-le few fish
	lq-le not lots	lq-lia a little bit	det'q nehtlq lots of ducks
• colours	wek'aàtsì colour	dek'o red	Kw'à dek'o seghàìchì. Bring me the red plate.
• shapes	ets'aèhmqq circle/round		Ke ets'aèhmqq nedè kàzeht'åhaìlt'ëth. He cut out oval mocassins.
	wedzìì tai ts'q gòhìì triangle		Ladà lagè nedè yéhtsì. He made a rectangular table.
	lagè square	lagè nedè rectangle	Ehdanì weghat'ì? How does it look (what is its shape)?
	ligà diamond	wedzìì tai triangle	
	ets'aèhmqq nedè oval		

Language

Language and how to use it

Outcomes	Key Language	Use of Key Language
• weather	Mq̄ht'a hōz̄i n̄i? Is it nice outside?	Mq̄ht'a k'oh ḡqh̄l̄. There are clouds out.
• time	Dâtl̄o n̄i?q̄? What time is it? Ayl̄i dz̄ęę ne? What day is it? _____ sadzeè n̄id̄e wex̄ehoiw̄i ha. It will happen in _____ hours. _____ n̄i?q̄. It is _____ o'clock. dīi dz̄ęę today dz̄ęę day Tāidz̄ęę Wednesday Ix̄ęę yesterday Id̄ae xo next year xok'ę winter łatsaa for awhile whaa-le soon	X̄eh̄ts'q̄ ḡök'oo t̄à hōz̄i. The coolness in the evening is nice. Nâke n̄i?q̄. It is two o'clock. Nâke sadzeè n̄id̄e wex̄ehoiw̄i ha. It will happen in two hours. To n̄id̄e wh̄o w̄egaat'ı. We can see the stars at night. Tāidz̄ęę k'ę, satsq̄ke t̄à n̄agots'eze ha. On Wednesday, we will be playing hockey. Id̄i xo ḡökq̄ ıle. It sure was warm last year. Ix̄ęę n̄eeh̄tla. I came back yesterday. Eȳi sa k'ę liwe de?ę. That is the month of the fish run. Łatsaa seḡa wheneda. Sit with me for awhile. Dīi n̄agodiż̄e. Let's play now.
	to night Edâidz̄ęę Sunday satsq̄ tomorrow Id̄i xo last year sa month dīi now hōt'a done	

Introduction
Dene as a Second Language

Outcomes	Key Language	Use of Key Language
• cost	Dátłq sqqṃba eḷi? How much does it cost?	Sílái sqqṃba eḷi. It cost five dollars. Enḷhtł'eejíl kw'á dëti díi. The record is very expensive.
• sizes	Dáłhtso ne? What size is it? How big is it? nechà/gołchà big nechà-lea small nedà heavy nechà large	Wení gołchà. He has a large waist. Neda díi. I am heavy. Dave nechà-lea/Dawìa little Dave mqlanqda nechà-lea small cat tí nechà large lake
• location	ekq there yah?q over there (specifically) ekqq/yeé over there (generally) jq tghq right here (specifically) jq/dzq over here (generally)	Elà yah?q segha däçchi. Place the boat up over there (specifically) for me. dé k'e on the ground libò we?i behind the cup wedoo/godoó above
	k'e on we?i behind wezhii below it	wegee/gogee in between wetł'a under it

d) Students will give and get information about action.

Outcomes	Key Language	Use of Key Language	
• ability	Ekanele ha dìì-le nì? Can you do it?	Ekahle ha dìì-le. I can do it.	
	dìì-le can	ha dìì can't	Ekahle ha dìì. I can't do it.
	Sets'anedl. Help me.	Netsq gotse de enka'. It is hopeless talking to him.	
	İka while. It is hopeless.		
• distance	nìwà far	Nìwà Ɂegeèhtla. They walked far.	
	nìwà-le near	Segà nìwà-le nqhbàa nàlhgè. He set the tent near me.	
• sequence	tł'axqà after	Yatikq nàhtla tł'axqà shèetì. S/he ate after she returned from church.	
	ełek'èawoo/ełek'èdaà after each other	Dazidil tł'aghe, nétì. S/he went to bed after the dance.	
		Dené ɬa shelyí há ?ełnadèl hìlé. The groups of people took turns eating.	

Introduction

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
• duration, frequency	qhk'e/łhk'e sometimes sighä̲waà after awhile hats'qq always ekiyeè hqtsaa/xqtsaa while or during/suddenly łlāà once whaa̲-lea gots'q/whaa̲ short time/long time	Qhk'è sets'qqdà. S/he sometimes visits me. Sighä̲waà segä̲idà tl'axqà naèhtlä. He left after visting awhile. Whaa̲-lea gots'q jø nahtlä. S/he came to visit for a short time. Hqtsa tsedeèdlah. Suddenly he cried out.
• manner of action	gots'eèdì adlä done miserably ts'èwhì quietly natlä lea slowly kehoehdì-le carelessly	Ts'èwhì shènetì. Eat quietly. Davìd hotl'ò eghalaeda. David is working hard.
• manner of being	whehchì being cloth-like whehtq being contained liquid whela/whetl'i being loose whekq being contained objects	Koôchì dechitè k'e whehchì. The scarf is on the floor. Tsoh dechitè k'e whela. The logs are on the floor. Lihtq lada k'e whehtq. The tea pot is on the table.

Language Focus: Materials

Outcomes	Key Language	Use of Key Language
• material of construction	ejaa t'ā of glass	Ewò t'ā zeh whehtsì. She made a jacket of hide.
	daht'qq t'ā of plastic	Ejiewò t'ā tl'í whehtsì. He made strings of cow hide.
	libalà t'ā of canvas	Ts'ò t'ā jihcho whehtsì. She made mitts of duffel.
	zehtl'ícho t'ā of stroud	
	ewò t'ā of hide	
	ejiewò t'ā of cow hide	
	dechì t'ā of wood	
	ts'ò t'ā/ts'òa of duffel	

e) Students will engage in language formalities.

Outcomes	Key Language	Use of Key Language
• introductions	Mahsì neeh?ì. I'm glad to see you.	Nìlì wehtqì. I'll shake your hand.
	Negha dàgqìt'e? How are you?	Segha hoìzì. I feel good.
	Mqht'a hoìzì. It is nice out.	Hoìzì-le. I don't feel too good.
		Hé?e. Yes.

Introduction

Dene as a Second Language

Dogrib – Dene Second Language Concepts and Outcomes

3. Understanding Text*

Students will understand simplified oral text.

Students will understand the following kinds of text.

Students will understand simplified oral text.

Students will understand the following kinds of text.

- which is dramatized
- which is accompanied with effective illustrations
- which contains familiar ideas and concepts

Legends

- First Arrival of Animals on Earth
- Yamoria (One Who Circled the Earth)

Songs and poems

- Created by Dogrib developers and teachers

Personal stories and history (translated into Dogrib)

• Adeline Vital	• Jean Marie Sabourin
• Rosa Mantla	• Adele Hardisty
• Rosie Firth	• Philip Simba

Cultural information (translated into Dogrib)

• Margaret Vandell	• Elijah Andrew
• Dehcho Elders	• Cecile Modeste
• Lutselk'e Elders	• Louis Taniton
• Gwich'in Elders	• J.B. Rabesca
• Isadore Modeste	• Lucy Vaneltsi
• Christine Thompson	

Student anecdotes

- told by students for other students to hear
- identify main characters, settings and events
- understand simple sequence of events in narrative
- understand simple cause and effect in narrative, especially moral lessons
- identify details important to the text

- labels
- simple captions and sentences
- visual materials (pictures, real objects, displays)

* Text is any set of sentences which communicates an idea. It can be oral or written or audiovisual. There is a communicator and a receiver or audience.

Dogrib – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will produce text using various mediums.

- visual aids
- simple oral statements in logical or sequenced order
- written labels and captions
- written words in fill in the blank sentences.

Students will create and present a simple song or poem.

- using templates or models for substitution with own words

Students will be able to orally produce text.

- a simple anecdote with a topic or theme
- a simple story based on other stories known or heard, using characters and sequence of actions

Students will use techniques/aids to make their oral presentations effective.

- use the voice of the character(s)
- use gesture and body language
- use dramatization or role play
- use illustrations
- use electronic technology (e.g. video, computer, audio)

Students will write text.

- single words and phrases
- short simple sentences
- words using accurate spelling, with the exception of tone, vowel length and glottals

Students will present text to audiences.

- classmates
- other school classes
- school assembly
- parent-teacher meetings
- family

Dene as a Second Language

Dogrib – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. Phonology

Students will:

Recognize all letters of the alphabet (introduced in order of alphabet).

ʔ a b ch ch' d dl dz e g gh gw h i j k k' kw kw' l ɬ m mb n
nd o r s sh t t' tɬ tɬ' ts ts' w wh x y z zh

Distinguish effect of tone, nasalization, and final “h” in meaning of words.

Examples:

tone effect	laⱡih (mittens)	jih (hook for fishing)
	gah (rabbit)	wega (beside)
	wezhı (under)	wezhıı (inside)
nasal effect	whe (belt)	who (star)
	eehtł'è (I wrote)	yıtl'è (he/she wrote)
	sahcho (grizzly bear)	sachø (tomorrow)
final “h” effect	sa (sun)	sah (bear)
	dı (island)	tęh (cane)
	ʔah (fog)	ʔah (snowshoe)

2. Syntax

Students will:

Put together one verb sentences with:

- words describing things or people
- location words, number words
- time words
- words describing action
- objects

Examples:

- Idı́ toò hòtl'ò daetło.
Last night she danced vigorously.
- Età kq gä shètł.
Father is eating at the campfire.
- Bebia dahbo yìi whetł.
The baby is sleeping in the swing.

Put together simple sentences with:

- and **xè/eyits'q**
- so **eyit'ā**
- but **hanikō**
- because **t'ā**

Examples: (with intransitive verbs)

- **Idū toō hotl'ō ajū xē hotl'ō daetlō.**
S/he sang and danced vigorously last night.
- **T'eeckoā welā eya t'ā etse.**
The girl is crying because her hand is hurting.

3. Morphology

Students will:

Be familiar with how the first person, third person singular and third person plural are indicated in common intransitive verbs.

Examples:

- **Ixēē to ehjū tlē.**
I sang last night.
- **Ixēē to ejū tlē.**
S/he sang last night.
- **Ixēē to gejū tlē.**
They sang last night.
- **İhtē**
I slept
- **Uitē**
s/he slept
- **gütē**
they slept

Be aware of how person is indicated in some handling verbs.

Examples:

- **Ts'ō k'ehchī ha.**
I am taking a blanket (pliable thing).

Dene as a Second Language

- **Ts'q k'enehchı.**
You (first person) take a blanket (pliable thing).
- **Ts'ò k'eahchı.**
You (all) take a blanket (pliable thing).
- **Ts'ò keyehchı ha.**
She is taking a blanket along (pliable thing).

Distinguish between one person command and plural person command in intransitive verbs.

Examples:

- **Níte.**
You (one person) go to bed!
- **Date.**
Go (all of you) to bed!

Distinguish between one person command and plural person command in transitive verbs.

Examples:

- **Kw'à níçchı.**
You (first person) pick up the plate.
- **Kw'à níahwha.**
You (all) pick up the plates.

Gwich'in – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

Students will use the Gwich'in language to participate in cultural experiences which should help them learn the cultural understandings.

Module 1: Passage to Womanhood

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> experience camp with other girls and women reflect on changes to their bodies and what the changes mean learn about passages to womanhood practiced in the past reflect on goals, good habits and routines for growth and development 	<ul style="list-style-type: none"> camp routines and activities; practices regarding respect for nature; protocols and interactions with Elders bodily changes; healthful practices; personal hygiene; social pressures that dishonour our bodies; choices that reflect respect for ourselves; modesty; women's gifts to family and community; narratives about womanhood menses and spirituality; women mentors; puberty camp rules; physical and mental challenges; counselling; habits; becoming independent helping at home; helping Elders; helping younger people; arising, eating and sleeping healthfully; exercising; school learning; cultural learning

Module 2: Fish Camp

(Note: if fish are not an important part of the culture, substitute with land camp.)

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> learn about water creatures explore/travel waterways experience fish camp reflect on valued behaviours while on land 	<ul style="list-style-type: none"> fish names; fish qualities; habitat; seasons; fishing practices; narratives about fish/fishing forms of travel; land and water forms; place names; honouring land and water; weather conditions; water safety equipment and supplies, camp behaviour and attitudes; camp routines; fishing activity; numbers; handling and preparing fish camp routines; rules; learning behaviours; respectful behaviour at camp

Dene as a Second Language

Module 3: Oral Tradition

<i>Cultural experiences</i>	<i>Examples of understandings</i>
• hear Elder's stories	• traditional narratives; characters in narratives; sequence of events; moral lessons; humour; behavioural rules with Elders
• reflect on personal role in oral tradition	• listen; recall; historical knowledge; Dene values; Dene knowledge

Module 4: My People, My Identity

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> • research oral traditional knowledge • experience ancestral trails • give back to the community • participate in community culture • connect with relatives 	<ul style="list-style-type: none"> • family history; community history; relationship with other peoples; values of my people • traditional hunting territory; resources used to survive • sharing and caring in the community; roles and relationships in community; needs in the community • protocol for interacting with Elders, leaders, adults; learning from members of the community; helping Elders and young children; supporting community helpers and leaders • relationship terms; places of origin; special family talents and abilities; sharing stories; gifts

Module 5: Developing Dene Skills

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> • learn a variety of basic cultural skills • reflect on personal effort and behaviour while learning cultural skills 	<ul style="list-style-type: none"> • knowledge relating to basic cultural skills; manipulation or processes involved in skills • value of basic Dene skills; valued learning behaviour; talent/ability

Gwich'in – Dene Second Language Concepts and Outcomes

2. Language for Interaction

a) Students will use the language to do things with others.

Outcomes	Key Language	Use of Key Language
• routine instructions, commands and directions	thok hee ɻnl̒h keep to yourself anah̒ don't sheenjɪt akoo d̒ndɪ'ih do it for me akoo d̒ndɪ'ih kwah don't do that	Anjoo kat a'aa eh'ok thàn' ɻnl̒h. Keep to yourself around Elders who are eating.
• permission or ask for help	aɻ tɻ'ee afterwards sr̒ut'ahshuk tɻ'ee in a little while	Aɻ tɻ'ee duuleh lee sh̒ts'at̒ tr'iniinjii? Afterwards could you help me? Sr̒ut'ahshuk tɻ'ee duuleh lee ts̒iishi'ih? In a little while can I play?
• cautionary expressions	gw̒inoh'inh' attention(!) ad̒k'anyaantih watch yourself tseenjaá caution (it doesn't appear right) tseenjaat̒ with extreme care	Ndohjāh! Oodhadhohch'eih! Attention! Listen! Tr'ih zh̒t ad̒k'anyaantih. Watch yourself in a boat.

Introduction

Dene as a Second Language

b) Students will use the language to give and get personal information.

Outcomes	Key Language	Use of Key Language
• ability with Dene language	<p>Dinjii zhuh k'yuu ginihkhiih kwah. I don't speak "the language of the people".</p> <p>Gwiitsal gwizrih ginihkhiih. I speak only a little of the language.</p> <p>Guuginjik jihth'ak kwah. I don't understand the "language of the people".</p> <p>Gwiitsal gwizrih guujihth'ak. I understand only a little of the language.</p>	
• family, community, age and phone number	<p>Daonyaazhii? What is your name?</p> <p>Nahanh davaazhii? What is your mother's name?</p> <p>Niti' davaazhii? What is your father's name?</p> <p>Ninin gwats'at dee t'inch'uu? Where are you from?</p> <p>Nighaaii dinyaanch'uu? What age are you?</p> <p>Jidii grade dee inlih? What grade are you in?</p> <p>Tlyah vizhit tr'igiikhii lee nidi'ii? Do you have a phone?</p>	<p>John vilzhiih. My name is John.</p> <p>Shahanh Mary vaazhiih. My mother's name is Mary.</p> <p>Shiti' John vaazhiih. My father's name is John.</p> <p>Shahanh Teetl'it Zheh gwits'at t'inch'uu. My mother is from Fort McPherson.</p> <p>Shaghaii' ihlok juutin ts'at daan gwidilih. I am 14 years old.</p> <p>Grade 8 ihlih. I am in Grade 8.</p> <p>Tlyah vizhit tr'igiikhii shi'ihdichii' zrit jii _____. My phone number is _____.</p>

Outcomes	Key Language	Use of Key Language
• personal likes and dislikes including school or cultural experiences	_____ at'ünihthan. I like your _____. _____ at'ünihthan kwaa. I don't like your _____. Gwaandaah/dhandaal? Is it tasty/sweet? Gwaandaah/dhandaal. It is tasty/sweet. Tadats'ak. It is sour. Tr'aakaal/vigwaatsanh. It is awful tasting/smelly. vigwaandaa strong tasting vigwaatsan strong smelling Vat'ünihthan. I liked it. Łooħħah shah srı̄gwı̄nch'ū'. I really enjoyed it. Łooħħah nı̄zih. It is very good. _____ lee nyah srı̄goonch'uh? Are you enjoying _____?	Ni-jacket at'ünihthān. I like your jacket. Níkauñtrii at'ünihthān. I like your shoes. At'ünihthān. I like your glasses (or other clothing items). Atr'aadzoo lee nyah srı̄goonch'uh? Are you enjoying the dance? Sheenjít gwiintł'oh khadhah'chik. It was loud for me.

Introduction

Dene as a Second Language

c) Students will use the language to give and get information about things, people and events using the following notions.

Outcomes	Key Language	Use of Key Language
• simple questions (what, who, which, when)	juudin dee who jidii dee what jidii srít dee which nijuk dee when	Juudin dee t'igwahnuh? Who do you mean? Jidii dee t'igwahnuh? What do you mean? Jidii srítdee nūndhan? Which do you want? Nijuk dee gë'tr'oonahtan gwits'at chidhünzhih? When did you go to school?
• numbers 1-20	ehdichih ihłak, neekaii, tik, daankat, ihloo gwınlı' number 1, 2, 3, 4, 5	Tsée ihłok juutin ts'at ihłok gwınlı' dhałkhaih. He got fifteen beaver.
• quantities	dąhleu amount leu lots leih kwah not lots łoo zrít leih kwah not lots at all	łuk srıut'inyaanch'uu few fish Jak leu diih. He has lots of berries.
• colours	gwıdı'eh colour	Ch'ik daatsık huu'ah. Bring me the red plate.
• shapes	tadrı'ee shape jidii vyuh circle jidii ch'ok pointed jidii chyàh flat	Ch'ik tyah ligis k'it gwich'in. The grub box looks square. Shuh jidii ghoo nıllı. The drum is round.

Outcomes	Key Language		Use of Key Language
• possession	shí my	ní' your	shígyn my arm ni'gyin your arm
	ví its/his/her		vahanh his mother
• weather	Chítaa dagoonch'uh? What is the weather outside?		K'oh goonlih. There are clouds out.
			Khahts'at gwíitsáł gwíniuk'oo gwíunzih. The coolness in the evening is nice.
• time	Dahthee gweedhah? What time is it?		At'at neekaa neegwídadhat. It is two o'clock.
	Jukdrin? What day is it?		Too hee sán' naa'inh. We can see the stars at night.
	Nahgwan _____ gwiheelyaa. It will happen in _____ hours.		Drin Tík zhit k'adzhchí' hah tsíuhíidi'yaा. On Wednesday, we will be playing hockey.
	juk drin today		Yeenoo nagwídadhat zhit gwíniúdhá'. It sure was warm last year.
	too night	drin day	K'eedáí' k'anaíhdík. I came back yesterday.
	Drin Zhít Sunday		Aii sríi nahn' Łuk nahdijáh. That is the month of the fish run.
	k'eedáí' yesterday	níhkáa tomorrow	Ihłeh shah dhíindih. Sit with me for awhile.
	yeendoo nagwídadhat next year		Jük tsíuhíidyá'ah. Let's play now.
	yeenoo nagwídadhat last year		
	khái winter	sríi month	
	ihłeh for awhile	jük now	
	nyahgwan soon	at'azrah done	

Introduction
Dene as a Second Language

Outcomes	Key Language		Use of Key Language								
• cost	Dagwàhtshìi dìlìh? How much does it cost?		Tseedhoh ihloo gwìnlì' agwahtshìi dìlìh. It cost five dollars. Aii CD gwìntł'oh daatł'oo. The CD is very expensive.								
• sizes	<p>Dàhchìi dee nìlìh? What size is it?/How big is it?</p> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%;">jìdìi tłoh</td> <td style="width: 50%;">jìdìi tsal.</td> </tr> <tr> <td>fat</td> <td>small</td> </tr> </table> <p>jìdìi ts'ik</p> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%;">nìdìh</td> <td style="width: 50%;">heavy</td> </tr> <tr> <td>narrow</td> <td>heavy</td> </tr> </table>	jìdìi tłoh	jìdìi tsal.	fat	small	nìdìh	heavy	narrow	heavy		<p>Vìtl'eetoh gwìnnchìh. He has a large waist.</p> <p>Dìnjìi tłoh nìlìh. He is a fat man.</p> <p>Aii Davìd tsal t'ìnnch'uh. That is small David.</p> <p>Aii lìgìs nìdìh. That is a heavy box.</p>
jìdìi tłoh	jìdìi tsal.										
fat	small										
nìdìh	heavy										
narrow	heavy										
• location	<p>ezhìk danh</p> <p>ezhìk danh</p> <p>uu'at danh</p> <p>zhat danh</p> <p>yaaghà' danh</p> <p>gwakak</p> <p>gwìnt'ìi</p> <p>gwìk'ideetak</p>	<p>there</p> <p>over there (specifically)</p> <p>over there (generally)</p> <p>right here (specifically)</p> <p>over here (generally)</p> <p>on</p> <p>behind</p>	<p>Ezhìk danh aii tr'ih sheenjìt nìnnìnnchìh. Place the boat up over there (specifically) for me.</p> <p>Aii tr'ih nan kak nìnnìnnchìh. Put the canoe on the ground.</p> <p>Zheh gwìnt'ìi tr'ih nìnnìnnchìh. Put the canoe behind the house.</p> <p>Tshuu tyah nt'ìi dìnehtł'eh tìi' dhìtình'. The pencil is behind the cup.</p>								

d) Students will give and get information about action.

Outcomes	Key Language		Use of Key Language
• ability	Duuleh lee akoo dindi'ii? Can you do it?	duuleh can	Akoo dīhīhsha'yaa. I can do it.
	duuyeh can't		Duuyeh akoo dīhīhsha'yaa. I can't do it.
	Gwīk'īgoonlīh. It is possible.		
	Shīts'āt tr'īnūnjjīh. Help me.		
	Gwīk'īgoonlīh kwah. It is hopeless.		
• distance	nīñzhīt far	yaaghā' near	Nīñzhīt nagahdadal. They walked far.
			Shehkheh nīvyaag gwīnūnntthāii. He set the tent near me.
• sequence	gwītl'ee after		Tr'īngūkhīi tl'ee tl'aa. S/he ate after she returned from church.
	āii tl'ee afterwards		Atr'aadzoo tl'ee nadhīchīh. S/he went to bed after the dance.
	āii tl'ee after that		Dīnjjī khehłok nīhjeh nagahdadal.
	nīhk'īh after each other		The groups of people took turns eating.

Dene as a Second Language

Outcomes	Key Language		Use of Key Language
• duration, frequency	geetak sometimes	gwı̱nlit many times	Geetak sheenadık. S/he sometimes visits me.
	gwı̱tl'ee gwı̱ndoo' after awhile		Ihłeh shah ı̱ndı' tl'ee cheedızhıh. He left after visting awhile.
	shı̱k always		Gwi̱ngwan geenjı̱t sheenıdhızhıh. S/he came to visit for a short time.
	guuzhı̱k while or during	khanh ts'at suddenly	Khanh' ts'at tr'itree gugwı̱juuch'eh. Suddenly they heard a cry.
	ı̱hłat once		
• manner of action	nı̱uzhuk kwaa short time	nı̱uzhuk long time	Dagwı̱dohnuu ts'at oh'ah. Eat quietly.
	vi̱ich'oo hah done miserably		David gwi̱nlı̱nt'au gwı̱tr'it t'agwah'ih. David is working hard.
	dagwı̱dohnuu quietly		
	neenjı̱k slowly	khanh quickly	
	jı̱duu lu' hard		
	zhuu vi̱k'anahtuu k'it carelessly		

Outcomes	Key Language	Use of Key Language
• material of construction	adhoh hah of hide	Adhoh hah iyehdak ik ałtsaḥ. She made a jacket of hide.
	aak'ii dhoh hah of cow hide	Aak'ii dhoh hah tł'yah ałtsaḥ. He made strings of cow hide.
	dachan hah of wood	Ts'at hah dzhırh ałtsaḥ. She made mitts of duffel.
	ts'at hah of duffel	
	dohsroo hah of canvas	
	ts'atdril hah of stroud	

e) Students will engage in language formalities.

Outcomes	Key Language	Use of Key Language
• introductions	Ninił'in gah shoh ihłih. I'm glad to see you.	Ninli' uuhihndäł. I'll shake your hand.
	Dàñch'uh? How are you?	Shitthau' gwı̄nzı̄h/ sheenjı̄tgwı̄nzı̄. I feel good.
	Gwı̄nzı̄ nagwı̄ñ'eh. It is nice out.	Gwı̄nyeendoo gwı̄nzı̄h kwah. I don't feel too good.

Dene as a Second Language

Gwich'in – Dene Second Language Concepts and Outcomes

3. Understanding Text*

Students will understand simplified oral text.

Students will understand the following kinds of text.

Students will understand simplified oral text.

Students will understand the following kinds of text.

- which is dramatized
- which is accompanied with effective illustrations
- which contains familiar ideas and concepts

Legends

- First Arrival of Animals on Earth
- Yamoria (One Who Circled the Earth)

Songs and poems

- Created by Gwich'in developers and teachers

Personal stories and history (translated into Gwich'in)

<ul style="list-style-type: none"> • Adeline Vital • Rosa Mantla • Rosie Firth 	<ul style="list-style-type: none"> • Jean Marie Sabourin • Adele Hardisty • Philip Simba
---	---

Cultural information (translated into Gwich'in)

<ul style="list-style-type: none"> • Margaret Vandell • Dehcho Elders • Lutselk'e Elders • Gwich'in Elders • Isadore Modeste • Christine Thompson 	<ul style="list-style-type: none"> • Elijah Andrew • Cecile Modeste • Louis Taniton • J.B. Rabesca • Lucy Vaneltsi
---	---

Student anecdotes

- told by students for other students to hear
- identify main characters, settings and events
- understand simple sequence of events in narrative
- understand simple cause and effect in narrative, especially moral lessons
- identify details important to the text

- labels
- simple captions and sentences
- visual materials (pictures, real objects, displays)

* Text is any set of sentences which communicates an idea. It can be oral or written or audiovisual. There is a communicator and a receiver or audience.

Gwich'in – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will produce text using various mediums.

- visual aids
- simple oral statements in logical or sequenced order
- written labels and captions
- written words in fill in the blank sentences.

Students will create and present a simple song or poem.

- using templates or models for substitution with own words

Students will be able to orally produce text.

- a simple anecdote with a topic or theme
- a simple story based on other stories known or heard, using characters and sequence of actions

Students will use techniques/aids to make their oral presentations effective.

- use the voice of the character(s)
- use gesture and body language
- use dramatization or role play
- use illustrations
- use electronic technology (e.g. video, computer, audio)

Students will write text.

- single words and phrases
- short simple sentences
- words using accurate spelling, with the exception of tone, vowel length and glottals

Students will present text to audiences.

- classmates
- other school classes
- school assembly
- parent-teacher meetings
- family

Dene as a Second Language

Gwich'in – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

Recognize all letters of the alphabet (introduced in order of alphabet).

? a b ch ch' d dl dz e ə f g gh gw h ı j k kw k' kw' l ɬ m n o p p' r s sh t t' tɬ tɬ' ts ts' u v w wh w' x y z zh

Distinguish effect of tone, nasalization, and final “h” in meaning of words.

Examples:

tone effect:	shıdaazhıı (cousin)	dınlı' (hand)
	shoh nilıı (is happy)	vinin' (his face)
nasal effect:	trıñ' (poop)	tsee' (beaver)
	nahanh (your mom)	neetok (twice)
	tsıı'ın (game)	srıı (sun)
final “h” effect:	dehk'it (bed)	
	vak'atr'aajaa (clock)	

Put together one verb sentences with:

- words describing things or people
- location words, number words
- time words
- words describing action
- objects

Examples:

- K'ehdai' khahts'at ts'at gwııntl'oh aadzo'.
Last night she danced vigorously.
- Shıtı' kwandeek'it danh a'ah.
Father is eating at the campfire.
- Beebıı tl'yah ııval zhıt dhıchıh.
The baby is sleeping in the swing.

Put together simple sentences with:

- and **chan ts'át**
- so **aíí geenjít**
- but **gwàt**
- because **aíí gwík'ìighe'**

Examples: (with intransitive verbs)

- **K'ehdai' khahts'at gwíintl'oh agaadzo' tsat ıgadlıh.**
S/he sang and danced vigorously last night.
- **Ních'ít vınlı' avaa' eenjít tree.**
The girl is crying because her hand is hurting.

3. Morphology

Students will:

Be familiar with how the first person, third person singular and third person plural are indicated in common intransitive verbs.

Examples:

- **ıdihlı'**
I sang
- **ıdıunlı'**
s/he sang
- **ıgıdıunlı'**
they sang

Be aware of how person is indicated in some handling verbs.

Examples:

- **Tsat uunınhjı'.**
I am taking a blanket (pliable thing).
- **Tsat uunınjı'.**
You (first person) take a blanket (pliable thing).
- **Tsat oononhjı'.**
You (two people) take a blanket (pliable thing).
- **Tsat uunjı'.**
She is taking a blanket (pliable thing).

Dene as a Second Language

Distinguish between one person command and plural person command in intransitive verbs.

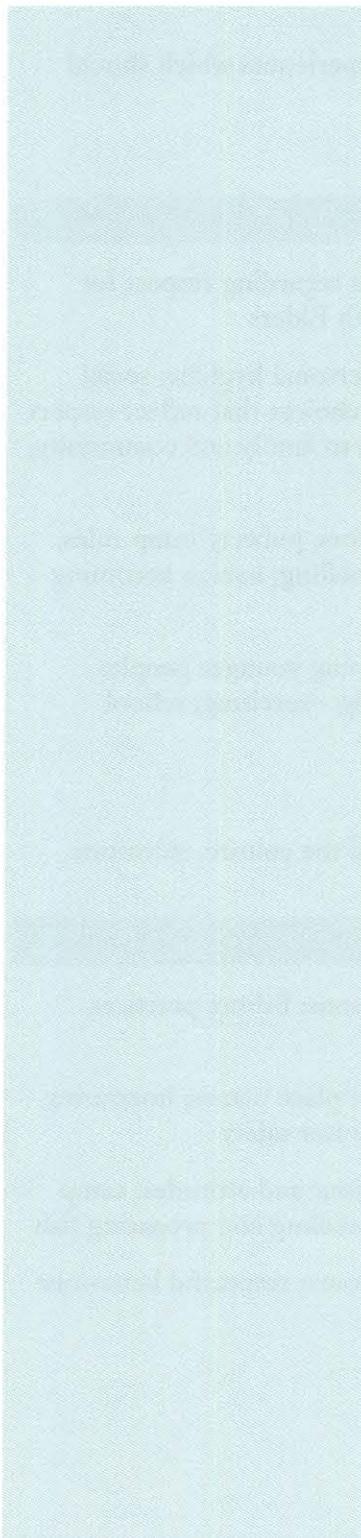
Examples:

- **Ako' dhunchih.**
You (one person) go to bed!
- **Ako' dhoochih.**
Go (all of you) to bed!

Distinguish between one person command and plural person command in transitive verbs.

Examples:

- **Ch'ik uuninji'.**
You (first person) pick up the plate.
- **Ch'ik uunohnji.**
You (all) pick up the plates.



North Slavey – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

Students will use the North Slavey language to participate in cultural experiences which should help them learn the cultural understandings.

Module 1: Passage to Womanhood

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">experience camp with other girls and womenreflect on changes to their bodies and what the changes meanlearn about passages to womanhood practiced in the pastreflect on goals, good habits and routines for growth and development	<ul style="list-style-type: none">camp routines and activities; practices regarding respect for nature; protocols and interactions with Eldersbodily changes; healthful practices; personal hygiene; social pressures that dishonour our bodies; choices that reflect respect for ourselves; modesty; women's gifts to family and community; narratives about womanhoodmenses and spirituality; women mentors; puberty camp rules; physical and mental challenges; counselling; habits; becoming independenthelping at home; helping Elders; helping younger people; arising, eating and sleeping healthfully; exercising; school learning; cultural learning

Module 2: Fish Camp

(Note: if fish are not an important part of the culture, substitute with land camp.)

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">learn about water creaturesexplore/travel waterwaysexperience fish campreflect on valued behaviours while on land	<ul style="list-style-type: none">fish names; fish qualities; habitat; seasons; fishing practices; narratives about fish/fishingforms of travel; land and water forms; place names; honouring land and water; weather conditions; water safetyequipment and supplies, camp behaviour and attitudes; camp routines; fishing activity; numbers; handling and preparing fishcamp routines; rules; learning behaviours; respectful behaviour at camp

Dene as a Second Language

Module 3: Oral Tradition

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> • hear Elder's stories • reflect on personal role in oral tradition 	<ul style="list-style-type: none"> • traditional narratives; characters in narratives; sequence of events; moral lessons; humour; behavioural rules with Elders • listen; recall; historical knowledge; Dene values; Dene knowledge

Module 4: My People, My Identity

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> • research oral traditional knowledge • experience ancestral trails • give back to the community • participate in community culture • connect with relatives 	<ul style="list-style-type: none"> • family history; community history; relationship with other peoples; values of my people • traditional hunting territory; resources used to survive • sharing and caring in the community; roles and relationships in community; needs in the community • protocol for interacting with Elders, leaders, adults; learning from members of the community; helping Elders and young children; supporting community helpers and leaders • relationship terms; places of origin; special family talents and abilities; sharing stories; gifts

Module 5: Developing Dene Skills

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> • learn a variety of basic cultural skills • reflect on personal effort and behaviour while learning cultural skills 	<ul style="list-style-type: none"> • knowledge relating to basic cultural skills; manipulation or processes involved in skills • value of basic Dene skills; valued learning behaviour; talent/ability

North Slavey – Dene Second Language Concepts and Outcomes

2. Language for Interaction

a) Students will use the language to do things with others.

Outcomes	Key Language	Use of Key Language
• routine instructions, commands, directions	edesenenet'e/edets'énaídlé keep to yourself ékanele do	?qhda ká shéye gá edesenenet'e. Keep to yourself around Elders who are eating.
	segħa ékanele do it for me	
	ékanet'íle don't do that	
• permission or ask for help	gotl'áqá nídé afterwards	Gotl'áqá nídé sets'é náqdí? Could you help me afterwards?
	sáaréhwhá nídé in a little while	Sáaréhwha nídé nágohshe għa dülé? In a little while can I play?
• cautionary expressions	k'ah attention(!) edexqídi watch yourself ?ehkw'íle caution (it doesn't appear right)	K'ah, ewáhk'w'ę. Stop! Listen! ?elá ká edexqídi. Watch yourself in a boat.
	gotí with extreme care	

Introduction
Dene as a Second Language

b) Students will use the language to give and get personal information.

<i>Outcomes</i>	<i>Key Language</i>	<i>Use of Key Language</i>
• ability with Dene language	<p>Dene k'ęę gohdéle. I don't speak "the language of the people".</p> <p>Yáazeá zq Dene k'ęę gohde. I speak only a little of the language.</p> <p>Dene k'ęę gots'edé nı́dé gowéhk'ęle. I don't understand the "language of the people".</p> <p>Yáazeá zq Dene k'ęę ewéhk'ę. I understand only a little of the language.</p>	
• family, community, age and phone number	<p>Nezí dáredı? What is your name?</p> <p>Nenq dáredı? What is your mother's name?</p> <p>Netá dáredı? What is your father's name?</p> <p>Qde gots'ę anet'e? Where are you from?</p> <p>Neghai dánéht'ę? What age are you?</p> <p>ʔerıhtł'ę dánéht'ę aneh?ı? What grade are you in?</p> <p>Nets'ę ʔets'eriłú erata dáłt'e? What is your phone number?</p>	<p>Sezí John héredı. My name is John</p> <p>Senq Mary héredı. My mother's name is Mary.</p> <p>Setá John héredı. My father's name is John.</p> <p>Lutselk'e gots'ę aht'e. I am from Lutselk'e.</p> <p>Seghai honéno?qđı. I am 14 years old.</p> <p>ʔerıhtł'ę ɬáhdı ʔah?ı. I am in Grade 7.</p> <p>Sets'ę ets'erełú beʔerata sɬı _____. My phone number is _____.</p>

Outcomes	Key Language	Use of Key Language
• personal likes and dislikes including school or cultural experiences	_____ segħa nezq. I like your _____. _____ segħa nezqle. I don't like your _____. Łekq? Is it tasty/sweet? Łekq duwá. It is tasty/sweet. Déńits'a. It is sour. Déħts'i. It is awful tasting/smelly. Nátse duwá. It is very strong tasting/smelling. Segħa nezq. I liked it. Segħa nizq. I really enjoyed it. Gonezq duwá. It is very good. _____ negħa gonizó? Did you enjoy the ____? _____ negħa súdī goħwħe? Are you enjoying ____?	Negok'eréħ? segha nezq. I like your jacket. Neká segha nezq. I like your shoes. Nesħda segha nezq. I like your glasses (or other clothing items). Show negħa nizq? Did you enjoy the show? Dagħo negħha súdī goħwħe? Are you enjoying the dance? Segħa għuċċa agorid. It was loud for me.

Introduction

Dene as a Second Language

c) Students will use the language to give and get information about things, people and events using the following notions.

Outcomes	Key Language		Use of Key Language
• simple questions (what, who, which, when)	amí who	ayí what	Amí árìdī? Who do you mean? Ayí árìdī? What do you mean?
	dáłt'e which		Dáłt'e neneWE? Which do you want?
	qdené when		Qdené ekúu ɻeríhtł'ékq anet'? When did you go to school?
• numbers 1-20	herata number		Tsá honénq?qsolai bets'ę. He got fifteen beaver.
• quantities	dánéht'e amount	łq lots	łue łqle few fish
	łqlia not lots at all	łqle not lots	turí łq lots of ducks
• colours	denídí colour		Kw'á dekots'e sets'ę ríchu. Bring me the red plate.
	dek'odze red	déhtł'ée blue	
• shapes	benene shape		Ke hígúle ká?íht'a. He cut out oval mocassins.
	?ets'aréhmqne round	hígúle oval	Kw'á tene garé láłt'e. The grub box looks square.
	garé square	garé nedé rectangle	Ledá garé nədá k'ę wehtsı. He made the table rectangular.
	bədzí tai triangle	garú diamond	

Lesson 10

Language

Outcomes	Key Language	Use of Key Language
• possession	<p>se my</p> <p>ne your</p> <p>be its/his/her</p>	<p>segqne my arm</p> <p>negqne your arm</p> <p>benq his mother</p>
• weather	<p>Kare gonezq ní? Is it nice outside?</p>	<p>Kare k'oh gqhli. There are clouds out.</p> <p>Xéts'é gok'a t'a gonezq. The coolness in the evening is nice.</p>
• time	<p>Dánéht'e sadzé? What time is it?</p> <p>Ayíi dzene agoht'e? What day is it?</p> <p>_____ sadzé ékagode gha. It will happen in _____ hours.</p> <p>hıdúhdzene today</p> <p>toe night</p> <p>dzene day</p> <p>Edaídzené Sunday</p> <p>hıdúdzene yesterday</p> <p>sacho tomorrow</p> <p>hıdoo xai next year</p> <p>hıdíi xai last year</p> <p>zai winter</p> <p>zá month</p> <p>sáréhwha for awhile</p> <p>hıdú now</p>	<p>Nákə sádzé. It is two o'clock.</p> <p>Nákə sadzé ékagode gha. It will happen in two hours.</p> <p>Toe nıdé whé héorat'ı. We can see the stars at night.</p> <p>Taídzené k'e satsqkə nágots'eyə gha. On Wednesday, we will be playing hockey.</p> <p>Hıdíi xai surí gólkq. It sure was warm last year.</p> <p>Edíidzené naánehtl'a. I came back yesterday.</p> <p>Ęyu za k'e hue dedé. That is the month of the fish run.</p>

Introduction

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
	kawhále soon	Whále gots'ę seghá weneda. Sit with me for awhile.
	kút'a done	Hídú náguye. Let's play now.
		Ełegenéhdí enagıt'e. The meeting is finished.
• cost	Dáretí qt'e? How much does it cost?	Sqlái sqba aréhti. It cost five dollars.
		CD détí dúwé. The CD is very expensive.
• sizes	Dáréhcho qt'e? What size is it?/How big is it? łek'a neká fat wide netsele neghale small narrow nedá heavy	Betł'ere gonıchá dúwé. S/he has a large waist. Nehdá. I am heavy.
• location	əyıı there yah?qné over there (specifically) yęę over there (generally) ejq t'ı right here (specifically) ejq over here (generally) bek'ę beka on above beʔı gok'énıge behind in between	Elá yah?qné segha dáachu. Place the boat up over there (specifically) for me. nę k'ę on the ground libó ?ı behind the cup

d) Students will give and get information about action.

Outcomes	Key Language	Use of Key Language
• ability	Ekanele gha dúle? Can you do it? Dúle ní. It is possible.	Ekahle gha dúle. I can do it. Ekahle gha dúwé. I can't do it.
	Sets'é nánedí. Help me. qkále hopeless	Bets'é gots'ede qkále. It is hopeless talking to him.
• distance	goníwá far goníwále near	Goníwá Ɂegeréhtłá. They walked far. Sets'é nqwálé nqhbále náłgé. He set the tent near me.
• sequence	gotł'áq after gotł'áqxq afterwards əyíi k'á after that ełek'áwéré after each other	Yahtłí náhtłá tł'áq shéatłí. S/he ate after she returned from church. Dagowe tł'áqxq nétlí. S/he went to bed after the dance. Denekə ek'áwéré shégaye. The groups of people took turns eating.

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
duration, frequency	lahtare sometimes sáarehwha (tl'áa) after awhile ékanlı zq always gok'énahta while or during lä once whália (tl'áa) short time	läghqné many times Sáarehwha gots'é segháldá. S/he came to visit for a short time. Gozare tsedets'erédlá. Suddenly they heard a cry.
manner of action	begháré tezetsí done miserably tsínqá quietly whí slowly deyí hard	Tsínqá shénetí. Eat quietly. Davíd gúchá eghálaeda. David is working hard.
manner of being	wehchú being cloth-like wehtq being contained liquid wela being loose wekq being contained objects	K'úchu díté k'a wehchú. The scarf is on the floor. Tse díté k'a wela. The logs are on the floor. Lídihtené ledá k'a wekq. The tea pot is on the table.

Outcome 1: Knowledge and Skills

Outcomes	Key Language	Use of Key Language
• material of construction	leja t'á of glass	ʔewé t'á gok'eréhʔe wehtsɬ. She made a jacket of hide.
	plastic t'á of plastic	ʔejirewé t'á tl'u wehtsɬ. He made strings of cow hide.
	líbalá t'á of canvas	ts'éré bát'áré t'á bá wehtsɬ. She made mitts of duffel.
	ʔehł'ınecho t'á of stroud	
	ʔewé t'á of hide	
	ejirewé t'á of cow hide	
	dechɬ t'á of wood	
	ts'éré bát'áré t'á made with duffel	

e) Students will engage in language formalities.

Outcomes	Key Language	Use of Key Language
• introductions	Máhsı negháehda. I'm glad to see you.	Nelá húhchu/neláutq. I'll shake your hand.
	Negha dágqht'e? How are you?	Segha gonezo. I feel good.
	Kare gonezq nı. It is nice out.	Gonezqle. I don't feel too good.
		Heʔq. Yes.

Introduction

Dene as a Second Language

North Slavey – Dene Second Language Concepts and Outcomes

3. Understanding Text*

Students will understand simplified oral text.

Students will understand the following kinds of text.

Students will understand simplified oral text.

Students will understand the following kinds of text.

- which is dramatized
- which is accompanied with effective illustrations
- which contains familiar ideas and concepts

Legends

- First Arrival of Animals on Earth
- Yamoria (One Who Circled the Earth)

Songs and poems

- Created by North Slavey developers and teachers

Personal stories and history (translated into North Slavey)

• Adeline Vital	• Jean Marie Sabourin
• Rosa Mantla	• Adele Hardisty
• Rosie Firth	• Philip Simba

Cultural information (translated into North Slavey)

• Margaret Vandell	• Elijah Andrew
• Dehcho Elders	• Cecile Modeste
• Lutselk'e Elders	• Louis Taniton
• Gwich'in Elders	• J.B. Rabesca
• Isadore Modeste	• Lucy Vaneltsi
• Christine Thompson	

Student anecdotes

- told by students for other students to hear
- identify main characters, settings and events
- understand simple sequence of events in narrative
- understand simple cause and effect in narrative, especially moral lessons
- identify details important to the text

- labels
- simple captions and sentences
- visual materials (pictures, real objects, displays)

* Text is any set of sentences which communicates an idea. It can be oral or written or audiovisual. There is a communicator and a receiver or audience.

North Slavey – Dene Second Language Concepts and Outcomes**4. Language for Production of Text**

Students will produce text using various mediums.

- visual aids
- simple oral statements in logical or sequenced order
- written labels and captions
- written words in fill in the blank sentences.

Students will create and present a simple song or poem.

- using templates or models for substitution with own words
- a simple anecdote with a topic or theme
- a simple story based on other stories known or heard, using characters and sequence of actions

Students will use techniques/aids to make their oral presentations effective.

- use the voice of the character(s)
- use gesture and body language
- use dramatization or role play
- use illustrations
- use electronic technology (e.g. video, computer, audio)

Students will write text.

- single words and phrases
- short simple sentences
- words using accurate spelling, with the exception of tone, vowel length and glottals

Students will present text to audiences.

- classmates
- other school classes
- school assembly
- parent-teacher meetings
- family

Dene as a Second Language

North Slavey – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. Phonology

Students will:

Recognize all letters of the alphabet (introduced in order of alphabet).

? a b ch ch' d dl dz e ə f g gh gw h ı j k kw k' kw' l ɬ m n o p p' r s sh t t' tɬ tɬ' ts ts' u v w wh w' x y z zh

Distinguish effect of tone, nasalization, and final “h” in meaning of words.

Examples:

tone effect:	shı́daazhı́ı (cousin)	denelá (hand)
--------------	-----------------------	---------------

súdı́ hı́lı́ (is happy)	bení (his face)
-------------------------	-----------------

nasal effect:	tsq (poop)	tsá (beaver)
---------------	------------	--------------

nenq (your mom)	náke (twice)
-----------------	--------------

náots'eye (game)	sa (sun)
------------------	----------

final “h” effect:	daéhté (bed)	sadzé (clock)
-------------------	--------------	---------------

2. Syntax

Students will:

Put together one verb sentences with:

- words describing things or people
- location words, number words
- time words
- words describing action
- objects

Examples:

- Hı́dı́ toe surí eyínédlı́.
Last night she danced vigorously.

- Abá kówa gha shétı́.
Father is eating at the campfire.

- Bebí dahbíle ke wetı́.
The baby is sleeping in the swing.

Put together simple sentences with:

- and hé
- so eyuu t'á
- but kúlú
- because t'á

Examples: (with intransitive verbs)

- **Hıdı toé hahjı hé surí dałtke.**
S/he sang and danced vigorously last night.
- **T'ere belá eyáa t'á hetse.**
The girl is crying because her hand is hurting.

3. Morphology

Be familiar with how the first person, third person singular and third person plural are indicated in common intransitive verbs.

Examples:

- **Hłdí toé hihjł.**
I sang last night.
- **Hłdí toé hahjł.**
S/he sang last night.
- **Hłdí toé gaajł.**
They sang last night.

Be aware of how person is indicated in some handling verbs.

Examples:

- **Ts'éré neréhʔa.**
I am taking a blanket (pliable thing).
- **Ts'éré neríʔa.**
You (first person), take a blanket (pliable thing).
- **Ts'éré neráwha.**
You (all) take a blanket (pliable thing).

Introduction

Dene as a Second Language

Distinguish between one person command and plural person command in intransitive verbs.

Examples:

- **Níté.**
You (one person) go to bed!
- **Nahté.**
Go (all of you) to bed!

Distinguish between one person command and plural person command in transitive verbs.

Examples:

- **Kw'á neríchu.**
You (first person) pick up the plate.
- **Kw'á naráhwha.**
You (all) pick up the plates.

South Slavey – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

Students will use the South Slavey language to participate in cultural experiences which should help them learn the cultural understandings.

Module 1: Passage to Womanhood

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• experience camp with other girls and women• reflect on changes to their bodies and what the changes mean• learn about passages to womanhood practiced in the past• reflect on goals, good habits and routines for growth and development	<ul style="list-style-type: none">• camp routines and activities; practices regarding respect for nature; protocols and interactions with Elders• bodily changes; healthful practices; personal hygiene; social pressures that dishonour our bodies; choices that reflect respect for ourselves; modesty; women's gifts to family and community; narratives about womanhood• menses and spirituality; women mentors; puberty camp rules; physical and mental challenges; counselling; habits; becoming independent• helping at home; helping Elders; helping younger people; arising, eating and sleeping healthfully; exercising; school learning; cultural learning

Module 2: Fish Camp

(Note: if fish are not an important part of the culture, substitute with land camp.)

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• learn about water creatures• explore/travel waterways• experience fish camp• reflect on valued behaviours while on land	<ul style="list-style-type: none">• fish names; fish qualities; habitat; seasons; fishing practices; narratives about fish/fishing• forms of travel; land and water forms; place names; honouring land and water; weather conditions; water safety• equipment and supplies, camp behaviour and attitudes; camp routines; fishing activity; numbers; handling and preparing fish• camp routines; rules; learning behaviours; respectful behaviour at camp

Dene as a Second Language

Module 3: Oral Tradition

<i>Cultural experiences</i>	<i>Examples of understandings</i>
• hear Elder's stories	• traditional narratives; characters in narratives; sequence of events; moral lessons; humour; behavioural rules with Elders
• reflect on personal role in oral tradition	• listen; recall; historical knowledge; Dene values; Dene knowledge

Module 4: My People, My Identity

<i>Cultural experiences</i>	<i>Examples of understandings</i>
• research oral traditional knowledge	• family history; community history; relationship with other peoples; values of my people
• experience ancestral trails	• traditional hunting territory; resources used to survive
• give back to the community	• sharing and caring in the community; roles and relationships in community; needs in the community
• participate in community culture	• protocol for interacting with Elders, leaders, adults; learning from members of the community; helping Elders and young children; supporting community helpers and leaders
• connect with relatives	• relationship terms; places of origin; special family talents and abilities; sharing stories; gifts

Module 5: Developing Dene Skills

<i>Cultural experiences</i>	<i>Examples of understandings</i>
• learn a variety of basic cultural skills	• knowledge relating to basic cultural skills; manipulation or processes involved in skills
• reflect on personal effort and behaviour while learning cultural skills	• value of basic Dene skills; valued learning behaviour; talent/ability

South Slavey – Dene Second Language Concepts and Outcomes

2. Language for Interaction

a) Students will use the language to do things with others.

Outcomes	Key Language	Use of Key Language
• routine instructions, commands and directions	edek'énedíh keep to yourself kanet'í do segħa kaneħeh do it for me	Qhndah shézħeh énídé edek'énedíh. Keep to yourself around Elders who are eating.
• get permission or ask for help	gotl'aq nídé afterwards k'aah in a little while ehq qléé yes but later	Gotl'aq nídé sħi dulé sets'ánendí? Afterwards could you help me?
• cautionary expressions	edexqendíh watch yourself(!) eħħth'ile caution (it doesn't appear right) hoti with extreme care eħħth'ile not right ezħáo harmful	K'ah, edħi tħie. Stop! Listen! Elá t'áh anet'í nídé edexonendíh. Watch yourself in a boat.

Introduction

Dene as a Second Language

b) Students will use the language to give and get personal information.

Outcomes	Key Language	Use of Key Language
• ability with Dene language	Dene k'éé gqhndeh íle. I don't speak Slavey. Lááh zqh Dene k'éé gqhndeh. I speak only a little Slavey. Dene k'éé gots'endeh níde godéhtth'e íle. I don't understand the "language of the people". Láá zqh Dene edéhtth'é. I understand only a little of the language.	
• family, community, age and phone number	Danúzhe? What is your name? Nemq/Netá dáúzhe? What is your mother's name? Godı gots'eh anet'ee? Where are you from? Danéht'ee neghayé anet'ee? What age are you? Grade dánéht'ee anet'ee? What grade are you in? Nets'é ets'edehlí gha níde ets'edehta dáqndíh. What is your phone number?	John súzhe. My name is John. Semq úzhe. My mother's name is Mary. Setá Henry úzhe. My father's name is Henry. _____ gots'eh aht'e. I am from _____. _____ seghayé aht'e. I am _____ years old. Grade _____ aht'e. I am in grade _____. _____ sets'é ets'edehlí gha dúle. My phone number is _____.

Outcomes	Key Language	Use of Key Language
• personal likes and dislikes including school or cultural experiences	_____ segha nezu. I like your _____. _____ segha dzqqt'e. I don't like your _____. Łekq? Is it tasty/sweet? Nezú ɬendíh. It is tasty/sweet. Denłts'a. It is sour. Déhts'i. It is awful tasting/smelly. Nátse dùyé. It is very strong tasting/smelling. Káa gonezu. I liked it. Nezú agoat'i. I really enjoyed it. Gonezú dùyé. It is very good. _____ negha dágóít'e? Did you enjoy the _____? Negha gonezú t'áh _____? Are you enjoying _____?	Nets'ahé segha nezu. I like your hat. Neké segha nezu. I like your shoes. Nendaats'ehzhaa segha nezu. I like your glasses (or other clothing items). Síł dahgodhe negha sáagot'í? Are you enjoying the dance? Segha hútl'íé agodi. I am finding it loud.

Dene as a Second Language

c) Students will use the language to give and get information about things, people and events using the following notions.

Outcomes	Key Language	Use of Key Language
• simple questions (what, who, which, when)	amíí who azhíí what godíni which one godo when	Amíí ?áhdíndí? Who do you mean? Azhíí ?áhdíndí? What do you mean? Godíni ?áhdíndí? Which do you want? Godq edíhtl'éh kúé gots'é dítla gha? When did you go to school?
• numbers 1-20	lie-lie latthqne 1 to 100	Tsá honq ?qq súláí qlá. He got fifteen beaver. Dánéht'ee? How many/how much?
• quantities	ehsááneht'e several séé ɬqle not lots at all ɬqlé not lots	ɬue ehsáánéht'é few fish ɬé ɬq lots of flour
• colours	denídí colour detsılı, dítł'ee, denítłe red, blue, black	Tth'á detsılı sets'é edíchu. Bring me the red plate.
• shapes	lajéh laqndíh square dendalı round	medzié tai triangle níhtsóı oval Ke dendalı kálhthe. He cut out several mocassins.

Outcomes	Key Language	Use of Key Language
• possession	se my ne your me its/his/her	seg̣í my arm meṃo his mother
• weather	Kadí goneẓu héḷi? Is it nice outside? Ehṭ'qq goneẓu héḷi? Do you agree it is nice out?	K'oh gúḷi. It's cloudy. Ehxéé gok'á goneẓu. It's a cool evening.
• time	_____ sadzee. It is _____ o'clock. sachq̣h gondah day after tomorrow Ehxéé gots'é nádoóh?í. I'll wait until evening. ekúh níde then goteh godédhe past that time ekúh nígónídhe níde when that time arrives k'aaah wait dẓeh day dẓeh taní noon eht' qq morning íhxqq yesterday	Hanodhí há naké sadzié dé. It will happen in two hours. Kadhé de tthēn horét'í. We can see the stars at night. Dẓí k'aré taghé dziné dé tsanké t'a senaídé há. On Wednesday, we will be playing hockey. Yundíı xaye gólkq̣ dúyé. It sure was warm last year. Íhxqq níanehtłah. I came back yesterday. Ezhíı sa k'eh á kue dedéh. That is the month of the fish run.

Dene as a Second Language

Outcomes	Key Language	Use of Key Language	
	Edáidzé Sunday	Edáidze ndah Monday	Gozhaa h segáh theneda. Sit with me for awhile.
	Tanłdze t'qa Tuesday	Tanłdze Wednesday	Dúh nagúzheh. Let's play now.
	Tanłdze ndah Thursday	Łudídze Friday	Nayatí ɻenohqt'é. The meeting is finished.
	Edáidze t'qa Saturday		
	yundah xaye next year	yundü xaye	
	xaye winter	huk'éh	
	ımbéh summer	spring	
	ımbéh summer	xat'qa fall	
	gozhaah for awhile	dúh	
	thaale soon	káa	
	thaale soon	done	
• cost	Dádéhtí qt'e? How much does it cost?	Sqlághe tsamba, hárıhłkí. It cost five dollars.	
	Détí. It is expensive.	ɬerehtł'ís jenéh, dékí dúé. The record is very expensive.	
	Détile. It is inexpensive.		
	Dádéhtí? What is the cost?		
	Détí dúyé. It is very expensive.		

Outcomes	Key Language		Use of Key Language
• sizes	lek'á fat		Medhé k'é godıcha. He has a large waist.
	aets'élé small		Dave aetsélia/Daveia. little Dave
	nekéh heavy		Mehchıę nekéh. The sled is heavy.
• location	yundaa up ahead/future		Zhéé segha elá nínichu. Place the boat up over there (specifically) for me.
	gáh beside	zhíhe inside	Elaá ndéh gok'eh nínichu. Place the canoe on the ground.
	zhéé there	ekqq over there	Elaá kúé got'ah nínichu. Place the canoe behind the house.
	yundee back	yunáhnee across	gochíę t'ah behind one's back
	ezhii there		Edıhtł'eh chıę libó t'ah thetq. The pencil is behind the cup.
	séé ezhii over there (specifically)		
	ezhii over there (generally)		
	séé ejq right here (specifically)		
	ejq over here (generally)		
	k'eh on	t'ah behind	
	gogee in between	dah above	

Dene as a Second Language

d) Students will give and get information about action.

Outcomes	Key Language	Use of Key Language
• indicates negative	le	Thetłi ile. S/he is not sleeping.
• ability	Sí dúle kaneleh? Can you do it? Dúle ndı. He said it's possible.	Káa dúle kahłeh. I can do it. Dúwé kahłeh. I can't do it.
	kałeh gha can	Kahłeh gha. I will do that.
	Sets'ánendı. Help me.	
	Dałka. The situation is hopeless!	
• distance	nıdhąq far	Nıdhąq légedéhthe. They walked far.
	xqh near	Sets'é xqh nımbaa náhgé. He set the tent near me.
• sequence	tl'ah after	Alaa zhukúé náhtłah. He first went to the store.
	gotł'ah afterwards	Zhatı ts'eh nıanotłah tl'ah shéetłh. S/he ate after she returned from church.
	ezhıi gotł'ah after that	
	elek'eh after each other	Qhndah gots'eh dezqä eletłah shégazheh. The children and adults ate after each other.
	gots'ę while or during	

Outcomes	Key Language		Use of Key Language
duration, frequency	łáadi often	łááh thaa once	Qk'éh séts'qtłe. S/he sometimes visits me.
	łáni always/all the time		Gozhaah segáh ɬdá tł'ah qdéhtłah. He left after visiting awhile.
	qk'eh sometimes		Gozhaah sets'áhtłah. S/he came to visit for a short time.
	sáodéhthaa for awhile		Xqhnı ts'etse gedítth'e. Suddenly they heard a cry.
	gozhaah after awhile		
	gozhaah for a short time		
manner of action	dedzéé t'áh etse done miserably		Tsíne shénetłh. Eat quietly.
	tsíne quietly	xqhnı suddenly	David hútl'íé eghálaenda. David is working hard.
	thíaa slowly	xíh quickly	Dedzéé t'áh etse. He is crying from the heart.
	hútl'íé hard	gotsié carelessly	
manner of being	thehchú being cloth-like		Gok'o énéhchuu dechłté k'eh thehchú. The scarf is on the floor.
	thehtq being contained liquid		Tse dechłté k'eh thehtq. The logs are on the floor.
	thetł'i being loose		Lídí tehnı ladá k'eh thehtq. The tea pot is on the table.
	thehtq being contained objects		

Introduction

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
• material of construction	eja t'áh hólı made with glass	eja libó glass cup
	edıhtł'éh t'áh hólı made with paper	edıhtł'éh libó paper cup
	satsq́ t'áh hólı made with tin	satsq́ libó tin cup
	k'ı t'áh hólı made with birch	k'ı libó birch cup
	edhéh t'áh hólı made with hide	
	ejie-dhéh t'áh hólı made with cow hide	
	ke chıhathet'ı t'áh hólı made with stroud	
	duffel t'áh hólı made with duffel	

e) Students will engage in language formalities.

Outcomes	Key Language	Use of Key Language
• introductions	Senjé negháehnda. I'm glad to see you.	Nılá ohtqh. I'll shake your hand.
	Negha dágqndíh? How are you?	Kadı gonezü héli. I feel good.
	Kadı gonezü. It is nice out.	Seba horélyä ?íle. I don't feel too good.
		Ehéé. Yes.

South Slavey – Dene Second Language Concepts and Outcomes

3. Understanding Text*

Students will understand simplified oral text.

Students will understand the following kinds of text.

- which is dramatized
- which is accompanied with effective illustrations
- which contains familiar ideas and concepts

Legends

- First Arrival of Animals on Earth
- Yamoria (One Who Circled the Earth)

Songs and poems

- Created by South Slavey developers and teachers

Personal stories and history (translated into South Slavey)

• Adeline Vital	• Jean Marie Sabourin
• Rosa Mantla	• Adele Hardisty
• Rosie Firth	• Philip Simba

Cultural information (translated into South Slavey)

• Margaret Vandell	• Elijah Andrew
• Dehcho Elders	• Cecile Modeste
• Lutselk'e Elders	• Louis Taniton
• Gwich'in Elders	• J.B. Rabesca
• Isadore Modeste	• Lucy Vaneltsi
• Christine Thompson	

Students will understand simplified oral text.

Students will understand the following kinds of text.

Student anecdotes

- told by students for other students to hear
- identify main characters, settings and events
- understand simple sequence of events in narrative
- understand simple cause and effect in narrative, especially moral lessons
- identify details important to the text

- labels
- simple captions and sentences
- visual materials (pictures, real objects, displays)

* Text is any set of sentences which communicates an idea. It can be oral or written or audiovisual. There is a communicator and a receiver or audience.

Dene as a Second Language

South Slavey – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will produce text using various mediums.

- visual aids
- simple oral statements in logical or sequenced order
- written labels and captions
- written words in fill in the blank sentences.

Students will create and present a simple song or poem.

- using templates or models for substitution with own words

Students will be able to orally produce text.

- a simple anecdote with a topic or theme
- a simple story based on other stories known or heard, using characters and sequence of actions

Students will use techniques/aids to make their oral presentations effective.

- use the voice of the character(s)
- use gesture and body language
- use dramatization or role play
- use illustrations
- use electronic technology (e.g. video, computer, audio)

Students will write text.

- single words and phrases
- short simple sentences
- words using accurate spelling, with the exception of tone, vowel length and glottals

Students will present text to audiences.

- classmates
- other school classes
- school assembly
- parent-teacher meetings
- family

South Slavey – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. Phonology

Students will:

Recognize all letters of the alphabet (introduced in order of alphabet).

? a b ch ch' d dh ddh dl dz e f g gh h i j k k' l l' m mb n nd
o p p' r s sh t t' th tth tth' tł tł' ts ts' u v w x y z zh

Distinguish effect of tone, nasalization, and final “h” in meaning of words.

Examples:

tone effect:	jıh (mittens)	jíh (hook with bait)
	gah (rabbit)	gáh (beside)
	zhıh (under)	zhíh (inside)
nasal effect:	the (belt)	thé (star)
	edıutłéh (I wrote)	edıutłéh (s/he wrote)
	sahcho (grizzly)	sahchqq (bear ribs)
final “h” effect:	zha (lice)	zhah (snow)
	sa (sun)	sah (bear)
	té (mattress)	téh (cane)
	?a (fog)	?ah (snowshoe)

2. Syntax

Students will:

Put together one verb sentences with:

- words describing things or people
- location words, number words
- time words
- words describing action
- objects

Examples:

- **Ihxqq hútl'íé dahetłe.**
Last night she danced vigorously.
- **Ábá kq k'é shétłh.**
Father is eating at the campfire.
- **Bebíah mbelíh k'eh thetł.**
The baby is sleeping in the swing.

Introduction

Dene as a Second Language

Put together simple sentences with:

- and gots'ęh
- so kaqndih t'ah
- but kaqndih góh
- because ezhı t'ah

Examples: (with intransitive verbs)

- **Ihxqq hútl'ie ejı gots'ęh dahetłe.**
S/he sang and danced vigorously last night.
- **Ts'élqah melá elíe t'ah etse.**
The girl is crying because her hand is hurting.

3. Morphology
Students will:

Be familiar with how the first person, third person singular and third person plural are indicated in common intransitive verbs.

Examples:

• ehjı I sang	• Thıtı. I am sleeping.
• ejı s/he sang	• Thenetı. You are sleeping.
• gejı they sang	• Thetı. He/she/it is sleeping.

Be aware of how person is indicated in some handling verbs.

Examples:

- **Ts'éédé k'ehchuh.**
I am taking a blanket (pliable thing).
- **Ts'éédé k'ehchuh.**
You (first person), take a blanket (pliable thing).
- **Ts'éédé k'eahchuh.**
You (two people) take a blanket (pliable thing).
- **Ts'éédé k'ehchuh.**
She is taking a blanket (pliable thing).

Distinguish between one person command and plural person command in transitive verbs.

Examples:

- **Tth'á nídi.**
You (first person) pick up the plate.
- **Tth'á nída.**
You (all) pick up the plates.

Passage to Womanhood



Grade 7

Module One



Table of Contents

The Legend of Shiltee Rock	1
Module Overview	3
Major Cultural Understandings	4
Proposed Activities Chart	7
Proposed Activities in Detail	9
Resources	16
Projects	27
Notes to the Teacher	32

Passage to Womanhood

Whatever trail they took at this time would be the trail they would follow in their life.

- Adele Hardisty, Wrigley

The Legend of Shiltee Rock

This legend has many variations. The one below was told by Mrs. Annie G. Robert, a Gwich'in Elder, who at the time of its telling, was 103 years old. When she first heard the story, the Rock Pillars were still standing and contact with the non-Dene was few and far between. The following is a translation into English from Gwich'in.

There was an old lady that was living at Scraper Hill, along with her two sons and one young daughter. They didn't have a boat, and at this particular time, they had made a boat out of birch and moosehide. This is the way they would travel around in those days. The two boys had gone across the river and downstream a ways to travel to the mountains to go hunting. While hunting, seeing that their only way to transport their belongings was by dog pack, the boys had taken along a dog.

During the time the boys were away, the young girl began her first menstruation. In those days, when a girl was going through her puberty rites, she was kept away from the rest of the family in a secluded tent fashioned with spruce boughs and spruce poles. This is where she slept and ate her food, which was brought to her by her mother. This was done as a precautionary measure, since the young girls who were experiencing this period in their lives possessed medicinal powers which were known only to the person themselves.

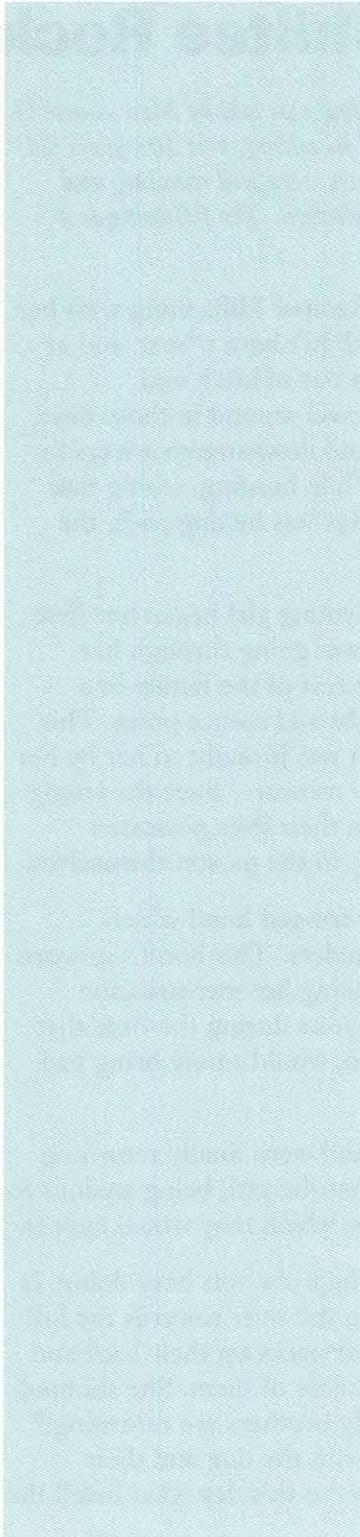
The girl was also required to wear a long fringed hood which drooped down over her eyes and her shoulders. This hood was worn during the time that the girl was experiencing her menstruation period. She was not allowed to look at anyone during the time that she was going through this stage, and if so, would surely bring bad luck to the person she looked at.

The brothers were gone for a long time and were finally returning home with their kill. It was at this time that the girl, being anxious to see her brothers, kept checking the hill on which they would appear.

Meanwhile, she was made to tan hides, which she was busy doing. It was about this time that she glanced down the river towards the hill and saw her brothers descending with their packs on their back and the dog with its pack on its back in the middle of them. She shouted in excitement to her mother, "Mother! My brothers are returning!" At that moment the two brothers, along with the dog and their packs, all turned into stone. No one knows to this day what befell the old lady and her daughter.

Since that time, the rocks have been standing, and even though they have changed somewhat in the last few hundred years, the story still exists today. One of the rocks has fallen, but there is still one standing and the dog's rock is still visible, but not as much as in earlier years.

Years ago, when one of the rocks fell, many people perished in a flu epidemic. No one knows for sure what the fate of the people would be if the remaining rock were to fall too. It is considered very sacred to the first peoples of this country, especially the Gwich'in, and the lesson of the rocks still prevails to this day.



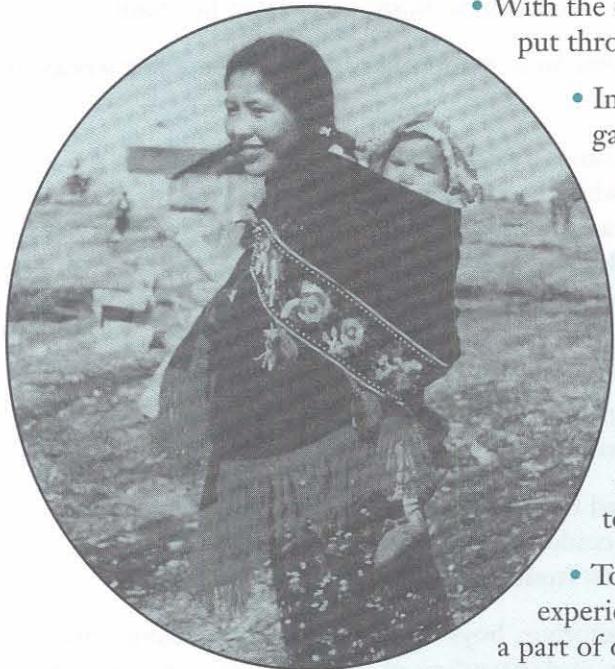
Projects for Experience and Reflection

1. Girls' Camp (2-3 days)

The purpose of this module is to help girls make the transition into womanhood. It is also hoped that the camp experience in this module will help the young women feel connected to all Dene women before them.

Note: This module is to be used only with the female students.

Major Cultural Understandings



- With the onset of menstruation, girls were often put through special "rites of passage".
- In times past, the Dene believed that young people gained spiritual power as they became adolescents.
- The purpose of the rites of passage was to make it known to the girl and to the community that the girl had come into the age of womanhood.
- Adolescence was a time of intense training for adulthood.
- The basic traditional Dene methods and values of dealing with adolescents can be useful in preparing young girls to become women, even today.
- To know and understand about past ways and to experience them, even in a small way, helps one to feel a part of one's culture.

Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Adeline Vital, North Slavey
2. Gwich'in Elders, Beaufort - Delta
3. Chipewyan Elders, South Slave
4. Rosa Mantla, Dogrib
5. Isadore Modeste, North Slavey
6. South Slavey Elders, South Slave
7. Liza Blondin, North Slavey
8. Margaret Vandell, South Slavey

Major Cultural Understandings

1. With the onset of menstruation, girls were often put through special "rites of passage".
2. In times past, the Dene believed that young people gained spiritual power as they became adolescents.

Knowledge

Note: Teachers should validate the accuracy and acceptability of the following information in their own communities.

What the rites of passage for girls consisted of:

- Once menstruation began for a girl, she would be separated from others, especially from men and boys.
- Most Dene tribes practiced rites of passage where, once the girl began her menstruation, she would be set out in a shelter to live alone in the bush, away from her family.
- The time spent away from others varied from a few weeks to a few months.
- During this time, the girl was given challenges. The challenges, which were different from tribe to tribe, included meagre food and water, the tying of fingers together and being left alone for long periods of time to survive on her own.

Ways in which spirituality was experienced by adolescents:

- Adolescent girls and boys were seen to be ready to receive spiritual powers and were prepared for that.
- Girls who had begun menstruating were seen to have powers that could negatively affect the power of men, especially their hunting activities.
- During adolescence, boys often experienced dreams which gave them an understanding of their own personal medicine powers.
- During adolescence, girls could also receive messages about their medicine powers.
- Though it was at this age that people began having spiritual experiences, not all young people were able to have them. It was believed that special powers were given only to those who were especially good.

Passage to Womanhood

Major Cultural Understandings

3. The purpose of the rites of passage was to make it known to the girl and the community that the girl had come into the age of womanhood.

The purpose of the rites:

- During this time, the girl would receive counselling and training from her mother, aunts and women Elders.
- She would be told about how to care for her things and how to behave around others, now that she had the special powers that came to women who were menstruating. There were rules such as keeping your things organized and together, not walking over the legs of men or their hunting equipment, and not talking to men.
- The challenges were meant to develop and test her stamina, strength, courage, resourcefulness and other character traits needed to be an adult woman, upon whom others could depend.
- She learned the homemaking and caretaking skills which were considered crucial to the well-being of families.
- It was believed that how a young person dealt with this time was an indication of how he or she would be in the future. This was the time when young men and women acquired new characters.
- For this reason, the young women were strictly controlled and carefully scrutinized, not only during their time alone, but also when they returned to their families and until they were wed.

4. Adolescence was a time of intense training for adulthood.

The kind of training that the young women would receive:

- preparing hides for various uses
- sewing functional hide clothing that was warm, long-lasting and beautiful
- preparing food – butchering, cleaning, drying, cooking meat and fish, and gathering edible roots and berries
- packing loads and travelling, finding their way on the land and setting camp
- caring for young children
- hunting and snaring small game

5. The basic traditional Dene methods and values of dealing with adolescents can be useful in preparing young girls to become women, even today.

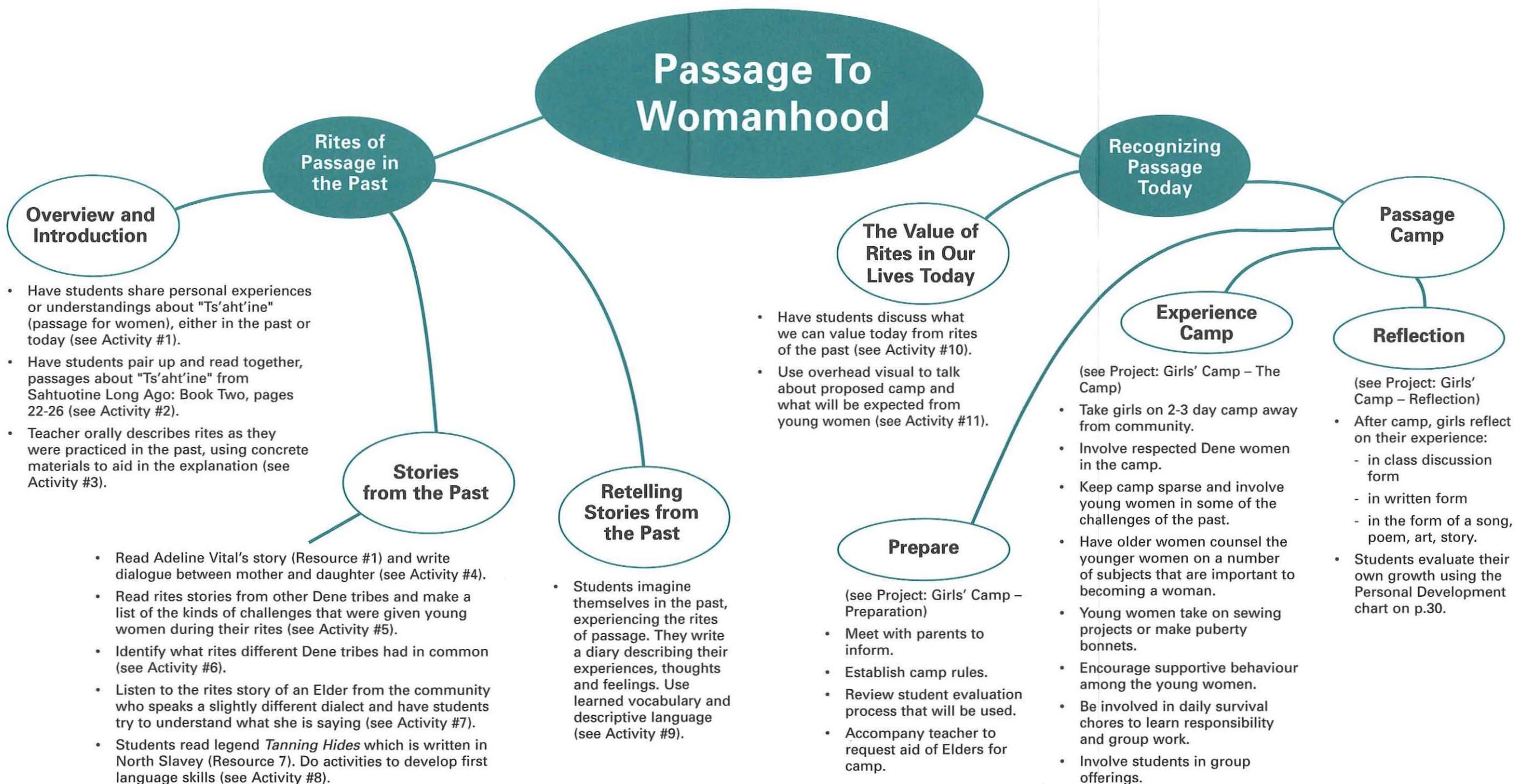
6. To know and understand about past ways and to experience them, even in a small way, helps one to feel a part of one's culture.

How and why rites of passage can be a useful experience to young women today:

- Rites of passage provide a time to learn about and reflect on what it means to be a woman:
 - experiencing bodily changes
 - dealing with feelings of fear and inadequacy
 - developing attitudes of courage, patience, humility and determination
 - developing a new role and learning new responsibilities
 - becoming aware of her choices as she develops.
- Having the attention and guidance of caring adult women during this time can help young women to deal with issues concerning their development.
- The rites can be an opportunity for girls to focus on how their bodies and roles are changing. They are away from other people and distractions of the community.

How the experience will create a sense of identity:

- To actually experience something that was experienced by our Dene women ancestors may help one to accept the value of the way things were done in the past.
- Such an experience may help young girls to understand the feelings of the Elders.
- Knowing about one's culture and understanding it enables young people to choose the things they feel are important to carry on with as Dene.



Note: The language development activities for this module are based on North Slavey as the first language of the classroom. Teachers of other Dene languages are encouraged to use these examples to develop similar activities and texts for their own languages.

1. Have students share personal understandings and experiences about “Ts’ah’tine” (passage for women), either in the past or as it is practiced today. 1.1
2. Have students do a think, pair & share activity in reading “Ts’ah’tine” in *Sabtuotine Long Ago: Book Two, pages 22-26*. 2.2.7

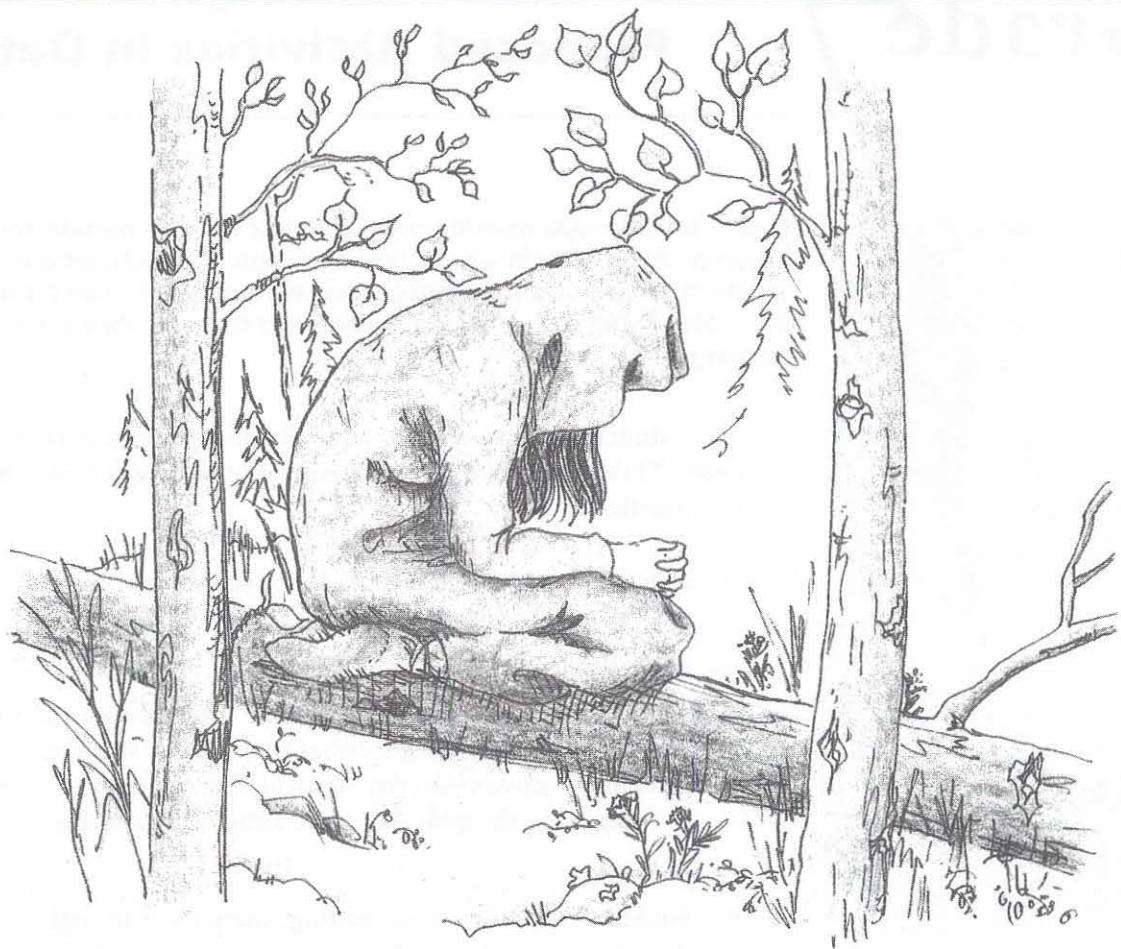
Pre-talk

- Ask the students to think about how their discussions in Activity #1 above relate to what they will be reading. Encourage students to pay particular attention to the kinds of things that the girls did while away in their camps. 2.3.1

Comprehension

- Students reflect on their reading, share their thoughts with their partner and then share their responses with the whole class. Teacher clarifies questions where necessary. 2.3.2
- 3. The teacher, after doing research as to how puberty rites were practiced by the Dene people of the community in the past, will describe those rites to the students, explaining the reasons behind the various parts of the rites (see Major Cultural Understandings #1, 2, 3, 4). Use concrete materials to demonstrate the various practices. Give students time and an opportunity to ask questions. If the teacher is not able to answer the questions, they should be written down to ask Elders when they come to class to tell their stories. 2.2.6
- 4. Have students read the words of Adeline Vital (Resource 1). For each paragraph, have the students write a question they think the girls of the past might have asked as they were experiencing the rite. Then have the students answer the questions as their mothers, aunts or Elders might have answered them. Have the students use the drawing on the next page for their questions and answers. 2.3

¹ Vandermeer, Jane M., M. Oishi and F. Tatti, *Sabtuotine Long Ago: Book Two*, Dept. of Education, Government of the NWT, 1991.



.....

Q. _____

A. _____

.....

Passage to Womanhood

Proposed Activities in Detail

5. After reading the Elders' descriptions of the "transition time" (Resources 1-6), have students recall the kinds of challenges that young girls were given in the different Dene tribes (e.g. binding of hands, restrictions on the amount of water, etc.). Have students discuss what the purpose of each challenge must have been in developing the character of the young girl. 2.2.7
1.1
6. After reading the Elders' descriptions of the "transition time" in different tribes (Resources 1-6), have students identify in what important way these different Dene tribes were all alike. 2.3
7. After students have studied the rites of passage fully, have them listen to an Elder from the community who speaks another dialect (close to the community dialect). Have the Elder tell her story about her experience with the rites of passage. Students may not understand fully, but encourage them to try to understand the main words and phrases of the communication. The teacher provides a full translation after the discussion to ensure everyone has a good understanding of the Elder's dialogue. 1.7.2
8. The teacher reads the legend *Tanning Hides* told by Liza Blondin (Resource 7) to the students (in North Slavey). Students may follow along with their own copies of the text. 2.2.1

Pre-talk

- Before reading the legend to the students, tell them the reason you will be sharing this legend with them: it's a story about how women's work was made harder. 2.3.1

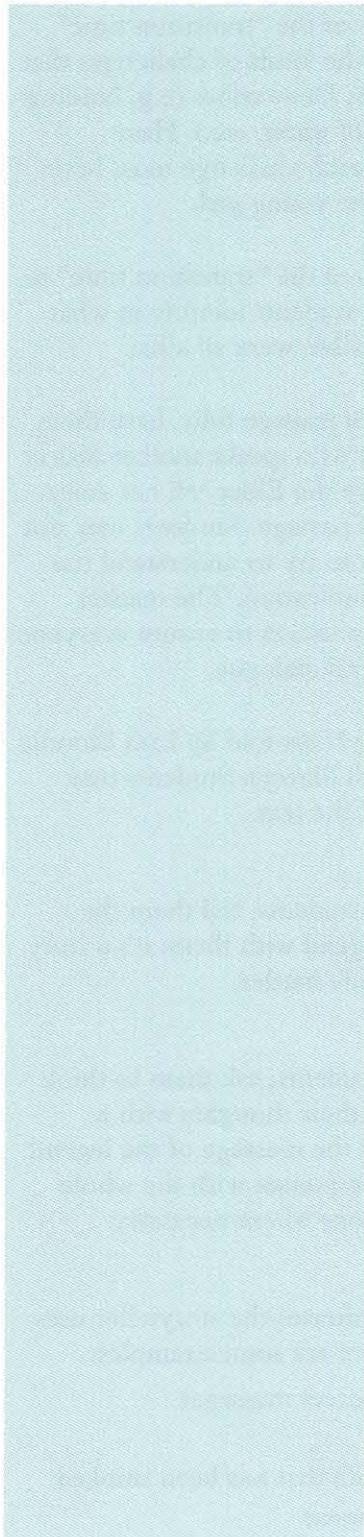
Comprehension

- After reading the legend to the students, ask them to think about what they heard and share their thoughts with a partner, discussing what they feel the message of the legend might be. Afterwards, share the responses with the whole class. The teacher clarifies questions where necessary. 2.3.2

Understanding words and phrases

- Have the students identify what phrases the storyteller uses that are not familiar to them. Here are some examples:

yeghq nédaré?á	to give discreet messages
naxeréhchú	to pack
yídanakwí	a moosehide that has been smoked
deyare	a young moose



- Have students guess the meaning of the words, then help them to guess more accurately by looking at the context of the words in the story.
- Have the students construct new sentences using these words as they would use them in today's world.

2.6.2

Recognizing descriptive language

- Have students identify the words used by the storyteller to indicate the "largeness" or "bigness" of a subject or situation. Allow them to listen to a tape recording of the story to find these examples.
- Ask students to use these words in different sentences.

2.6.2

Practicing literacy skills

- Write the following sentence from the legend on the board without punctuation:

eyu denezhu kola ohda ta ati no redi

5.3

- Ask students to read the sentence as it is.
- Ask students to identify and correct words that require capitalization.
- Ask students to correctly place commas and periods into the sentence.
- Ask students to identify and correct words that require glottals.
- Ask students to correctly place nasals, tones and clicks where required.
- Erase the example on the blackboard and have students rewrite the sentence with all the corrections.
- Give students, or pairs of students, copies of the following paragraph (expect 80% accuracy).

5.2

godudzene ekwe wehke haile kachu kone
areyone tseku ghakayihwhe no kone ewe
kaeja dawela redi haileitse lode haile xe tse
aguja kadi redi kachu dasii lananehwhe ni
denezhu hehdu redi

Proposed Activities in Detail

- Ask students to identify and correct words that require capitalization.
- Ask students to correctly place commas and periods into the sentence.
- Ask students to identify and correct words that require glottals.
- Ask students to correctly place nasals, tones and clicks where required.

5.3

9. Have the students imagine themselves in traditional times. Have them write a diary of their thoughts as they experienced the rites of passage. In their diaries they should mention what experiences they are having, including the challenges and spiritual experiences, as well as the feelings and questions they have. Encourage students to use vocabulary learned about rites and to also describe, as visually as possible, their experiences.

3.2.6

10. Once the students are familiar with the ways of the past for young women, ask them to discuss why they should learn about these rites as they were practiced (see Major Cultural Understandings #4, 5).

1.1

Have the students do a think, pair & share activity with these questions:

- Why are we learning about rites of passage for young women as practiced by the Dene?
- How could this be important for us today?

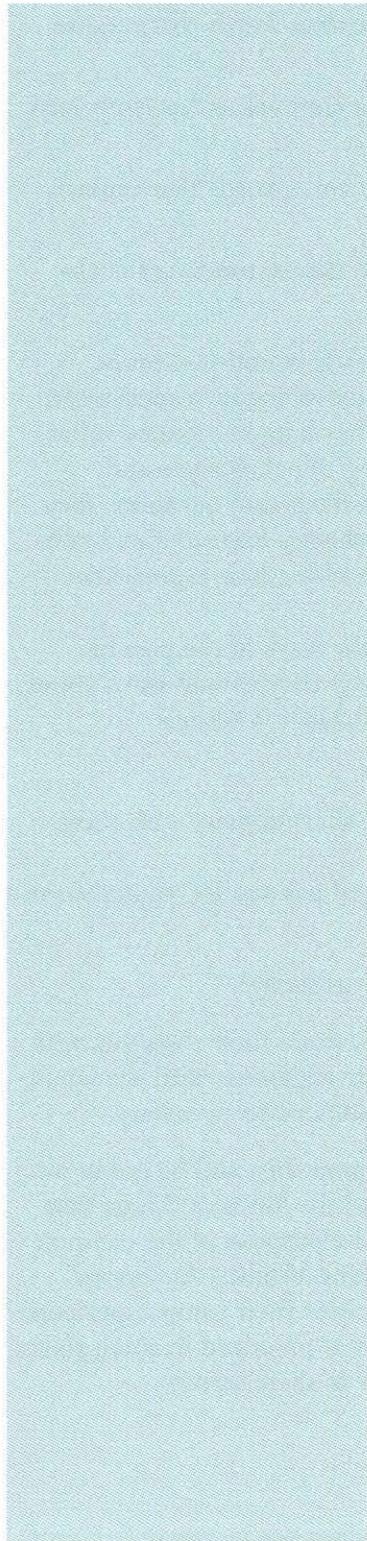
Students reflect on the questions, share their thoughts with their partner, and then share their responses with the whole class. The teacher clarifies questions when necessary.

11. Discuss with the students the girls' camp they will be going on. Describe the purpose of the camp and the kinds of things they will be experiencing by referring to the purpose of the camp in the past. Use the illustration "Our Dene Women Ancestors" (on p.15) on overhead projector. Ask how their camp experience will be similar or different from rites as practiced in some places in the past. This could be a think, pair & share activity.

Evaluation

Evaluation of the students' understandings and extent of knowledge on the topic of rites of passage can consist of a written exam based on the Major Cultural Understandings or you can also evaluate students using one of the follow-up activities such as Activity #9.

Evaluate students' literacy skills based on the accuracy and fluency of their reading and writing in any of the above exercises or any special exercises. Any testing of their literacy skills should be based on words and text related to the topic of rites of passage.

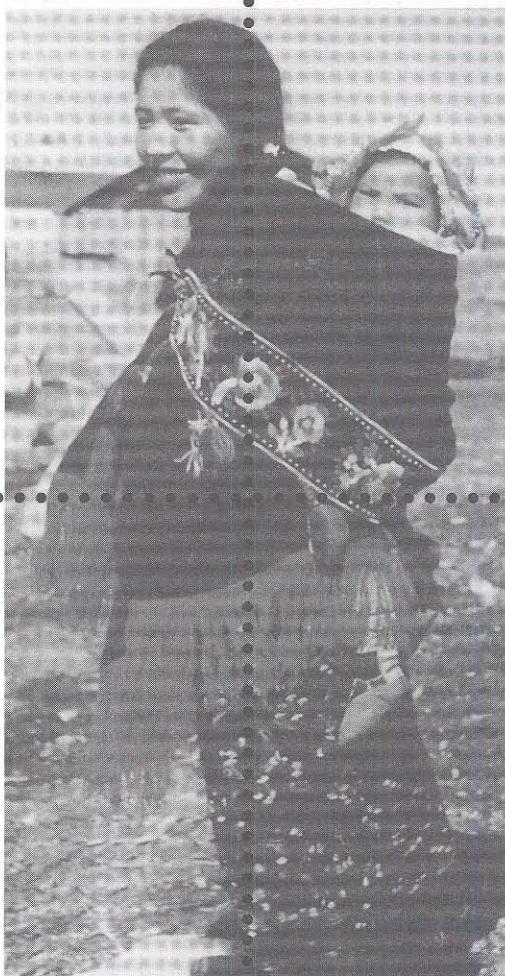


Our Dene Women Ancestors

Dene women were given special counselling and training during their "transition" time to prepare them for womanhood.

Spiritual Development

- During the transition time, young women were made ready to receive medicine powers.



Relationships with Others

- During adolescence, young women were counselled on how to behave respectfully around others.
- During adolescence, young women were taught to be reliable members of family and community.

Self-Development

- During transition time, challenges helped to develop courage, stamina and self-reliance.

Relationship with the Land

- During the transition time, young women learned skills to survive on the land.
- During adolescence, young women learned all the skills required to be a contributing member of a community.

Resource 1:
Adeline Vital, North Slavey, 1995

During the transition time, young women were given challenges to test and to develop their character.

They were given rules of conduct for women.

They were given preparation to receive medicine powers.

In the olden days when a girl began menstruating, her mother would make a hat for her and make her sit on a cache. They did this so the girl would learn to stand quickly, rather than be a person who was slow at getting up to start work. A small spruce tipi would be made for her some distance from the camp. From there she could not hear the sounds of her people and her home.

Left alone at this site, the girl would gather spruce branches and wood to fix her tipi. Only her mother would be allowed to go to her. She was not allowed hot water or food at this time. She could drink no tea, only cold broth, and she made sure that whatever food she ate was cooled. Later, with the permission of an Elder, the girl would be allowed hot food and drink.

Once the girl was settled into her tipi, her mother would bring an Elder from the community to start the girl sewing. Most of the time she would be left alone to sew and to care for herself. Her fingers would be wrapped together to prevent them from having gaps between them as they grew. Working in this way, with her fingers tied together, the girl would learn to work quickly with her hands.

When the people of her camp migrated to a new hunting area, the young girl was told to make a path by herself alongside the path of the camp people. She was told that she was not to set foot on the main pathway, out of respect for the medicine powers of others who might be harmed by her.

The girl would be told not to be afraid while left alone. She would be told that if she felt something strange happening, it was probably a good sign – a sign that medicine power was being passed on to her. She was advised that she could refuse the power if she felt it was bad for her. It is said that there are two forms of medicine power: one to help people and the other to do evil. People receiving medicine power should remember that the Creator meant for the power to be used to help other people, not simply to be used for oneself or one's family.

For up to three years, the girls would be left alone in this way, living away from the camp with only their mother visiting and giving advice on what was expected of them. It was with this ceremony that skills and proper attitudes were passed down to the young girls.

When the mother felt that the girl was ready to return to camp to live among the people, the girl would return home, but was not

Passage to Womanhood Resources

They were carefully controlled and constantly scrutinized.

They were thoroughly trained in the skills of survival.

At the end of their rites, the young women were considered ready for marriage and children.

Gwich'in adolescent rites of passage.

Chipewyan rites of passage for girls.

allowed to walk freely around the camp. She was allowed to go outside only to use the outhouse or to gather spruce boughs. When she went out she was required to hide her face and was told not to look around. If she had younger or older brothers, they were not allowed to look at her or even talk to her.

The mother and daughter would work closely together in this way for a few more years, preparing the daughter for womanhood. During these years, the girl would be required to learn the most complex sewing, to tan caribou hides, prepare food for storage and make bone grease. At all times she wore the hat and never was she allowed to walk around.

When the girl did the best she could and did good work, she was considered a woman and able to carry out all the skills and responsibilities of womanhood, including marriage and children.

Resource 2: Gwich'in Elders, Beaufort-Delta, 1995

Boys and girls were cared for separately during their adolescent rites of passage. Boys were kept together, along with other boys in a lodge during this time. Each girl however, was kept segregated from all others in a lodge by herself during her menstruation. The youth generally were considered sacred during this time because of the medicine powers they were believed to have.

Resource 3: Chipewyan Elders, South Slave, 1995

When a girl began her menstruation, others in the community were notified and the girl was kept home for a month. During this time she would work for her family and the community making sinew, children's slippers, and in time, adult slippers. To perfect her workmanship, she would be asked to redo her sewing many times. The girl would sit on hides and was given only small portions of solid meat during this time. There were many rules or "laws" which she became familiar with and obeyed. These rules included being forbidden to eat caribou head and not walking over blood. After this time, it was expected that she would no longer behave as a child, but rather as a young woman. From this time on, she kept her things separate from her family and ate only from her own dishes.

Resource 4: Rosa Mantla, Dogrib, 1997

Rosa was born on the land in 1951, up the Marion River area. Her mother and father are Paul Rabesca and Elizabeth Gon. She is presently the Vice-Principal at the Elizabeth Mackenzie School in Rae-Edzo.

Rosa's experiences were not very different from those of her Elders.

She began her passage after returning from residential school in February.

Her mother rushed her into the bush and made her a tipi away from the others.

It was difficult because she was not used to doing hard work while away in residence.

She was left alone and given many challenges to develop her mind and body.

Some of the traditions that we Dogrib have are different from other Dene tribes. And also, the way things were in my time was different from the way things were in the past. The stories and experiences of the Elders are different from mine, but not a lot.

When I experienced that stage, it was early in the morning during winter, in February. I was twelve years old, just out of school. I had been in residence in Fort Smith since I was eight, but I was now on the land with my family.

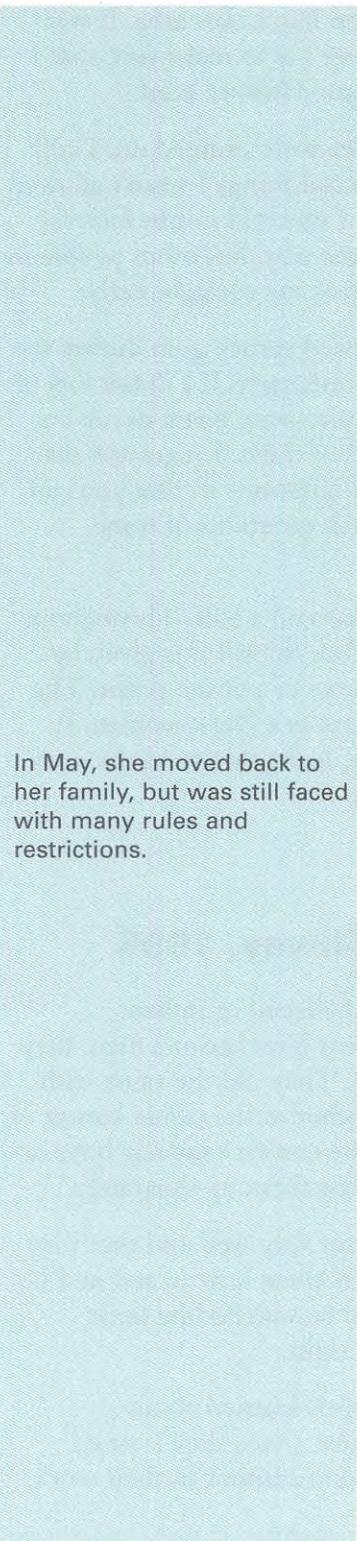
When I woke up, I knew something was different. When I told my mother, she rushed me out. It was still dark, but she gave me an axe and told me to follow her through the woods. She asked if I had begun my stage while I was at residential school and I told her I had not. After we had gone some distance, we stopped and she told me to dig into the snow and clear the willows so that we could set up a tipi. While I was digging, she went to get some wood. She then set up the tipi poles and before daylight, went back to our camp to ask other women to come help set up the tipi.

My aunt and some other Elders came out and made me a fire in the center of the tipi, and then told me to go and gather some more wood. I wasn't active at school and I didn't have experience with bush work, so it was difficult for me. It was really hard for me walking through the deep snow. We were far from the lake and there was no water. I became really thirsty, so I went back to my tipi. The others were gone. I melted some snow and drank a lot of water. When my mother came back from gathering wood, she was upset. She told me I shouldn't drink water. I was to keep busy.

For two days and two nights I stayed in the tipi. I had to keep my eyes closed the whole time because the smoke was really hurting my eyes.

A few days later, the women came out and set up a big tent with a stove. It was well set up. I was told to get more fire wood and spruce boughs for the tent floor. I mended moccasins and mitts, and did embroidery. I was told to keep working, because whatever a woman does at this time would become habit. I wasn't to eat much either. We were to challenge ourselves as a way of training for a time that food might be scarce.

Passage to Womanhood Resources



It was really a scary experience. Up until this time, I had never been away from people, especially in winter. At times, I didn't think I could do it. The first couple of weeks I was really afraid at night, being all alone in that tent. I was so isolated. I asked other girls to come around for their company and they did. When older women came around I knew they would be watching me to see that I followed the rules. For three months, all I saw were my girlfriends, because I was not to expose myself to the people of the camp.

I had a boundary around me made by hunting trails, and I was not allowed to cross those trails as I went out to gather wood and spruce boughs. I was not allowed on the lake. I collected spruce gum, but I wasn't allowed to chew it. I spent my time making fire pokers. I would take branches from a small spruce tree, take off the bark and dry them. The Elders would come to get them. They also instructed me to collect spruce cones as fast as I could, so that I would learn to become fast with my hands. This would be important during berry picking season.

As the days went by, my mother visited me less and less often. She told me I had to get used to not relying on her.

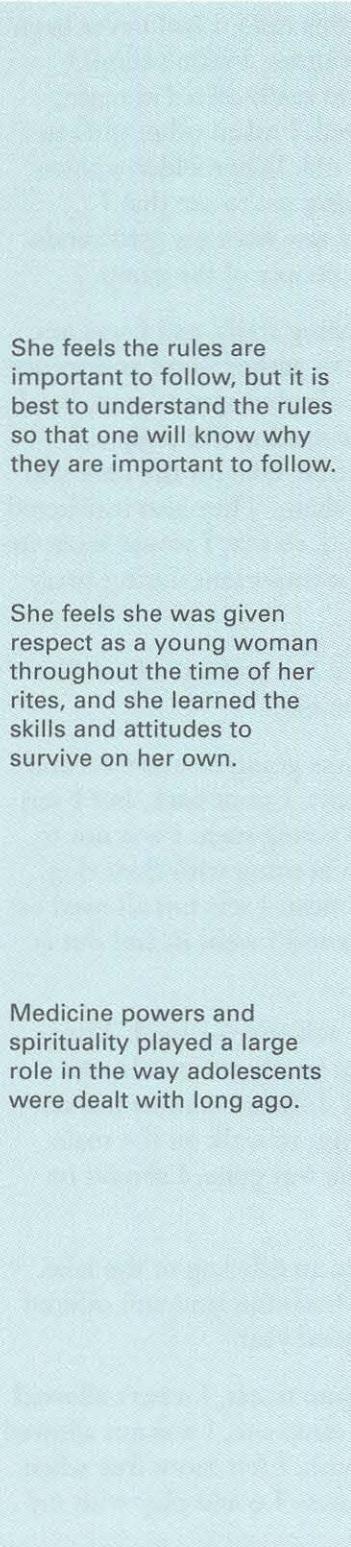
In the first week of May, the main camp was going to move on and my Dad said I could move back to their tent. I went back, but I was not allowed to talk to my brothers or any young men. I was not to look at men leaving for or returning from hunting with their dog teams. I was still not allowed to eat fresh meat. I was not allowed to use the main entrance. I had my own area and I went in and out at the side of the tent.

I was to keep myself busy. I was not to be talkative or loud. Then everyone began to leave this camp and my family was the last to leave. My Dad told me that I had to use a different trail to the side of the main trail, using snowshoes. I was not to walk on the main trail, but my Mom said that since everyone was gone, I should be able to use the main trail.

As we began our travel, I was told to make an offering to the lake. I gathered little willows and other things from the land and offered them to the lake. I made a request for a good year.

When my parents stopped at someone's camp to eat, I wasn't allowed to join. I went on ahead. Even in the new camp site, I was not allowed to visit. I began to feel more free in the bush. I felt more free when my father and brothers weren't home because I could play with my little brothers and sisters in the tent.

In May, she moved back to her family, but was still faced with many rules and restrictions.



She feels the rules are important to follow, but it is best to understand the rules so that one will know why they are important to follow.

She feels she was given respect as a young woman throughout the time of her rites, and she learned the skills and attitudes to survive on her own.

Medicine powers and spirituality played a large role in the way adolescents were dealt with long ago.

When spring came, we moved again to the Rae Lakes area. It was beaver hunting time. My Dad watched over me to make sure that I followed the rules, so they would have a good beaver hunt.

I wasn't allowed to be free on the island we were camped on. I still couldn't eat fresh food and there were special things I wasn't allowed to eat such as bear meat or caribou head. I was told not to look far into the distance. My parents never told me why, but other people in the camp told me it was because I could lose my eyesight early.

There were lots of rules like this. If I chewed spruce gum during the first year of my stage, I would lose my teeth early. If I drank lots of water, I would become heavy. All of the rules were given to me but nobody told me why, so I didn't follow all of them. I regretted that later. One should follow the rules but ask questions so that you can understand why. It would be all right to ask questions of some women you feel comfortable with.

I lived with these very strict rules for a year and a half. Throughout all of this, people never said I was dirty. One thing I was given by the people was respect. They didn't tease me or put me down. The experience has helped me through my years as a Dene woman. It gave me the skills and attitudes to survive, to do things on my own, and to not fear challenges or taking risks.

Resource 5: Isadore Modeste², North Slavey, 1995

In the old days, people depended on and believed in Indian medicine. That is what they lived by. When boys became men, they built them a hut on the outskirts of camp. They did the same with the girls. The girl would live with her mother in the inside corner of their tent, behind a curtain partition so she couldn't see any boys or be seen by boys. This was a way of bringing them up separately.

The boys had to prove that they could hunt very well and that they could survive in the bush. The girls had to know how to sew and be good housewives. The boy and girl would be watched by both parents to ensure they were doing things right.

In the bush by themselves, the boys and girls learned about medicine which they could use in the future. Once they learned about medicine and learned how to help one another in their work, they could marry.

² Taken from *The Dene Values Project*, a series of interviews done with Elders in Fort Franklin (Deline), NWT, June 1984.

Resource 6: South Slavey Elders³, South Slave, 1995

Whatever trail they took at this time would be the trail they would follow in their life.

Girls were counselled.

Very long ago, this period of time for the young woman was much more rigorous.

When the young woman returned from her time alone, she was treated as an adult.

When a girl became a woman, certain customs were practiced. The young girl was required to live off by herself. During her time alone, the girl was taught many things. It was important for her to learn well, for if things were learned the wrong way, there would be a tendency to continue doing it the wrong way. Whatever trail they took at this time would be the trail they would follow in their life. Thus, much guidance was given to the young girls to help them stay on the right trail. They were encouraged to complete their tasks the correct way and with accuracy. This practice taught young girls discipline, how to stay quiet and work on things, and to take on responsibility.

Prior to their time alone, girls were counselled as to what would happen and they were prepared for this experience. When the time came, they would run from town and mark their path with moss. The mother would follow and help her daughter set up a tent several kilometres from the home community. After a month, the young woman would move closer to town, and after another month closer to town until finally her tent would be set just behind the family's dwelling.

Very long ago, this period of time for the young woman was much more rigorous. She would be required to gain strength by packing rocks. She was required to wear a special head covering so that her view would be limited to her immediate surroundings. It was believed that it was not good for her to drink a lot of water. In Fort Liard, water was put in a pan. The ends of loon bone were cut off and used as a straw to sip little bits of water.

Girls were encouraged to visit their grandmother, who would instruct them and tell them about ways women should behave and carry on with their work. The things that women should and should not do are different for men and women, and it is important to make these things clear to girls.

When the young woman returned from her time alone, she was treated as an adult. When she returned to her family's home, she was much more disciplined and mature. She would stay around the home and help her mother.

³ Based on interviews done with Adele Hardisty and Joseph Bonnetrouge in Fort Simpson.

Resource 7: Liza Blondin, North Slavey, 1997

A woman was matched with a man who it was thought would provide very well for her. It was said that he was a very good hunter. When he said he would go hunting, she warned him to be very careful when skinning whatever he killed.

He returned with a heavy load of whitened fat. His wife called out to the community and she cooked for them. He had killed two moose.

The next morning he again went hunting and was surprised, when he came home with a caribou, to see that the two moose hides were completely tanned and placed to dry.

Seeing she was very capable, he planned to challenge her by killing as many animals as he could.

Again he went hunting. It is said he used his whiskey jack medicine powers to kill and bring back five moose.

When he returned, again she had already tanned the caribou hide of the day before.

Yahnij ts'é dene dûle dûwé redi. Begháuhdá ts'enlwé redi, ededine ekáa láanjí ts'edi, eyii ts'éku. Denezhu dasíjí láhde dûwé redi, jt'á yeghá nítłá. Yegha nítłá hajlé yeghá weda ékałt'e lé, negha náohzé hayéhdi redi. It'á dedeneljí ghø nédaarjí?á redi. "dasíjí lánanehwé njdé ?ewé chqot'a sóné yéhdi, jt'á "hę?ę" yéhdi. It'a yeghø nédadéñj?q t'a bedeneljí názé rézha. To agújá, hajlé tehmí goyı naxeeréhchú redi, jt'á beghá náts'atłá t'í tehmí nets'eríchú, gháré tehmí híde néts'íchú. It'a tehmída t'lu hechłts'ige lé sá gotí ek'a got'á rékai redi, jt'á súdú ts'elé dûwé redi. It'á káts'eréhłá ekáa kótá ts'eze redi," ejø así réhłá hajlé eyii qt'e sónqı ?ıts'é qt'e ?ekwé qt'e ayíi qt'e sónqı tehmí t'a ek'a dánéhh?q dûwe, zhqtegorahwhíé " hadı redi. It'a hıdowe ekúu qde tene ekíi xætenę, tu wek'á tah bé tegehwe gháré hıdoo kweh wekó kwínagerehdé hıdoo tene tanagewe gháré zo dasíjí heche redi. It'a goghá shégazhe redi. ?ıts'é qt'e nő t'a ?ıts'ewé beghø nénozha redi. Bedeneljí k'achu sachq dasíjí naruhtłá hadı sónqı t'a asíjí naréhłá sónqı. It'a k'ále dzené t'í k'achu ?ekwé lánjhwhé sónqı t'a kanjí t'í naréhłá.

Naetłé lé sá ejø móht'anę whaa nı?a ghá sá k'ónę ?ıts'ewé yíi daanakwí sá ?ıts'ewé deníkwí sá kare dawela redi. It'a dûle nő t'a sá seghá nítłá nő, jt'a beghø nuuhné ghø aohłe ts'enlwé redi. It'a sachq náhkalé t'í k'achu názé naréhłá redi. K'í t'a dasíjí gháagehwí t'a zo aget'ı. Dekjí nezq anödlá ekáa dasíjí naréhłá redi. It'a eyii ts'éku ?ewé goyınaréwa gháré nezq iskeywá ekáa asíjí t'a yıwá ekáa, yahdé mótl'a yıhk'a redi. Męhkq goyı nágedé sáq. Eyii denezhu k'ola ?ıhk'aa t'a at'ı nő redi, jt'á dasíjí yech'á ejeretłále redi. Hajlé nederíwé hajlé sá ejø sá dezhareho, ?ıts'eo nı sá areyqné nágedé nő. It'a dene nahdlé t'í ékanjí areyqné k'í t'a areyqné gotá ?ehwhí redi. It'a ?ıts'é söláe wehwhí redi. It'a néayelíhwé ekáa zha yek'eéréta nagoét'é t'í ekáa naréhłá redi. Godíudzené ?ekwé wehk'é hajlé k'achu k'ónę areyqné ts'éku ghákayıhwé nő k'ónę ?ewé e dawela redi. Hajlé ?ıts'é lóldé, hajlé xé ts'é agújá lé ékadı redi," k'achu dasíjí lánanehwé nı, denezhu héhdi redi. Hę?ę eyii dechł got'á wela ghájdá nı ghø arıdı denezhu yéhdi redi. Dechłkaeja karı kále dechł kále, hajlé dechł söláe gots'ę káela redi. ?ıts'é kanéh't'e wenehtá nı yéhdi, t'a hę?ę hadı, jt'á ékanjí t'í denezhu héchonade.

Passage to Womanhood Resources

Again the man went hunting. The woman fleshed the five moose hides before sundown. It is said she was tanning the hides with her mouth when unexpectedly her husband appeared and saw her. Since that day, tanning has required much difficult work.

It'á ekáa k'achu to t'í edzawéhbé naréhsu redi. It'á ekáa ɻ̄ts'é areyqné ɻ̄nawehsu redi, "ii" ɻ̄zhq bé k'ola keérat'le dúwé redi, négoénjdí redi. Kaní kúlú ekáa ts'éku dání ghq at'í, ahúdilé aseh?í láaní n̄wé t'á k'achu ɻ̄ts'éwé ghánoetla redi. ɻ̄ewé náke godárlwá ekáa eyu ɻ̄ekwkw'éné t'á yetó kárehka redi, h̄náq chu nónáyehká dúhnáq chu anaye?í, ɻ̄ewé náke t'á yeghó tlahtanatle redi It'á yetqak?lhka redi, h̄q? gots'é yeréwa t'ɻ̄áaxq k'achu dezharewé hé ɻ̄its'éowé hé anqdlá redi. Eyu k'ola k'ále sa ná?álé t'í yetqká?lhka redi. K'étl'áa nayílda t'á ɻ̄ezharewé nanayílda t'á ɻ̄ewé söláe tó ka?lhka redi. Bedenelí asíjí naréhtla bewíle redi. Eyu söláe xaylhja redi, xaylhja gotí edláayedarale, dewá ts'é deyerale kúhye denezhu ye?jnáetla redi. Eyu gots'éq denewé h̄igqné ajá redi. Areyqné dewá náyé?á xoyl?á n̄jdé h̄idú dene ɻ̄ewé h̄igqné gháele redi. H̄idú beya chlñé eyjá h̄igqné at'í redi.

Resource 8: Margaret Vandell⁴, South Slavey, 1996

Ts'aht'ine: Becoming a Woman

Becoming a woman long ago was very special, according to our Elders, especially when the Dene depended on the land and its animals for survival.

Young women went through rituals and were taught all the necessary skills to become good homemakers. It was believed that if the young women did not go through the rituals, they would weaken the powers of medicine men and hunters.

Once the young woman became of age, a home was built for her near her family's home. She was taught to maintain her home. The spruce boughs in her home were to always be fresh, not dry. She was to haul water and wood. She was to remain in her home, not out walking in pathways used by the people. Everyday her mother would bring her food. She would teach her daughter to tan hides and to sew various pieces of clothing.

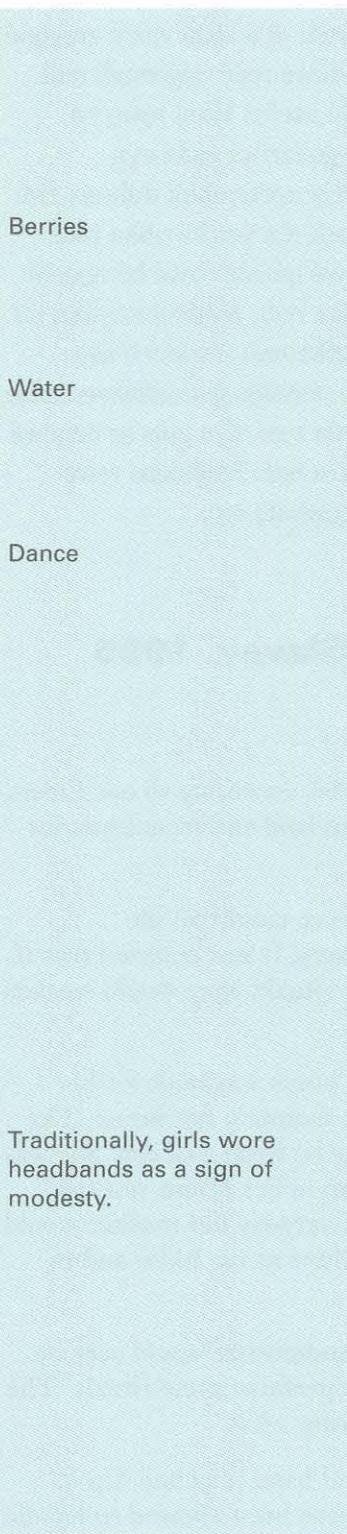
After two months, the young woman's grandmother would seek an Elder, usually a healer from her family, to perform some rituals. The young woman would dress modestly, wearing a hat.

The Elder would bring a piece of meat and hand it to her. Up to that point, the young woman would not have been allowed to handle

Background information about the way that rites of passage were conducted in the Fort Providence area.

Meat

⁴ This resource was created by Margaret Vandell, who taught at the Deh Gah School in Fort Providence. She taught the unit to a group of Grade 7 girls.



meat. The Elder would place the meat on the end of a cooking stick. She would then take hold of the young girl's hand and together they would erect the cooking stick beside the fire. While doing this, the Elder would emphasize to the young girl the importance of wisely and carefully harvesting, preparing and cooking foods for her family.

Berries

The Elder would place berries in the young woman's hand, saying "You must respect plants and berries, for they someday will heal you. Do not eat an abundance of cranberries, for you may hemorrhage in childbirth. Seek a thank you from an Elder, give a cup of berries."

Water

The Elder would give a cup of water, which symbolized the young girl's ability to cleanse and heal herself and her family. "Always respect and give offerings to the rivers and lakes, for they give us life. They will transport you safely in your journey."

Dance

The Elder would sing a song in the young woman's honour and lead her into the dance circle. She would now be allowed to step into the paths and footsteps of the people. She could now dance the drum dances, but she was to refrain from dancing when menstruating. Also, when menstruating, she was to take care to not walk or step over hunting and fishing gear used by men.

The boys, on the other hand, were trained from an early age. They would travel with their fathers while hunting, fishing and trapping, learning about animal habitat, types of trees, birds and weather signs. They were taught responsibility and had to own a home, a dog team and a canoe before they could seek a young woman's hand in marriage.

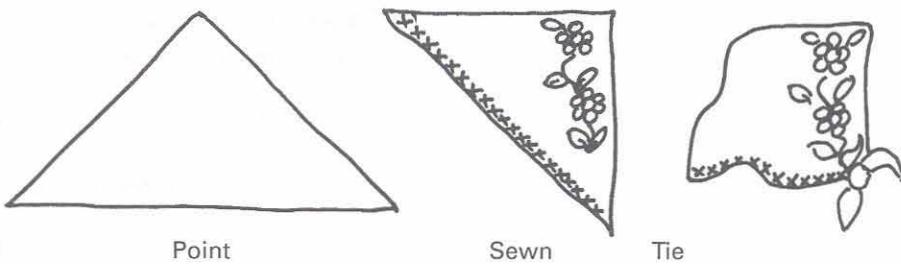
Traditional Puberty Headband

After her coming of age, a young woman was taught to dress modestly. She was taught to make her own clothing, beginning with a head cover.

Traditionally, girls wore headbands as a sign of modesty.

The hat was made from hide cut in a triangular shape. The triangle was folded in half and sewn from folded point toward the corners, leaving enough at the points to tie under the chin. The top edge of the hat was beautifully decorated or sewn with porcupine quills in a floral design.

The dress worn in public was also made of hide, ankle length with long sleeves. She was not to expose too much of her flesh. To show respect for the animals whose hides were used for clothing, she was to step around, rather than over clothing, and she was to look after clothing properly.



Wool Tufted Puberty Headband

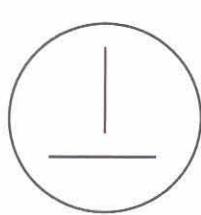
Because we don't have an abundance of hides, as were used in the past, other fabrics are acceptable. One of my classes of girls in Fort Providence chose to made a headband of stroud.

Materials:

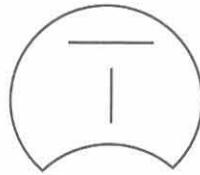
Coloured stroud, coloured yarn, thread (size 10 and regular), pattern, regular and darning needles, fabric remnants, head pins and scissors.

Instructions:

1. Make a pattern: Measure over the head, ear to ear, to just below the ear. It should be 13-14 cm wide at the top of the head, and tapered to the ear so that it is about 7-8 cm wide.
2. Cut out: Place the pattern along the length grain of the stroud. Pin, baste and cut out.
3. Floral design: Draw a floral design on half of the stroud. To create a symmetrical design (equal sides), trace the design with a pointed stick and diluted ink. Fold the stroud in half and press until the imprint is visible. Trace over the whole design again with ink if it is not visible. Let it dry.
4. Wool tuft: Medium shaped petals and leaves require only two tufts. Mark stiches on petals and leaves. For stems, twist like you would for moose hair.



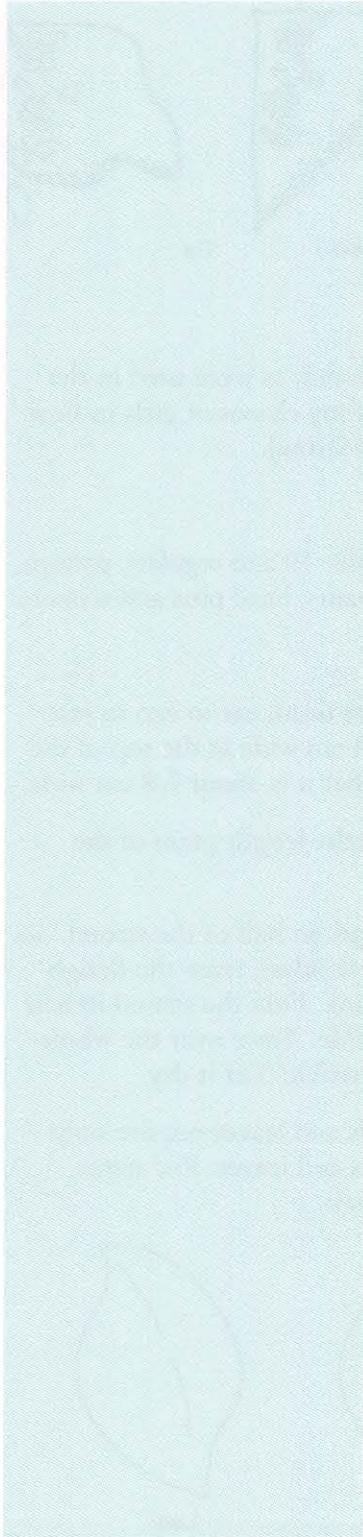
Centre



Petal



Leaf



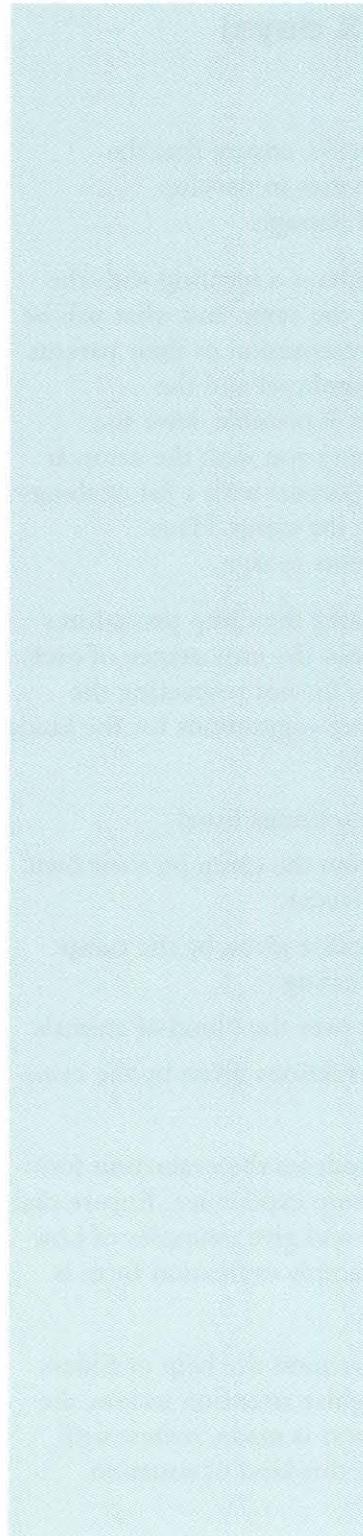
5. Wool cut: Wrap wool over two fingers 20 times. Remove wool from fingers and cut into two bundles.
6. Thread loop: Thread needle, knot, insert needle through stroud, stitch space, insert needle back into fabric, leaving enough thread to form a loop.
7. Insert wool: Take a wool bundle, insert into the loop. Make sure the thread is in the middle of the bundle. Pull thread down firmly. This allows the wool to stand.
8. Trim: Push wool towards outline of the petal. With sharp scissors, cut the wool in a curve following print line. Repeat on all three sides of a petal. Trim flat on top, round off the sides, taper toward the centre.
9. Twist stem: Measure two strands of wool, depending on the length of stem. Make a small loop at the end of the stem. Insert the ends of wool facing the stem. Pull downward and knot. Make another stitch to stitch down the ends. Take the needle back to the surface. Holding the thread upward, pass the wool around the thread, stitch down, repeat throughout the stem.
10. Liner: Place tufted headband over fabric. Pin and baste. Cut 1 cm larger than the headband.
11. Hem: Fold the edge of the fabric 1 cm down, pin, slip stitch all around headband.
12. Finish: Blanket stitch with matching wool around the headband.

Project 1: Girls' Camp (2-3 days)

a) Preparation for Camp

- Before the camp organization occurs, ensure that the students have completed the activities to develop understandings about the rites of passage.
- In preparation for the camp, first have a meeting with the parents to explain the purpose of the camp and what will be done there. The girls can do a presentation to their parents about the rites of passage to womanhood and the importance of a camp experience. If possible, have the resource people who will be helping you with the camp at the meeting as well. Provide the parents with a list of things the young women are to bring to the camp. Have permission slips available for parents to sign.
- In preparation for the camp, go over the camp procedures and rules with the students. Explain the importance of each of the rules and the consequences for not respecting the rules of conduct. The following are suggestions for the kinds of rules you may want to establish:
 - Students are to bring only those things listed.
 - Students are not to go away from the camp on their own without the knowledge of the leader.
 - Students are to follow the schedule given by the camp leader for rising, sleeping and eating.
 - Students are to avoid stepping over the blood of animals.
 - Students are to follow any instructions given by the camp leaders.
- Prior to camp, review with the students the evaluation form that you will be using after the camp experience. Ensure that they understand the expectations and give examples of how you will be evaluating them. (A sample evaluation form is provided.)
- Students accompany teachers to request the help of Elders for this camp. Students pay particular attention to how the request is phrased. After the request is made, review with students how to make requests in this kind of situation.

1.4



b) The Camp

- Young women can spend some time (2-3 days) away from the community and away from males in a retreat or camp situation in order to deal with women's issues in a focused way without distractions.
- The most respected Dene women in the community should be asked to participate in the counselling and training of the young women during this camp.
- The retreat or camp can be intentionally sparse to recreate some of the feel of traditional rites, and to give the young women an idea of the way it used to be and why.
- During this time, they may be counselled in these areas (receive community approval):
 - honouring of one's body
 - the responsibilities of motherhood
 - the effect of early motherhood on career and life goals
 - the importance of abstinence and safe sex
 - proper habits (according to community custom) and behaviours during menstruation
 - attitudes for survival and success
 - the role of women in Dene culture today.
- The young women can use the time while being counselled to take on sewing projects where they will not only attempt to improve their sewing, but also finish their project. A person respected for their sewing abilities should be involved in this.
- If they wish, the young women can try some of the "challenges" that were presented to young women during this time:
 - binding hands for an hour
 - sitting in one position for a half hour
 - drinking and eating very little for half a day.
- Encourage students to provide support to one another when difficulties arise for individual young women.

2.2.5

1.2

1.5

- In some tribes, the mothers of young women would make special bonnets for them to wear during this time. Mothers could be involved in the project by having them make a bonnet for the young women, or having the young women make one for themselves prior to camp (see Resource 8: Margaret Vandell). 1.2
- The young women should be responsible for the daily chores and routines involved in the camp, including the heavy work of getting wood and water. This experience is meant for the physical development of the individual. 1.2
- Involve students in making offerings to the land and fire. 1.6.31.6.4

c) Reflection on Girls' Camp

- After the camp, have young women reflect on the experience by doing a think, pair and share activity. Open discussion with questions such as:
 - How do you feel today about being a Dene woman? In what ways do you feel different, if at all?
 - What did you learn about yourself and how will you behave in different ways in the future?
 - How do you feel about Dene women of the past?
- Have students record their feelings and thoughts about their experience with poetry, songs, art, stories or essays.
- Have each student reflect on the following Personal Development chart and fill it in according to how they feel now that they have completed the module on puberty rites. 3.2.8

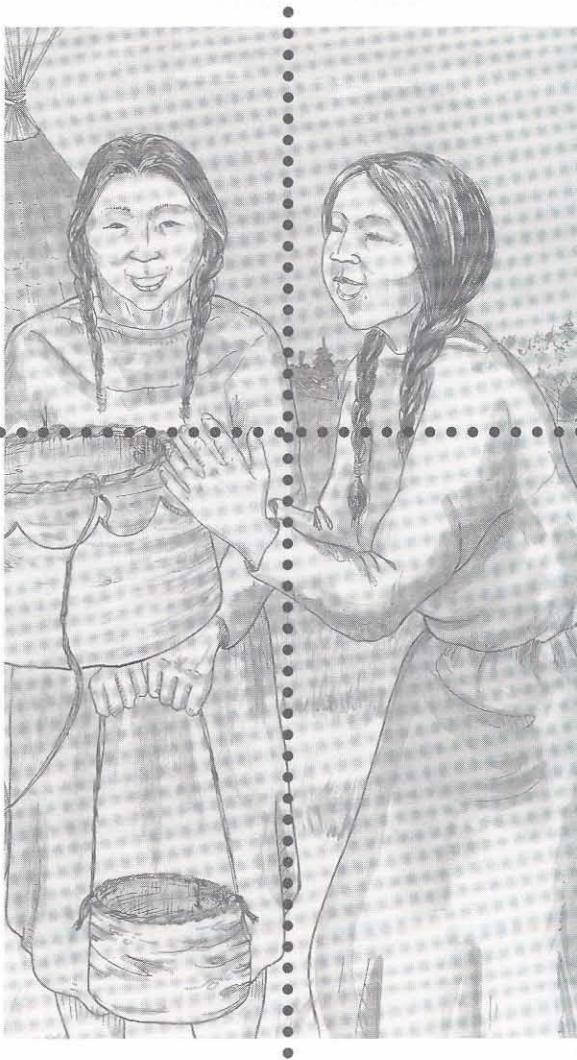
Personal Development

How do you plan to develop in these four areas through your teenage years in order to become a successful Dene woman?

Spiritual Development

**Relationships
with Others**

Self-Development



Relationship with the Land

Girls' Camp: Student Evaluation

Circle the number that best reflects your camp experience.

5 4 3 2 1 0
excellent average poor

A. Relationship with counsellors

- listened actively
- behaved respectfully
- level of understanding as indicated by questions, comments and general participation

5 4 3 2 1 0
5 4 3 2 1 0
5 4 3 2 1 0

B. Participation in cultural activities

- effort or willingness
- ability

5 4 3 2 1 0
5 4 3 2 1 0

C. Participation in camping activities

- willingness to take leadership, if familiar with camping
- willingness to learn, if unfamiliar with camping
- showed initiative in doing tasks
- showed responsibility in following schedule for sleeping, waking and eating
- respect shown for the land and waters

5 4 3 2 1 0
5 4 3 2 1 0
5 4 3 2 1 0
5 4 3 2 1 0
5 4 3 2 1 0

Question:

- Is there a place for this knowledge about rites of passage in our schools today?
- What can we learn from the traditional ways of dealing with adolescents?
- What can we take from the past and apply to today so that our young people are better prepared to meet their future?

Answer:**Neil Colin (Gwich'in, 1995)**

Even though these rites are not practiced today, our young people should know about them. At least the knowledge about them should be passed on. My Elders told me many things. I just kept the knowledge in my head and later on I figured out how to use the information. If I had not listened, if I had not remembered, it would have been too late to try to get the knowledge. All of my Elders, they are all gone now. When I was young, I did not expect that. I can't count on my family or the government now to help me get that knowledge. I can only count on my memory and I have to pass on this knowledge.

George Blondin (North Slavey, 1995)

Medicine power has been at the base of our culture. Young people did not behave however they wanted because of their fear of medicine power. As life went on, they began to understand better the ways of medicine power. They shared their knowledge, advising people to share, to use medicine power to help people, to be good citizens. This education was a lifelong thing.

We talk about the puberty rites for young people. Maybe it is impossible today. To start in the middle or to give it once in a while is not good enough. The rites were strong traditionally because they really began from birth. This would be hard to do today.

What do we have today to help us with the young people? First we have to make the parents more responsible. As a people we have to be very strong. And we have to change education. We have to use our power to steer education in a way that will help our people.

Passage to Womanhood

Notes to the Teacher

Dehcho Elders (South Slavey, 1995)

Today, this approach is not taken. The commitment is not as strong. Things such as social assistance have interfered with this process. The Elders do not approve of what happens today in many instances. They would like to see some other methods tried.

Lucy Lafferty (Dogrib, 1995)

Our people do not practice these rites as they were done long ago, but the idea still exists in some communities and families do things in their own way. For example in Rae and in Rae Lakes, some parents keep their young daughters at home when they begin to menstruate, and all are made aware of it.

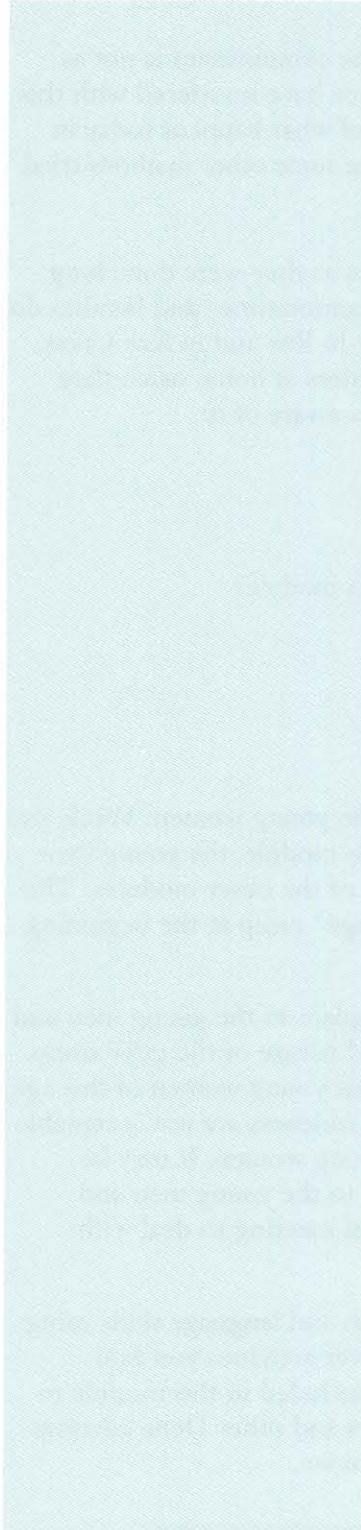
Question:

- How will I go about teaching this module?
- What about the young men?

Answer:

1. This module is meant only for the young women. While the young women are engaged in this module, the young men may work on a project from one of the other modules. The young men will have their “passage” camp at the beginning of their Grade 9 year.
2. Before you begin the module, explain to the young men and women together, the purpose and nature of the girls’ camp. Emphasize to the young men, that young women of this age are to be respected. Teasing and rudeness are not acceptable ways of behaving towards the young women. It may be helpful to invite an Elder to talk to the young men and women separately after this initial meeting to deal with more personal questions.
3. Teach the cultural understandings and language skills using the suggested activities or whatever activities you find appropriate. Use the Resources included in this module to help in your teaching. Use Elders and other Dene advisors to spend time with the young women.

4. Evaluate students' cultural understandings and first language skills based on the outline of understanding as listed in the Introduction under *Dene First Language Outcomes*.
5. Some time before it gets cold, plan to take the young women on a 2-3 day camp as outlined above. Fully inform the parents as to the nature and purpose of the camp. Evaluate students' growth and development during the camp experience.



Fish Camp



Grade 7

Module Two



Table of Contents

The Fishes Treasures	1
Module Overview	4
Major Cultural Understandings	5
Proposed Activities Chart	9
Proposed Activities in Detail	11
Resources	16
Projects	19
Notes to the Teacher	27
Second Language Sample Module	29
Chipewyan	29
Dogrib	38
Gwich'in	47
North Slavey	55
South Slavey	65

Fish Camp

The people would travel to the best places to fish. Everyone would travel to go fishing, just like when you travel to go hunting. We ate fish about once a week.

- Francois King, Fort Resolution¹

The Fishes Treasures

Two young girls, unable to find their people, were wandering in the bush when they came upon a hut belonging to an old, evil woman. The old woman had some wood lying outside her hut. The older sister did not want the old woman to become aware of their presence. She told her younger sister to be careful not to step on the woodpile. Although mindful of her older sister's words, the younger sister accidentally stepped on the edge of the woodpile and the wood made a breaking sound. The old woman came running out of her tent with a bone axe in hand.

Upon seeing the two young girls, the old woman insisted that they spend the night with her. The older sister told the old woman they would like to accept her invitation, but they preferred to sleep on their own. The younger sister was very leery of strangers. The old woman kept insisting that the girls spend the night with her, so finally the older sister agreed.

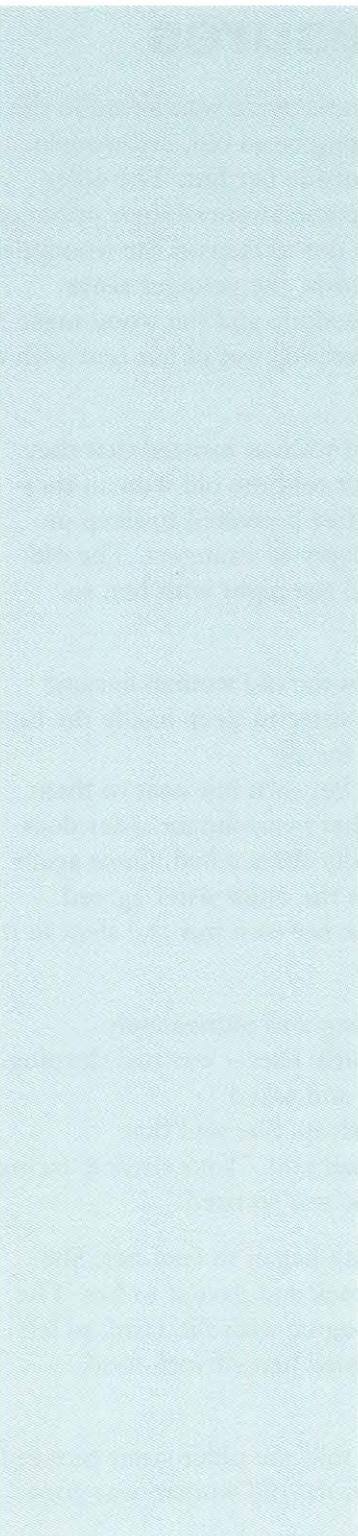
They were preparing to go to sleep when the old woman became insistent again. She wanted the younger sister to sleep inside the hut with her. She said the hut was too small for all of them, but the older sister could build her own hut next to them. Again, the older sister told the woman that her younger sister does not sleep well without her and they usually share a bed. Once again the old woman became so persistent that the older sister agreed. Reluctantly, the older sister wearily made her own hut and slept in it alone.

The older sister woke up the next morning and immediately wondered why her younger sister – an early riser – was still sleeping. She walked over to the old woman's hut and asked the old woman why her sister was still asleep. She said that she never sleeps this long. The old woman said, "Your sister is facing the other way in a deep sleep because she was so tired."

To distract the older sister, the old woman began to feed her. She took a piece of intestine from the meat rack and gave it to her. The young girl took the meat, but could not agree with the taste, so left it. The old woman, in the meantime, busied herself with food preparation.

Finally, after some time, the old woman told the older sister to mind the hut while she stepped out. As soon as the old woman was gone,

¹ From *That's the Way We Lived - An Oral History of the Fort Resolution Elders*, Gail Beaulieu (Editor), Dept. of Culture and Communications, Government of the Northwest Territories, Outcrop Ltd., 1987, page 40.



the older sister lifted the blanket covering her younger sister. She was dead. The older sister became very upset, knowing that the old woman was responsible for her sister's death. She knew that she, too, was now in danger.

She waited until the old woman returned and then asked if she could borrow her bone axe. The older sister said, "My sister usually cries upon rising. I will go out and make a birchbark basket to please her, but I need to borrow your bone axe. Reluctantly, the old woman lent her the bone axe. It is said that the bone axe was attached to a long string, so the old woman could control the distance the girl ventured.

The older sister made her way into the bush and occasionally cried out that she could not find appropriate birch, just to let the old woman know that she was not far away. When the girl found herself some distance from the hut, she cut the string attached to the bone axe and ran with it.

Without any clear direction, she came upon an old giant called Bets'eriħdele. The young girl stopped in front of the old giant and told him she was being chased by an evil, old woman who was trying to kill her. She asked if he could extend his giant legs across the water so she could run to safety. The giant told her that first she had to taste his lice and tell him how it tasted. She took the giant lice and put it to her lips. "Grandfather, you're lice tastes so good," she said.

He requested that she taste his lice a second time, and again she said that his lice tasted good. The giant extended his legs for the girl to cross the water. She asked if he would help her by folding his legs when the old woman was halfway across his legs. The young girl then crossed the water on the giant's legs and continued to run on the other side.

The old woman was still in pursuit of the young girl. Her hair was in total disarray when she finally reached the giant. She asked him to stretch his legs across the body of water so she could catch the young girl. The giant said he would stretch his legs for the old woman, but first she had to taste his lice and tell him how it tasted.

The old woman took the lice, put it to her lips and said that it tasted awful. The giant asked her to taste the lice a second time, and she repeated that his lice tasted awful. The giant extended his legs for the old woman to cross the water. When she reached halfway, the giant folded his legs and the old woman fell into the water.

It is said that the old woman was carrying all her things in a packsack on her back. When she fell into the water, she was afraid she would

lose them all. At that moment, at the request of the young girl, the giant threw the old woman's bone axe into the water. The old woman's possessions began to fall out of her packsack into the water. All the fish people gathered to take her belongings. There was a lot of commotion as each fish tried to get its share.

The grayling took the tipi, hence the elaborate fins on its back to demonstrate its catch. The losh fish took a piece of fat, hence it's white, fatty liver to demonstrate its catch. The jack fish took the spearhead used to spear fish, hence it's elongated body to demonstrate its catch.

The trout deliberately stayed on the outskirts of the commotion and gathered all the things that fell to the side. As a result, the trout got the rock axe, the wolverine feet, the moose feet, the ice chisel, the caribou antlers and a knife. Hence, when you take the trout head apart, you can identify all these things that came from the old woman's packsack.

It is said that the falling bone axe of the old woman can still be heard as it laps in the waves of the water. In the old days, the distinct sound of the old woman's bone axe, as it flowed in the water, could be heard louder and more clearly.

Projects for Experience and Reflection

1. Fish Camp (2-3 days)
2. Sharing the Catch
3. Entrepreneurship
4. Career and Technology Studies (CTS)

The purpose of this module is to give students the knowledge, understandings and experience related to a fish camp and basic bush survival.

Major Cultural Understandings

- Fishing locations.
- Fishing knowledge and skills.
- Required equipment and supplies.
- Canoe maintenance and handling.
- Handling fish.
- Camping skills and attitudes.
- Dene laws and spirituality.
- Land safety and survival.
- Economic value of fishing.



Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Christine Thompson, Gwich'in
2. Lucy Vaneltsi, Gwich'in
3. Elijah Andrew, Gwich'in
4. J.B. Rabasca, Chipewyan
5. Equipment Checklist

Major Cultural Understandings

1. Fishing locations

- fish species that are caught in the area
- seasonal uses of fishing areas by community
- familiarity with maps and finding popular fishing sites
- distance from the community
- route landmarks and Dene names
- lakes, rivers, creeks and spiritual sites along the way
- dangerous areas by season
- historical land use information

2. Fishing knowledge and skills

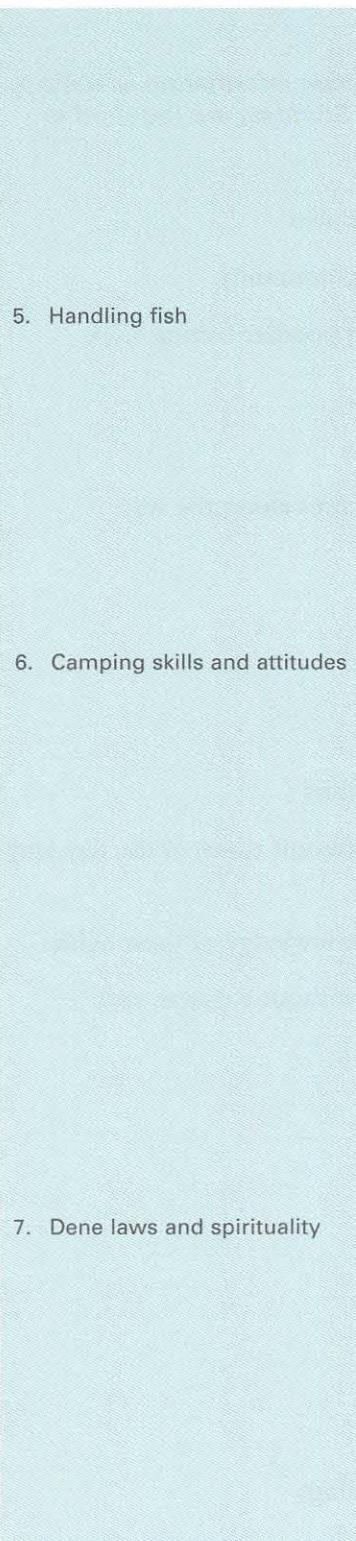
- locations of various species
- life cycles, including spawning habits
- where fish tend to be found at different times of the day and seasons
- how best to catch fish, based on knowledge of their habits
- fishing techniques: net with and without a canoe, rod, poling, fish dam

3. Required equipment and supplies

- fishing equipment
- camping equipment
- supplies and personal effects

4. Canoe maintenance and handling

- mixing gas
- starting an outboard
- dealing with flooding and spark plugs
- maneuvering in a storm



5. Handling fish

- dealing with overturned canoes
- using life vests
- maneuvering while net setting
- landing a canoe

- removing from a net
- cleaning and preparing
- making drying racks
- making dryfish and split fish
- making fish caches or stages in the fall

6. Camping skills and attitudes

- tent location: near wood and water
- spruce bough floor
- campfire: location, finding wood and starting fire quickly
- cooking and washing facilities
- bed rolls and personal hygiene areas
- movement within the tent
- rules for eating
- doing chores and doing one's share
- finding ways to be helpful

7. Dene laws and spirituality

- the need to listen to and obey instructors and Elders
- honouring the water, land and fire
- handling fish and equipment with respect
- sharing with the community

Fish Camp

Major Cultural Understandings

8. Land safety and survival

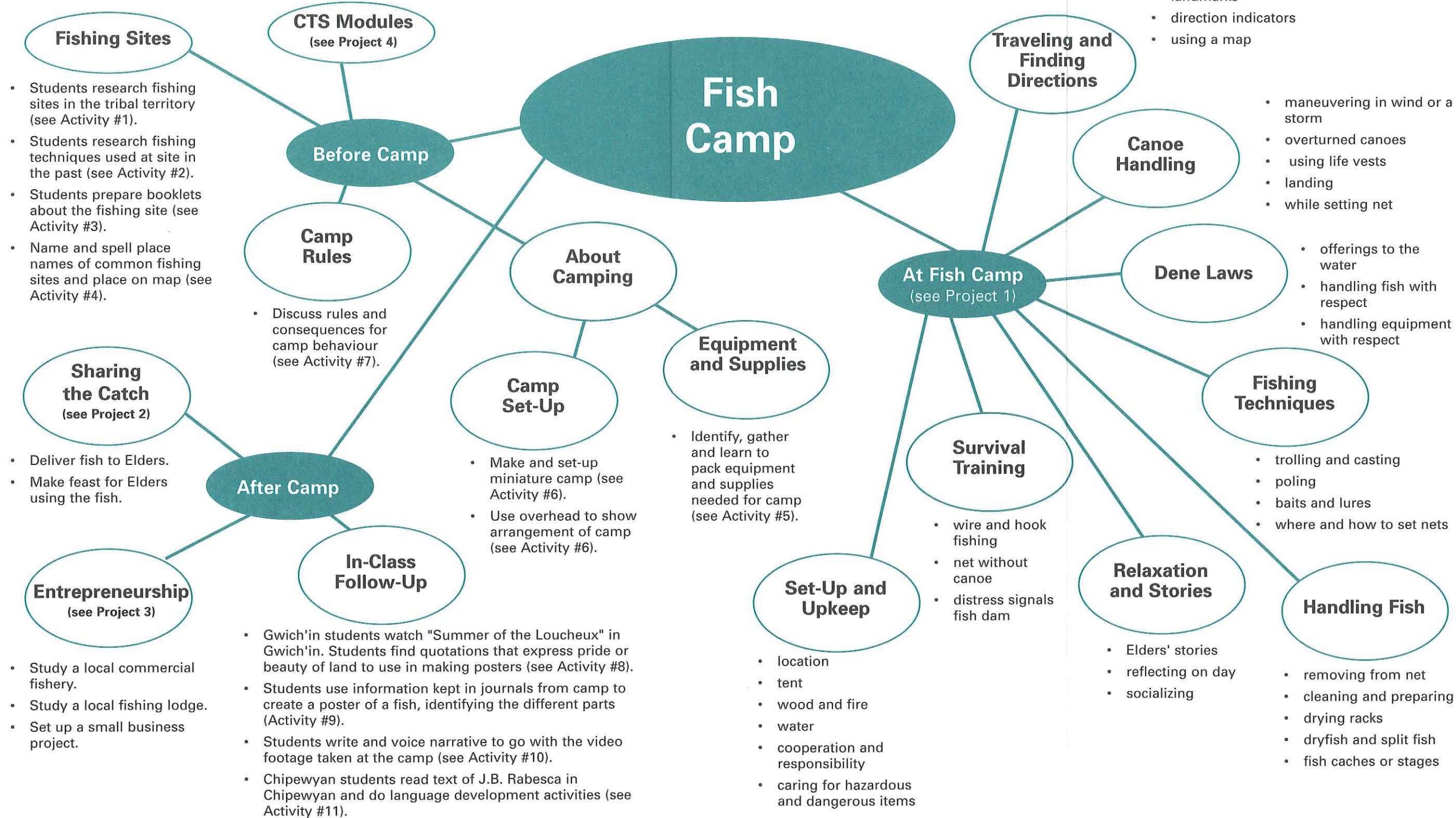
- caring for dangerous or hazardous items: guns, fuel, axes, etc.
- water safety
- starting a fire in the rain
- first aid for burns, cuts and broken bones
- bear hazards
- appropriate dress
- buddy system
- distress calls
- staying in one place when lost
- temporary shelters
- using smoke for repellent
- drinking water safety: boiling and moving water
- direction and orientation
- fishing with wires and hooks

9. Economic value of fishing

- nutritional value compared to store bought foods
- comparing cost of local fish to imported meats

Grade 7

Fish Camp Proposed Activities Chart



Note: The activities for this module are based on the culture of the Gwich'in and the Chipewyan. Teachers of other Dene languages are encouraged to adapt these activities to suit the languages and fishing culture of their own communities.

1. Students will research fishing sites used by the people of their community. Give each student a map of the traditional area of the community, with the commonly used fishing sites marked on the map. It can be obtained from the band office.

Allow each student to choose which fishing site they will research. Research sources will be people in their families or familiar Elders. (Review the protocol for researching with Elders, as outlined in Component #4: Researching Dene Culture in the Language Expectations for Grade 7). Give students the following questions to guide their research:

4.2.1

In the past

- Who used this site (as far back as can be recalled)?
- During what season was it used and for what?
- What methods were used to catch the fish?
- What kinds of fish were caught at this site?

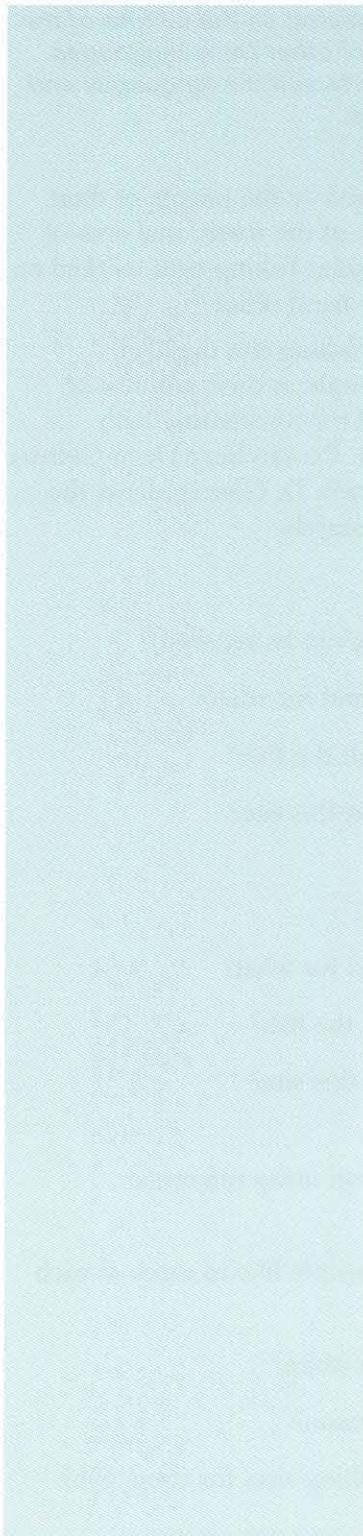
Today

- Who uses this site?
- During what season is it used and for what?
- What methods are used to catch the fish?
- What kinds of fish are caught at this site?

Fish life cycle and habitat

(Students can research this information using reference material.)

- Name one kind of fish that the people like to catch at each site?
- Where does each fish spawn and when?
- Where are they found in each season?
- What are some other popular fishing sites for these fish?



2. Gwich'in students can research past fishing techniques by reading the words of Christine Thompson (Resource 1), Lucy Vaneltsi (Resource 2) and Elijah Andrew (Resource 3). Students can also interview family members and Elders from their community, as outlined in Activity #1.
2.2.7
3. Have each student prepare a booklet about the fishing site he or she researched. This booklet should contain a map, routes used to go to the fishing site, historical information about the site with illustrations, and information about a species of fish caught at this site. Display these booklets when Elders or parents are invited to the school.
4.2.3
4.3.4
4.3.6
4. Using the information researched above, have students correctly name and spell the various place names of the important fishing sites in their own aboriginal language and then place the information on a map.
5.2
5. *Equipment and Supply Lists*
 - Have the students brainstorm what equipment and supplies they will need for the fish camp. Show them the list of equipment (Resource 4) to check if they have all the things they will need on their lists. Discuss why these items are important and needed for the fish camp.
 - Have students make a list in the order of how the items should be packed.
 - Have students assist in gathering the equipment.
6. *Camp Set-Up*
 - Have students make a class list of things that are part of a campsite. The students can then work in groups to make miniature models of these things (such as the tent, campfire, fish drying racks, body of water, trees, etc.). The models should be arranged to show how things in a campsite are oriented to each other. Allow students to make various arrangements using the same basic rules.

OR

 - Draw the camp layout on an overhead showing where things would go and why.

Proposed Activities in Detail

7. Have the students brainstorm appropriate behaviour and conduct that will be expected of them at the fish camp and the consequences for those who do not respect the rules of conduct. Discuss what could happen if safety rules are not followed at the fish camp.

1.3

8. For students whose first language is Gwich'in, have them watch the video "Summer of the Loucheux" in Gwich'in. Watch the video again, this time allowing the students to stop the video whenever they hear something that describes the beauty of the land or that gives them a sense of pride. Replay these sentences, allowing students time to write them down in Gwich'in. Have students correct the spelling and punctuation on the quotations and then make posters with these words to display in the hallway.

2.6.2

9. During the camp, students were asked to keep a journal of all the new words or new information they were learning. When the students return from camp, have them work with these words and information. For example, they can make a poster of the parts of a fish and the steps involved in preparing dryfish. Use this opportunity for spelling exercises and editing exercises for punctuation and capitalization.

4.2.3

4.3.7

5.2

5.3

10. It is suggested that a video be taken of various parts of the fish camp experience. When students return from the camp, allow groups of students to use the same video to make smaller edited videos on certain topics such as "the journey to the fish camp" or "setting up camp" or "setting the net". (If a video center is created, one group of students can be working on the video, while the others are working on another activity).

4.2.3

3.3

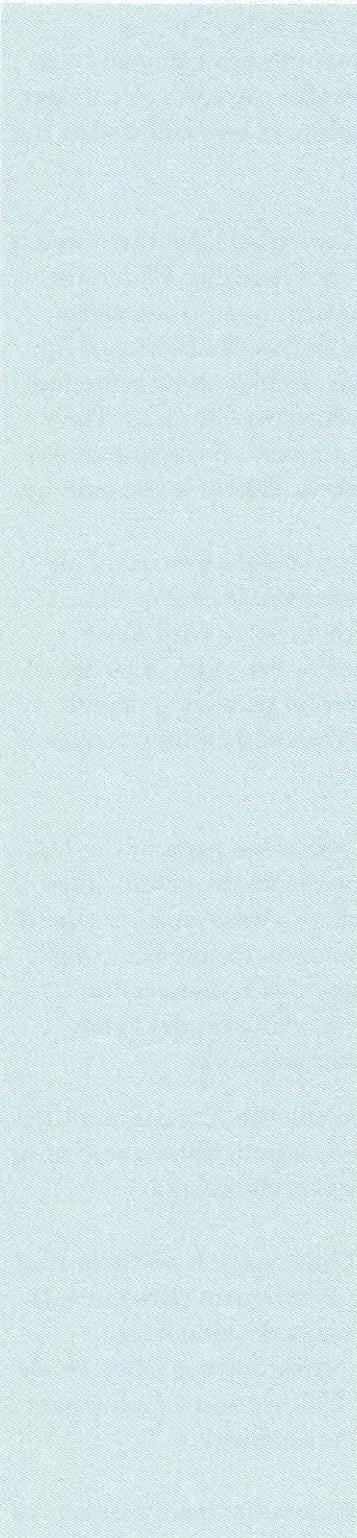
Have students write the text to accompany the footage and then dub their voices over the film they have edited. Show these mini video programs to the younger students in the school.

11. For students whose first language is Chipewyan, have them read J.B. Rabesca's words about his fishing experiences (Resource 4) and follow-up with the following language development activities. Another reference you may wish to use is *Camping the Five Seasons*, published by Education, Culture and Employment. This resource focuses on oral use of the language.

5.4

- Have students identify and then discuss the main message of Mr. Rabesca's words (can fishing provide a good living?).

2.3.2



- Have students underline words or phrases in the text that they are not familiar with or unsure of. Make a list of all of their words on the blackboard or on chart paper.

2.5

Examples:

hue tsí	(fishing boat)
gháré	(on my own)
tlest'othe	(outboard motor)
hue la káldé	(I caught fish)
nesʔí	(through observation)

- Based on context and through discussion, have students try to identify the meaning of these words. Ask them to use the words in sentences, as they would use them in their own lives today.

5.2

- Use the new vocabulary words that students identify from above for practicing spelling and pronunciations, paying particular attention to the vowels, syllabication, diphthongs, glottals, clicks, tones and nasalization.

2.5

- Have students focus on the word "káldé" from Mr. Rabesca's paragraph. Talk about how this word can be replaced by the word "thílu". Show how thílu can only be used with fish, whereas káldé can be used in Chipewyan with any kind of game. Give students words such as muskrat, beaver, lynx, whitefish, rabbit, trout, caribou and jackfish, and have them use the terms properly with the words káldé and thílu.

- The Elder speaks this sentence: Si gháré seyué t'ast'í.
 - Ask students to underline the part of a word which indicates he is talking about himself – "I" – doing something.
 - Ask students to change this sentence so it means that "you" are doing it.
 - Now change the sentence so that it means "he" is doing it.
 - Ask students to underline all other words spoken by the Elder where he uses the "I" or first person form.
- Ask students to change the following words into the first person. Why does it not work?

5.2.8

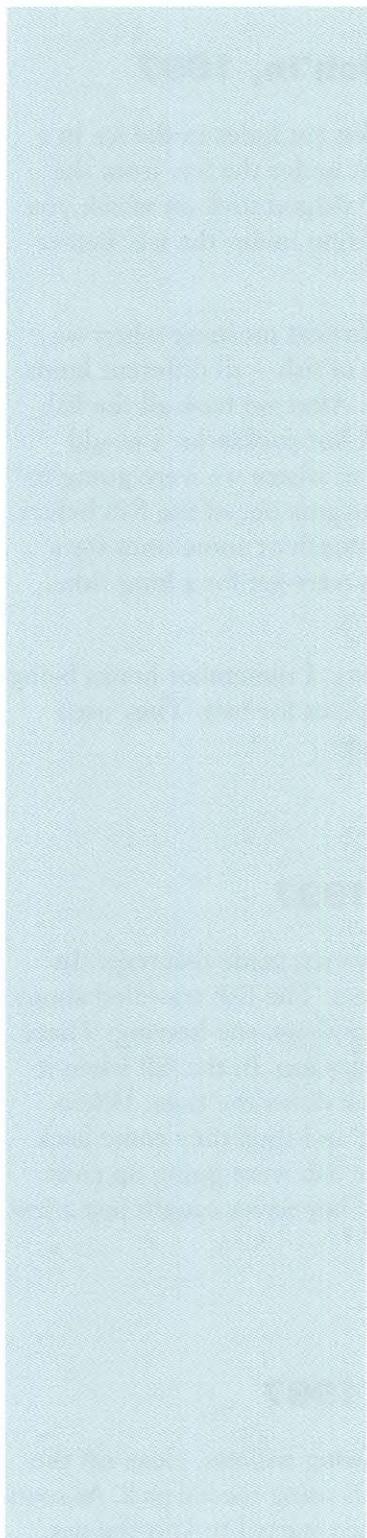
ba
tlest'othe

- The teacher rewrites the Elder's paragraph, leaving out syllables of words here and there (leave a line where syllables are missing). This should be prepared in advance on a wall chart so all the students can see it. Students read the sentences, filling in the missing syllables.

5.2.3

Evaluation

Evaluate students' understandings in this module by the quality of their research and presentation for Activities #1, 2 and 3. Evaluate their literacy, reading and writing skills, and their understandings by the work they do for Activity #11. Written tests on fishing equipment, parts of fish and place names can also be given.



Resource 1:
Christine Thompson, Gwich'in, 1997

Sometimes seven or eight nets are set. You cut holes in the ice in a row, then you get the string. You string it under the ice, from the first hole to the next hole. You use a "Y" shaped stick on which you tie the string and you use it to pull the string under the ice. Before that, you tie on the sinkers and floats.

I remember setting net with my dad. The next morning when we went to check the net, we would get lots of fish – all different kinds of fish – whitefish and all the other ones. After we took all the fish out, we would carry them up the bank in our packsacks. I would hitch up three dogs and haul the fish up to where we were going to keep them for the winter. We took all the guts out of the fish before we froze them. Nets were set for half a month or sometimes for a whole month. Sometimes, when the nets were set for a long time, the ice would get very thick.

They also used sticks and hooks for fishing. I remember hooks being made out of lynx bones. They used fish pipes for bait. They used fresh caribou skin cut into strips for string.

Resource 2:
Lucy Vaneltsi, Gwich'in, 1997

A long time ago there were no nets. The men made fish traps. In the spring they went after the herring runs. The fish travelled about 200 miles up the Peel. We are not talking about one herring. There were lots. There were whitefish and coneys too. In the fall when it started freezing, the fish would come back down the river. When they go up the Peel, they spawn up there and then they come back down. The fish traps were used when the fish were going up river. That's how our people got a lot of fish. They never caught just a few fish. They got up to 100 fish.

Resource 3:
Elijah Andrew, Gwich'in, 1997

The first thing they did was pick fresh spring willows, clean off the bark and split the willow into small strands using the ice pick. As soon as they had enough, one or two of the men started to knit the net.

Fish Camp Resources

As soon as the net was long enough, approximately four feet or longer, it was ready to set. When not in use, the net was kept in fish oil. This prevented the net from cracking and breaking. Fish oil kept it nice and moist. This type of net was very good for fish. Fish seemed to like it.

The fish trap was something else our ancestors used a great deal and perhaps it was the best and easiest method for catching fish. First, they chose a good eddy. Directly downstream from this eddy is where the trap was built. Poles with bark were driven into the bottom with an opening inbetween. Poles were then put horizontally, like a fence. Next, a long basket was built. This was made from the clean wooden poles. The basket was set in the opening and the small end was closed.

Then they waited. The fish would come along and swim straight into the trap in great numbers. The fish were then scooped into the canoe with a large willow dipper with a long handle. A lot of fish were caught this way.

I have fished for a long time. I used small and big fishing boats. I enjoyed fishing because it was a good life. There's lots to eat. There's ducks, fish, rabbit and moose.

Fishing was easy for me. For over 10 years, I used a small boat. I brought my wife and my kids with me. I was my own boss. In two days I caught a lot of fish.

I had my own equipment and I used two motors to fish. I got my fishing licence the following year and I got a bigger boat.

Fishing is like trapping and there is money to be made. I started commercial fishing by watching others.

Resource 4: J.B. Rabesca (Ts'inah), Chipewyan, 1997

Thá lue ghä naidhër. Lue ts'i nícha-u, ních'ile-u bet'ast'í híle. Lue ghä nasthër seba horelyä, nezö nasthër ?á. ?asie beghä shéts'elyí lä, cheth-u, lue-u, ga-u, denie-u. Lue ghä náts'ede sí, horení. Lóna xaye ?ází, ts'i nichile t'ast'í. Setsäne-u, seskene-u, sel het'í. Sí gháré seyuwé t'ast'í. Náke tlest'othe t'á, lue ghä nasthër. Sí gháré k'asthër. Náke dzíne lue ghä naidhër-u, lue lä laildë. Ye xaye tlä, ?erilt'í is set'a chúth-u, ts'i níchá, naiñí. Lue ghä náts'ede sí, ?ełdzes hela shu, ?ełek't'e, bet'a samba ?elé. Dëne nes?í gháré, lü ghä nasthër, ghä níya.

Note: You may wish to reference "Xao Gháré Edínaots'erík'o" "Camping the Five Seasons", published by Education, Culture and Employment. This resource focuses on oral use of the language.

Resource 5: Equipment Checklist

<input type="checkbox"/> candles	<input type="checkbox"/> rope
<input type="checkbox"/> matches	<input type="checkbox"/> snares
<input type="checkbox"/> mosquito coils	<input type="checkbox"/> axe
<input type="checkbox"/> mosquito spray	<input type="checkbox"/> knife/file
<input type="checkbox"/> sun block	<input type="checkbox"/> nails
<input type="checkbox"/> first aid kit	<input type="checkbox"/> fish net
<input type="checkbox"/> bush radio	<input type="checkbox"/> floats
<input type="checkbox"/> battery	<input type="checkbox"/> marker
<input type="checkbox"/> tar	<input type="checkbox"/> net mender
<input type="checkbox"/> pots, pans, grills	<input type="checkbox"/> float string
<input type="checkbox"/> dish towels	<input type="checkbox"/> net sizer
<input type="checkbox"/> garbage bags	<input type="checkbox"/> fish hooks
<input type="checkbox"/> toilet paper	<input type="checkbox"/> fishing line
<input type="checkbox"/> soap	<input type="checkbox"/> pole
<input type="checkbox"/> gloves	<input type="checkbox"/> reel
<input type="checkbox"/> proper footwear	<input type="checkbox"/> net scoop
<input type="checkbox"/> sewing kit	<input type="checkbox"/> pliers

Project 1: Fish Camp (2-3 days)

There should be a man and woman team to be resource people/instructors at this camp. If they are not Elders themselves, you should invite an Elder, especially to provide the spiritual and storytelling elements while on the land. The following are suggested areas of experience for students at a fish camp.

a) Preparation for Camp

- parental permission slips
- letters to parents listing personal effects to pack
- packing equipment and supplies

1.2

b) On Route to Camp

- being observant of landmarks and direction

c) Camping and Survival Training

- setting up camp
- indicate personal hygiene areas and trails
- caring for hazardous or dangerous items: gas lamps, gas stoves, axes, knives, guns
- finding water that is safe to drink and use in case of fire
- finding wood and starting a fire: finding wood and kindling quickly, making a fire in the rain
- making temporary shelters: tarp lean-tos, using canoes
- predicting weather

1.2

d) Stories and Relaxation

- Elders' stories: survival stories and legends
- offerings to the land, fire or water
- reflecting on the day

2.2

1.6.4

1.1

e) Fishing

- outboards: mixing gas, starting outboards, dealing with flooding and spark plugs
- finding the fishing location using landmarks and direction indicators

1.2

- where and how to set the net
- using different fishing techniques: trolling, rod and casting, poling, using different baits and lures, using wires and hooks in emergencies, setting a net without a canoe, making a fish dam
- practicing spirituality: honouring the water, handling fish and fishing equipment with respect
- canoe handling: maneuvering in wind or a storm, dealing with overturned canoes, using life vests, maneuvering while setting net, landing a canoe
- handling fish: removing from net, cleaning and preparing fish, making drying racks for fish, making dryfish and split fish, making fish caches or stages in the fall

1.6

f) Reflection After Fish Camp

After the fish camp, allow students time to reflect on the experience.

1.1

- What things did they like and not like?
- What went well and what did not?
- How do they feel about being on the land?
- How do they feel about being Dene?
- What was the purpose of the camp?
- What could be done better to meet the purpose?

Fish Camp: Student Evaluation

Circle the number that best reflects your camp experience.

5 4 3 2 1 0
excellent average poor

A. Relationship with counsellors

- willingness to take leadership in activities which were familiar
- behaved respectfully towards others
- gave help freely
- showed support for and cooperation with the leadership of the counsellors/Elders
- did one's part without being told; took initiative in finding ways to help

5 4 3 2 1 0

5 4 3 2 1 0

5 4 3 2 1 0

5 4 3 2 1 0

5 4 3 2 1 0

B. Learning of land and fishing skills

- practiced safety
- learned new knowledge, skills or competency in the area of land navigation and travel
- learned new knowledge, skills or competency in the area of fishing and canoe handling
- learned new knowledge, skills or competency in the area of the use and repair of fishing equipment
- learned new knowledge, skills or competency in camping

5 4 3 2 1 0

5 4 3 2 1 0

5 4 3 2 1 0

E 4 3 3 1 0

5 4 3 2 1 0
excellent average poor

C. Participation in spiritual activities

- respect shown for the land and water
- participated respectfully in spiritual activities or rituals

5 4 3 2 1 0
5 4 3 2 1 0
5 4 3 2 1 0

D. Self-Development

- showed responsibility in following schedules for sleeping, waking and eating
- showed willingness to learn if unfamiliar with activity
- showed determination in completing a difficult task or in completing it well
- showed self-respect in matters of personal hygiene and health

5 4 3 2 1 0
5 4 3 2 1 0
5 4 3 2 1 0
5 4 3 2 1 0

Project 2: Sharing the Catch

When students return from the camp, discuss with them the importance of sharing what they have caught with Elders in the community or with people who are needy.

The sharing can be done by simply delivering the fish to certain Elders, as determined by the teacher with the students, or the students can prepare a lunch or dinner for the Elders and invite them to share the catch in this way. The lunch would be a good opportunity for the students to request stories from the Elders about fishing in the past, and also for the students to show the Elders the work they have done in this module.

1.4

2.2

Project 3: Entrepreneurship

Students should complete one of the following three projects.

a) Commercial Fishery

If there is a local fishery, arrange for students to study and visit it. Focus the attention of the students on the management of the fishery. Have the manager come to speak to the students about the fishery. Questions they might ask are listed below. Afterwards, students can individually prepare reports on the fishery.

- Who owns the fishery?
- How do they earn money?
- What is the manager responsible for: hiring fishermen? supervising the fish processing? supervising the shipping of fish? identifying and establishing markets?

b) Fishing Lodge

If there is a fishing lodge in or near the community, have students study and visit it if possible.

Focus the attention of the students on the management of the fishing lodge. Have the manager come to speak to the students about the lodge. Questions they might ask are listed below. Afterwards, students can individually prepare reports on the lodge.

- Who owns it?
- How does it earn money?

- What is the manager responsible for: finding guests and sending them advertising/information? finding and supervising guides? equipping and maintaining the lodge (food, sanitation, housekeeping, outfitting, health and safety guidelines)?

c) Business Project

Note: Discuss with the local Renewable Resource Officer prior to beginning this project.

If ample fish are caught, students may wish to try selling them to earn money for the school. Discuss with students the concept of "value added". What can they do with the fish to add value to it in some way that people will want to buy it (pre-filleted, cleaned and frozen, made into dryfish, made into fish burgers, etc.) ?

Brainstorm with students how they can get the attention of buyers to market their product (advertising in the media, advertising with posters, selling at gatherings, selling through a distributor such as the Co-op, etc.).

Brainstorm with students how they will price their product, taking into account the cost of travel to and from camp, the time taken to bring in a load of fish, the time taken to add value and the cost of adding value.

Project 4: Career and Technology Studies

a) Career and Technology Studies (CTS)

Career and Technology Studies are made up of courses that each have 25 hours of instruction for one credit. They are offered in a variety of subject areas, which are left up to the individual schools to decide upon. Junior high schools can offer CTS courses and the credits can be submitted to student records at the Department of Education Culture and Employment. These credits will appear on the students transcripts when they begin High School.

If teachers and the administration of the school are interested in creating new courses that already exist in a CTS strand, there is a procedure to follow in the Senior Secondary School Administrator's Handbook on locally developed courses.

The following sections will apply:

Section 30-1

"Locally developed courses are approved by the Minister of Education, Culture and Employment in those situations where substantial alterations of authorized courses or new offerings are required to more appropriately meet the educational needs of students in the NWT.

Requests to modify or develop new courses/modules are subject to departmental guidelines and procedures. Instruction of a locally developed course shall not commence without prior approval of the Minister. Requests must be received by October 1 for the spring semester and April 1 for the fall semester."

Section 30-5

"A Strand Rationale and Philosophy already exists for each of the 22 CTS Strands. If you are applying for a module to be approved under CTS, clearly articulate why the new module(s) is consistent with the Strand Rationale and Philosophy. Also include a redrawn Scope and Sequence Chart to show where the new module fits."

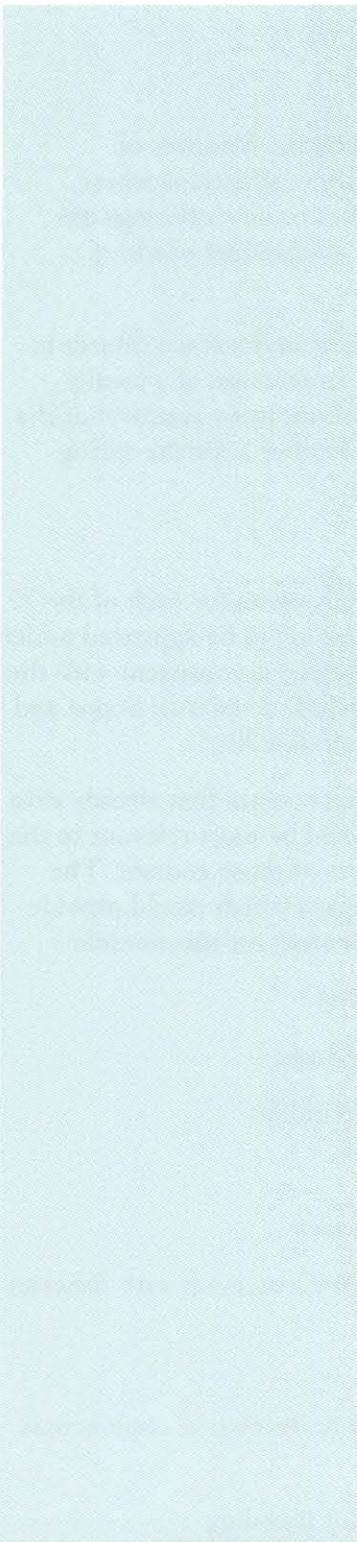
The Dene Kede teacher can suggest which courses that already exist in the Career and Technology strands would be most relevant to the Dene Kede program and can instruct parts of those courses. The following CTS courses are suggested courses which would provide strong background and/or additional skill areas for this module:

- Food: Fish and Poultry Preparation
- Food: Canadian Foods – Our Heritage
- Renewable Resources: Issues in Wildlife
- Wildlife: Outdoor Experiences
- Wildlife: Wildlife Spaces and Species
- Cooperative Education Project: in partnership with fisheries and fishing lodges

b) Skill Areas to Develop

The following skill areas would be useful to develop in conjunction with this module:

- making and mending nets/tools for mending



- making a survival kit
- gun maintenance and safety
- basic first aid, including use of earth medicines
- working with small engines: spark plugs and flooding, mixing gas
- fish preparation: cleaning and filleting, making pemmican, cooking and freezing techniques

c) Home Economics and Shop Programs

The above skill areas can be incorporated into an existing shop or home economics program.

Question:

How will I go about teaching this module?

Answer:

1. Teach understandings and Dene first language skills using the "Before Camp" activities listed in the Proposed Activities Chart (Activities #1-7). These are suggested activities only. Other activities can be substituted to teach the understandings. Use the resources included in this module to help you. Evaluate student progress in terms of the understandings and the chosen language skills.
2. If the teacher wishes to incorporate some of the skill and knowledge expectations of this module into Career and Technology Studies, they should be organized prior to the fish camp experience (see Project 4: Career and Technology Studies).
3. At some time in the fall, after teaching the understandings, take students on to the land to experience a fish camp. This does not have to immediately follow #1 above. It can fit in anywhere within a month or two. Use Project 1: Fish Camp as a guide in planning the camp. Evaluate student participation and learning during the fish camp.
4. After the students have experienced the fish camp, have them work on Project 2: Sharing the Catch and Project 3: Entrepreneurship. Activities #8-11 can be used to follow-up on the fish camp experience as a way of reinforcing understandings and developing language skills. Evaluate students.

Question:

How do you deal with discipline while on the land? Often the Elders do not feel comfortable telling young people how to behave.

Answer:

The Elders or resource people should be accompanied by the teacher, whose job it is to handle the discipline. The Elders should not be expected to handle the discipline problems.

In the past, young people were advised once or twice and then left on their own to face the consequences. The only concerns were for safety. To a degree, this method can also be used today. Discipline problems often arise when the students are not given enough to do. They must be kept busy, challenged and moving. Strenuous land camps will often manage bad behaviour just because of the pressures of survival.

Prior to going out on the land, the teacher should spend time brainstorming and discussing the appropriate behaviour expectations of the students while on the land (see Activity #7). If the students understand the appropriate behaviour expected and the rules of conduct, and they decide beforehand what the consequences of not respecting the rules of conduct will be, they will pay more attention to their behaviour while at camp, especially in the presence of Elders.

Second Language Sample Module

Chipewyan – Second Language Sample Module

Activity #1: Discuss and research appropriate clothing and personal items for fish camp.

Language Use	Language Sample	Language Practice
<p>a) Interact Pair students to do research. They will approach family members, Elders, etc. to ask what clothing and personal items one should take when going into the bush. Students will bring a list of researched items to class.</p>	<p>Dechēnyaghé ts'én hesá ha. I am going to the bush.</p> <p>?edlaghé ha. What for?</p> <p>Tabíł kásłe ha. I will set fish nets.</p> <p>Łué ghä nasther ha. I will fish for fish.</p> <p>?edlizí hıgħa há. Where will you go?</p> <p>Nucho ts'én, hesa ha. I will go to _____.</p> <p>?edlagħe bexél ?anet'e há. Who will you go with?</p> <p>Setá behél ?ast'í ha. I will go with _____.</p> <p>?edlagħe t'a horés?i há. What do I need to take?</p> <p>?iriħtħi is-hu lkhu. Take books.</p>	<ul style="list-style-type: none"> Before students begin their research, have them practice asking their questions in Chipewyan. They should also consider what their responses will be to questions they may be asked, such as why they are going to the bush, where they are going, etc. After the teacher models the questions and answers in the second language with one or two individuals, the students can practice in pairs. (Place more experienced speakers with beginners.)

Language Use

Language Sample

Language Practice

Dejúl naídí, húłchu.

Take mosquito dope.

Ts'éré, húłchu.

Take a blanket.

Tł'qbáli, húłchu.

Take a tent.

Bes, húłchu.

Take a knife.

D'ók'ą, húłchu.

Take matches.

Ts'á tsíl, húłcho.

Take toilet paper.

Yút'ar, húłchu.

Take underwear.

Datłá, húłchu.

Take soap.

T'ásda, húłchu.

Take a towel.

Bet'á dënegú k'áltsíl, húłchu.

Take toothpaste.

Bet'á dëne tthíghá k'áltsíl,

húłchu.

Take shampoo.

Tthíts'I, húłchu.

Take a comb.

?I t'a néthél sı, húłchu.

Take a warm coat.

Líbarlá, húłchu.

Take a canvas/tarp.

Tthízal, húłchu.

Take a pillow.

Fish Camp

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>b) Interact</p> <p>Ask students to present their lists of appropriate clothing and personal items for fish camp to the class.</p> <p>The students must act out or have a picture of the words on the list as they say them in Chipewyan.</p> <p>The teacher can begin another list of things that should not be taken. If students suggest items which are not appropriate for fish camp, the teacher can place them on this list.</p>	<p>T'a ?asíe, híschu hasí. Things I will take.</p> <p>Tudhélé, híschu ha. I will take rubber boots.</p> <p>Dejúl naídíe, híschu ha. I will take mosquito dope.</p> <p>Bes, híschu ha. I will take a knife.</p> <p>D'ók'q, híschu ha. I will take matches.</p> <p>Ts'atsíl, híschu ha. I will take toilet paper.</p> <p>T'a ?asíe, híschu haíle sí. What things should I not take?</p> <p>Tł'Isjèn th'áze, híschu haíle. I will not take CDs.</p> <p>Bet'á dëne tthíghá k'al?I, híschu haíle. I will not take hairspray.</p>	<ul style="list-style-type: none">Have students practice the vocabulary by playing a game. Each student draws a picture of one thing they will take on a fishing trip. They sit in a circle and take turns saying what they will take, but they must include all the things taken by the students before them.

Language Use	Language Sample	Language Practice
<p>c) Interact</p> <p>Have students work in small groups to combine their individual lists of clothing and personal items to take to fish camp so they have one big list (delete duplications).</p> <p>Each group will then present its list to the class. On a flip chart, create a master list by combining each group's items (delete duplications).</p> <p>Have students copy the information so they have a checklist when they pack for the camp.</p>	<p>ʔedlát'á, bek'érítł'Is ʔa. What do you have on your list?</p> <p>Kú nén. You?</p> <p>ʔeyí, k'ádéné, nuéts'ł. We have that already.</p> <p>ʔedlaghe t'a, benaíníle ʔá. What did we forget?</p> <p>Łué xä, násthër dé, ʔedláge t'a hischu há. When I go fishing, what should I take?</p> <p>Ts'ätsíl, hischu ha. I will take toilet paper.</p> <p>Bet'á dëne tthíghá k'al?ł, hischu haíle. I will not take hairspray.</p>	<ul style="list-style-type: none"> Speaking in Chipewyan, the teacher and a group of students (3) can model the second language as it would be used when working in the groups to make a single list. Once the students have observed, break them into groups to do the same with their lists.

Fish Camp

Second Language Sample Module

Chipewyan – Second Language Sample Module

Activity #2: List and gather necessary equipment for fish camp.

Language Use	Language Sample	Language Practice
<p>a) Produce</p> <p>Have students use a dictionary to make a list of equipment that should be taken on a fishing trip.</p>	<p>Tsíyé, dzirídíl ha. We are going boating.</p> <p>Łué xä, naídé ha. We are going fishing.</p> <p>?edláge t'a, dzerílye, ho?á. What must we take?</p>	<ul style="list-style-type: none">Before students begin their research, have them practice asking their questions in Chipewyan. They should also consider what their responses will be to questions they may be asked, such as why they are going to the bush, where they are going, etc. After the teacher models the questions and answers in the second language with one or two individuals, the students can practice in pairs. (Place more experienced speakers with beginners.)
<p>b) Interact</p> <p>Students will approach family members, Elders, etc. to ask what camping equipment and fishing gear will be needed when going on a fishing trip. Students will prepare a list of items and take it to class.</p>		
<p>c) Interact</p> <p>Students will work in groups to make a combined list of equipment that will have to be taken on a fishing trip. They will then present the list to the rest of the class. As a class, review the final list for things that may have been forgotten.</p>	<p>?edláge t'a bek'eríhtl'ís?á. What do you have on your list?</p> <p>?eyí k'ádëné, nuets'í. We have that already.</p> <p>Harelyo t'asíe, nuets'í-u. Do we have everything?</p> <p>?edláge t'a, benaínile t'a. What did we forget?</p>	<ul style="list-style-type: none">Chipewyan vocabulary of camping equipment and fishing gear may be practiced with students working in pairs playing a game of "Snap". Each student makes a set of pictures of the items on the list. To play the game, they each put down one card at the same time. When both cards have the same item in the picture, the first person to call "Snap!" gets the cards. The person with the most cards at the end is the winner.The shorter words can be used to practice spelling CV syllables, with proper tone and nasal marks.

Chipewyan – Second Language Sample Module

Activity #3: Map travel routes and fishing places.

Language Use	Language Sample	Language Practice
<p>a) Interact Have the students work in pairs to mark landmarks and fish camps on a map. One student has the information and conveys the information to the other student with descriptions.</p>	<p>Desnethé Che gá, setá náthër. My father's camp is at the mouth of Lockhart River.</p> <p>Tthe tsák'oth tsí, ?ásk'ëth ?at'e. It is across from the stone chimneys.</p> <p>Desnethé Che ts'í, tsínáné ?at'e. It is on the other side of the river.</p>	<ul style="list-style-type: none">Have students practice the postpositions and descriptive words using people or objects in the room. <p>Luke sí. Where is Luke?</p> <p>Bek'eshéts'elylsí. Where is the table?</p>

Fish Camp

Second Language Sample Module

Chipewyan – Second Language Sample Module

Activity #4: Listen to a poem, song or chant about fish.

Language Use	Language Sample	Language Practice
<p>a) Understand</p> <p>Read the poem shown on the right aloud to the students. Use illustrations or actions with each sentence to give students clues to the meaning of the poem.</p> <p>Ask questions about</p> <ul style="list-style-type: none">- the kinds of fish in the poem- the setting of the poem- the sequence of events in poem- the concept of "heart of the water"- the concept of "leader".	<p>Kajághe Ts'én Híbél Ha</p> <p>Kajághe ts'én híbél ha We are going to swim to the heart of the water.</p> <p>?edlághe kajághe ts'én hebél ha. Who is going to swim to the heart of the water?</p> <p>Łué zané ?adı-ú, sıth'ı héni. Me too, said the trout.</p> <p>Łué zané, kajághe ts'én hebél ha. The trout is going to swim to the heart of the water.</p> <p>?edlághe tth'ı, kajághe ts'én hebél ha. Who also is going to swim to the heart of the water?</p> <p>?ułdai ?adı-ú, sı tth'ıheni. Me too, said the jackfish.</p> <p>?ułdai kajághe ts'én hebél ha. The jackfish is going to swim to the heart of the water.</p> <p>?edlághe tth'ı kajághe ts'én hebél ha. Who also is going to swim to the heart of the water?</p> <p>Tthıłkéle ?adı-ú, sıt'ı héni. Me too, said the loche.</p> <p>Tthıłkéle kajághe ts'én hebél ha. The loche is going to swim to the heart of the water.</p> <p>Tthıłkéle kajághe ts'én nýıle ha. The loche is going to swim them to the heart of the water.</p> <p>Tthıłkéle bedagháré, łue nýıas nadlı ha. Under the guidance of the loche the fish will gather again.</p>	<ul style="list-style-type: none">• Have students learn the poem by practicing reading it aloud together.• Have students practice saying the poem to each other in pairs or in small groups.• Designate one sentence to each pair of students and have them illustrate the poem.

By Fibbie Tatti and Albertine Ayha / 1997

Language Use and Practice

Language Use	Language Sample	Language Practice
<p>b) Produce</p> <p>Using the fish poem as a model, students are asked to write their own poem, song or chant. It can be about other animals or people leading others to a place.</p> <p>Have students read one another's poems in class, providing actions or illustrations to give the listeners clues for understanding.</p>	<p>Pedlághe dechén yághe ts'én hegha ?a. Who is going into the bush?</p> <p>Sunaghe, dechén yághe ts'én hegha ?at'e. My brother will be going to the bush.</p> <p>Sezé, dechén yághe ts'én hegha ?at'e. My uncle will be going to the bush.</p> <p>Setá, dechén yághe ts'én hegha ?at'e. My father will be going to the bush.</p>	<ul style="list-style-type: none">Have students review their written poems, paying special attention to the words with glottals. Make any required corrections.When reading their poems aloud, ask them to try to pronounce the words as correctly as possible, paying particular attention to the words with glottals.
<p>c) Understand</p> <p>To ensure students understand the other poems, ask questions: Who is the poem about? Where does the story in the poem take place? What happens?</p>	<p>Pedlághe bedagháré, dechén yághe ts'én hídél ?a Under whose guidance are we going into the bush?</p> <p>Sech'eyuné, bedagháré, dechén yághe ts'én hídél ?at'e. It is under grandfather's guidance that we will return to the bush.</p>	

Second Language Sample Module

Chipewyan – Second Language Sample Module

Activity #5: Participate in fish camp.

Language Use	Language Sample	Language Practice
a) Interact Have students introduce themselves when with an Elder, if asked.	<p>Nä, ɻedlól ye ɻa. What is your mother's name?</p> <p>Netá, ɻedlól yi ɻa. What is your father's name?</p> <p>?ené bezí, Marí húlye ɻat'e. My mother's name is _____.</p> <p>Setá bezí, Samól húlye ɻat'e. My father's name is _____.</p> <p>Kú nën, ɻedlá núlye ɻa. What is your name?</p> <p>Sezí, Janí súlye ɻat'e. My name is _____.</p> <p>Dënesqɻiné, díth'a-u. Do you understand Chipewyan?</p> <p>?ile. No.</p>	<ul style="list-style-type: none"> Have students practice this dialogue in Chipewyan by role playing with one another.
b) Understand Have students participate in practices for honouring the land/fire/waters.	<p>Yaze dísth'á, hút'a. I understand a little.</p> <p>Dënesqɻiné t'a yasti ?ile. I cannot speak Chipewyan.</p> <p>Kún ts'én nasní ha. I am going to pay the fire.</p> <p>Ní ts'én nasní ha. I am going to pay the land.</p>	<ul style="list-style-type: none"> Act out each of the offerings using props such as tobacco, pictures, etc., while saying the appropriate words in Chipewyan. Show with actions, the expected behaviour of students during these offerings.
c) Interact Encourage students to ask for help and to help others.	<p>Tu ts'én nasní ha. I am going to pay the water.</p>	<ul style="list-style-type: none"> Have students study the sentences in written form. Have them try to translate each word on the blackboard.
d) Interact Encourage students to follow requests and instructions from camp leaders.		

Dogrib – Second Language Sample Module

Activity #1: Discuss and research appropriate clothing and personal items for fish camp.

Language Use	Language Sample	Language Practice
<p>a) Interact</p> <p>Pair students to do research. They will approach family members, Elders, etc. to ask what clothing and personal items one should take when going into the bush. Students will bring a list of researched items to class.</p>	<p>Dechłní ts'q̄ ts'eedè ha. We are going to the bush.</p> <p>Ayìl gha? What for?</p> <p>Łiwe gha dechłní náhtłá ha. I am going to the bush to fish.</p> <p>Edłi ts'q̄? Where to?</p> <p>Tséa/ Tawomík'è ts'q̄. To Tséa/Mouth of Russell Lake.</p> <p>Dáht'e? When?</p> <p>Sachq-gosachqde. The day after tomorrow.</p> <p>Ayìl edexè k'ehłe ha? What should I take?</p> <p>Łiwe gha dechłní náhtłá ha, ayìl edexè k'ehłe ha? When I go fishing, what should I take?</p> <p>Dege k'enele. You should take matches.</p> <p>CDs k'eneza-le. You should not take CDs.</p>	<ul style="list-style-type: none">Before students begin their research, have them practice asking their questions in Dogrib. They should also consider what their responses will be to questions they may be asked, such as why they are going to the bush, where they are going, etc. After the teacher models the questions and answers in the second language with one or two individuals, the students can practice in pairs. (Place more experienced speakers with beginners.)

Second Language Sample Module

Language Use

b) Interact

Have students work in small groups to combine their individual lists of clothing and personal items to take to fish camp so they have one big list (delete duplications).

Each group will then present its list to the class. On a flip chart, create a master list by combining each group's items (delete duplications).

Have students copy the information so they have a checklist when they pack for the camp.

Language Sample

Ayìl k'eahłe ha dek'enlahtł'è?

What do you have on your list?

Nı?

You?

Eyı, hot'a gots'q ne.

We have that already.

Ayìl wedənats'edì?

What did we forget?

Łiwe gha dechłını náhtła ha ayìl edexè k'ehłe ha?

When I go fishing, what should I take?

Language Practice

- Speaking in Dogrib, the teacher and a group of students (3) can model the second language as it would be used when working in the groups to make a single list. Once the students have observed, break them into groups to do the same with their lists.

Dogrib – Second Language Sample Module**Activity #2: List and gather necessary equipment for fish camp.**

<i>Language Use</i>	<i>Language Sample</i>	<i>Language Practice</i>
a) Produce Have students use a dictionary to make a list of equipment that should be taken on a fishing trip.		<ul style="list-style-type: none">Before students begin their research, have them practice asking their questions in Dogrib. They should also consider what their responses will be to questions they may be asked, such as why they are going to the bush, where they are going, etc. After the teacher models the questions and answers in the second language with one or two individuals, the students can practice in pairs. (Place more experienced speakers with beginners.)
b) Interact Students will approach family members, Elders, etc. to ask what camping equipment and fishing gear will be needed when going on a fishing trip. Students will prepare a list of items and take it to class.	Liwe gha mi dats'etl'i ha. We are going to set a net for fish. Liwe hats'iiwq ha. We are going to look for fish. Liwe hats'eede gha. We are going fishing. Ayìi edexè k'ets'ele ha? What must we take?	
c) Interact Students will work in groups to make a combined list of equipment that will have to be taken on a fishing trip. They will then present the list to the rest of the class. As a class, review the final list for things that may have been forgotten.	Ayìi k'eahle ha dek'eniahtl'è? What do you have on your list? Eyi, hot'a gots'q ne. We have that already. Asìi t'asìi hazqo k'ets'ele? Do we have everything? Ayìi wedenats'edi? What did we forget?	<ul style="list-style-type: none">Dogrib vocabulary of camping equipment and fishing gear may be practiced with students working in pairs playing a game of "Snap". Each student makes a set of pictures of the items on the list. To play the game, they each put down one card at the same time. When both cards have the same item in the picture, the first person to call "Snap!" gets the cards. The person with the most cards at the end is the winner.

Fish Camp

Second Language Sample Module

Language Use	Language Sample	Language Practice
	Kw'at'è k'ets'etł̣ ha. We must take a frying pan.	Handling Verbs
	Nıhmbàa k'ets'ehchı ha. We must take a tent.	<ul style="list-style-type: none"> Have students notice how the verb in each of the sentences changes. Ask if they can guess why.
	Dahzahchıɬ k'ets'etł̣ ha. We must take a fishing rod.	<ul style="list-style-type: none"> Explain how the Dene words for handling things changes, depending on the kind of thing that is being handled.
	Tłeh k'ets'ehtı ha. We must take fuel.	<ul style="list-style-type: none"> Practice handling of verbs by asking individual students what the item is that must be taken.
	Łet'è k'ets'eza ha. We must take bannock.	<ul style="list-style-type: none"> Practice handling of verbs on a worksheet where students must fill in the correct form of the verb for each thing taken to the fish camp.
	Lıdı whekq k'ets'ehtı ha. We must take a thermos of tea.	
	Bò detłoo k'ets'eza ha. We must take meat.	
	Tłeh k'ets'ehtı ha. We must take gasoline.	

Dogrib – Second Language Sample Module

Activity #3: Map travel routes and fishing places.

Language Use	Language Sample	Language Practice
<p>a) Interact Have the students work in pairs to mark landmarks and fish camps on a map. One student has the information and conveys the information to the other student with descriptions.</p>	<p>Setà wekq dehgà gò?q. My father's camp is along the Mackenzie River.</p> <p>Tsighàhtsı wegodo wekq gò?q. It is upriver from Tsiigehtchic.</p> <p>Deh te wekq gò?o. It is on the other side of the river.</p>	<ul style="list-style-type: none"> Have students practice the postpositions and descriptive words using people or objects in the room. <p>Luke laídì? Where is Luke?</p> <p>Ledá laídì? Where is the table?</p>

Dogrib – Second Language Sample Module

Activity #4: Listen to a poem, song or chant about fish.

Language Use	Language Sample	Language Practice
<p>a) Understand</p> <p>Read the poem shown on the right aloud to the students. Use illustrations or actions with each sentence to give students clues to the meaning of the poem.</p> <p>Ask questions about</p> <ul style="list-style-type: none"> - the kinds of fish in the poem - the setting of the poem - the sequence of events in the poem - the concept of "heart of the water" - the concept of "leader". 	<p>Tı Wedzeè Ts'q Nats'eebè Ha</p> <p>Tı wedzeè ts'q nats'eebe ha. We are going to swim to the heart of the water.</p> <p>Amèe tı wedzeè ts'q debè ha? Who is going to swim to the heart of the water?</p> <p>Sı sı, ɬiwezq q hadı. Me too, said the trout.</p> <p>ɬiwezq q sı tı wedzeè ts'q debè ha. The trout is going to swim to the heart of the water.</p> <p>Amèe tı wedzeè ts'q debè ha? Who also is going to swim to the heart of the water?</p> <p>Sı sı, ɬhdaa hadı. Me too, said the jackfish.</p> <p>ɬhdaa sı tı wedzeè ts'q debè ha. The jackfish is going to swim to the heart of the water?</p> <p>Amèe tı wedzeè ts'q debè ha? Who also is going to swim to the heart of the water?</p> <p>Sı sı, nqhwèe hadı. Me too, said the loche.</p> <p>Nohkwèe tı wedzeè ts'q goeh?e ha. The loche is going to swim them to the heart of the water.</p> <p>Nohkwèe wedahxà ɬwe ełenahdè ha. Under the guidance of the loche the fish will gather again.</p>	<ul style="list-style-type: none"> • Have students learn the poem by practicing reading it aloud together. • Have students practice saying the poem to each other in pairs or in small groups. • Designate one sentence to each pair of students and have them illustrate the poem.

By Fibbie Tatti and Albertine Ayha / 1997

Second Language Sample Module

Language Use

b) Interact

Ask students to present their lists of appropriate clothing and personal items for fish camp to the class.

The students must act out or have a picture of the words on the list as they say them in Dogrib.

The teacher can begin another list of things that should not be taken. If students suggest items which are not appropriate for fish camp, the teacher can place them on this list.

Language Sample

T'asìl̄ edexè k'ehk̄e ha.
Things I will take.

Tiwoò k'ehk̄e ha.
I will take rubber boots.

Kw'ihtłeè k'eht̄i ha.
I will take mosquito dope.

Beh k'eh?̄a ha.
I will take a knife.

T'asìl̄ edexè k'ehk̄e ha-le?
What things should I not take?

CDs k'eh?̄a ha-le.
I will not take CDs.

Xàts'eeda gha nihtł'èwò k'eh?̄a ha.
I will take toilet paper.

Kwìghà k'e ats'eh?̄i k'eht̄i ha-le.
I will not take hairspray.

_____ k'eh?̄a ha.
I will take _____.

_____ k'eht̄i ha-le.
I will not take _____.

Language Practice

- Have students practice the vocabulary by playing a game. Each student draws a picture of one thing they will take on a fishing trip. They sit in a circle and take turns saying what they will take, but they must include all the things taken by the students before them.

Language Use	Language Sample	Language Practice
<p>c) Produce Students write more verses using these Dogrib fish.</p> <p>Using the fish poem as a model, students are asked to write their own poem, song or chant. It can be about other animals or people leading others to a place.</p> <p>Have students read one another's poems in class, providing actions or illustrations to give the listeners clues for understanding.</p>	<p>ehch'èq pickerel</p> <p>iweza herring</p> <p>woole/weèle coney</p> <p>Amèe dechłta detłha? Who is going into the bush?</p> <p>Sechł dechłta detłha. My brother will be going to the bush.</p> <p>se?eh my uncle</p> <p>setà my father</p>	<p>łih whitefish</p> <p>kwiezħìi suckers</p> <p>ts'at'łä grayling</p> <ul style="list-style-type: none"> Have students review their written poems, paying special attention to the words with glottals. Make any required corrections. When reading their poems aloud, ask them to try to pronounce the words as correctly as possible, paying particular attention to the words with glottals.
<p>d) Understand To ensure students understand the other poems, ask questions: Who is the poem about? Where does the story in the poem take place? What happens?</p>	<p>Amèe wedahxà dechłta ts'q ts'eedè ha? Under whose guidance are we going into the bush?</p> <p>Ehtsèe wedahxà dechłta ts'q ts'eedè ha. It is under grandfather's guidance that we will return to the bush.</p>	

Second Language Sample Module

Dogrib – Second Language Sample Module

Activity #5: Participate in fish camp.

Language Use	Language Sample	Language Practice
<p>a) Interact Have students introduce themselves when with an Elder, if asked.</p>	<p>Nemq, Netà amèe aglit'e? Who are your parents?</p> <p>Semq _____, hqt'e. My mother is _____.</p> <p>Setà _____, hqt'e. My father is _____.</p> <p>Nuizi daniyeh? What is your name?</p> <p>_____, hasiyeh. My name is _____.</p> <p>Asil Tlichqq yati k'èè goide? Do you understand Dogrib?</p> <p>Tlichqq k'èè gohde-le. I do not understand Dogrib.</p> <p>Tlichqq wqhdaa zq wek'eehsq. I understand a little Dogrib.</p> <p>Tlichqq yati k'èè gohde ha dil. I cannot speak Dogrib.</p>	<ul style="list-style-type: none"> Have students practice this dialogue in Dogrib by role playing with one another.

Language Focus: Respect, water, and honour

Language Use	Language Sample	Language Practice
b) Understand Have students participate in practices for honouring the land/fire/waters.	Kq̄ ghà?eehdı ha. I am going to offer respect to the fire. Dè ts'à?eehdı ha. I am going to offer respect to the land. Tı ts'à?eehdı ha. I am going to pay respect to the water. kq̄ ghàts'eehdı feeding the fire tí eyítsq de ts'ats'edı ha to pay respect to the land and water	<ul style="list-style-type: none">Act out each of the offerings using props such as tobacco, pictures, etc., while saying the appropriate words in Dogrib. Show with actions, the expected behaviour of students during these offerings.Have students study the sentences in written form. Have them try to translate each word on the blackboard.
c) Interact Encourage students to ask for help and to help others.		
d) Interact Encourage students to follow requests and instructions from camp leaders.		

Second Language Sample Module

Gwich'in – Second Language Sample Module

Activity #1: Discuss and research appropriate clothing and personal items for fish camp.

Language Use	Language Sample	Language Practice
a) Interact Pair students to do research. They will approach family members, Elders, etc. to ask what clothing and personal items one should take when going into the bush. Students will bring a list of researched items to class.	Dachan tat gwits'at hıdıdah. We are going to the bush. Jıdıı eenjıt? What for? Łuk kahıshà'ah eenjıt dachan tat gwits'at hıhshah I am going to the bush to fish. Nıjın gwits'at? Where to? Njuu Kak gwits'at. To the Island. Nıjuk jí? When? Nıhkàa gehndoo. The day after tomorrow. Jıdıı dee uuhıhdàł? What should I take? Łuk kahısha'aa eenjıt jıdıı dée uuhıhdàł? When I go fishing, what should I take? Kwàn' zrit uuhındàł. You should take matches. Duuyeh CDs uuhındàł. You should not take CDs.	<ul style="list-style-type: none"> Before students begin their research, have them practice asking their questions in Gwich'in. They should also consider what their responses will be to questions they may be asked, such as why they are going to the bush, where they are going, etc. After the teacher models the questions and answers in the second language with one or two individuals, the students can practice in pairs. (Place more experienced speakers with beginners.)

Language Use

b) Interact

Ask students to present their lists of appropriate clothing and personal items for fish camp to the class.

The students must act out or have a picture of the words on the list as they say them in Gwich'in.

The teacher can begin another list of things that should not be taken. If students suggest items which are not appropriate for fish camp, the teacher can place them on this list.

c) Interact

Have students work in small groups to combine their individual lists of clothing and personal items to take to fish camp so they have one big list (delete duplications).

Each group will then present its list to the class. On a flip chart, create a master list by combining each group's items (delete duplications).

Have students copy the information so they have a checklist when they pack for the camp.

Language Sample

Jiduu uuhihdâl kat.

Things I will take.

Tshuu kaustrih uuhihdâl.

I will take rubber boots.

Ch'ii agooondaii uuhihdâl.

I will take mosquito dope.

Sruu uuhihdâl.

I will take a knife.

Kwân' uuhihdâl.

I will take matches.

Vâh tr'iiditsit uuhihdâl.

I will take toilet paper.

Jiduu Uuhihdał Kwaa.

What things should I not take?

CD's uuhihdał kwâh.

I will not take CDs.

Hairspray uuhihdał kwaa.

I will not take hairspray.

Jiduu kat dêe dinidhîntł'ôh?

What do you have on your list?

Nanh' yuu'?

You?

Aii adâi' hee iidi'inh'.

We have that already.

Jiduu dêe anadhaandeh?

What did we forget?

Łuk K'ahuuda'aa eenjît jii kat uuhuidindał.

These are things we will take when we go fishing:

tshuu kaustrih
rubber boots

sruu
knife

ch'ii agooondaii
mosquito dope

kwân'
matches

vâh tr'iiditsit
toilet paper

Language Practice

- Have students practice the vocabulary by playing a game. Each student draws a picture of one thing they will take on a fishing trip. They sit in a circle and take turns saying what they will take, but they must include all the things taken by the students before them.

- Speaking in Gwich'in, the teacher and a group of students (3) can model the second language as it would be used when working in the groups to make a single list. Once the students have observed, break them into groups to do the same with their lists.

Fish Camp

Second Language Sample Module

Gwich'in – Second Language Sample Module

Activity #2: List and gather necessary equipment for fish camp.

Language Use	Language Sample	Language Practice
a) Produce Have students use a dictionary to make a list of equipment that should be taken on a fishing trip.	Luk kahíida'ah. We are going fishing. Jidíi kat dee uuhíidàndał? What must we take?	<ul style="list-style-type: none">Before students begin their research, have them practice asking their questions in Gwich'in. They should also consider what their responses will be to questions they may be asked, such as why they are going to the bush, where they are going, etc. After the teacher models the questions and answers in the second language with one or two individuals, the students can practice in pairs. (Place more experienced speakers with beginners.)
b) Interact Students will approach family members, Elders, etc. to ask what camping equipment and fishing gear will be needed when going on a fishing trip. Students will prepare a list of items and take it to class.	Aii adáı' hee viidi'in'. We have that already. Jidíi tthak dee iidi'in'? Do we have everything?	<ul style="list-style-type: none">Gwich'in vocabulary of camping equipment and fishing gear may be practiced with students working in pairs playing a game of "Snap". Each student makes a set of pictures of the items on the list. To play the game, they each put down one card at the same time. When both cards have the same item in the picture, the first person to call "Snap!" gets the cards. The person with the most cards at the end is the winner.
c) Interact Students will work in groups to make a combined list of equipment that will have to be taken on a fishing trip. They will then present the list to the rest of the class. As a class, review the final list for things that may have been forgotten.	Jidíi dee anadháandéh? What did we forget?	<ul style="list-style-type: none">The shorter words can be used to practice spelling CV syllables, with proper tone and nasal marks.

Gwich'in – Second Language Sample Module**Activity #3: Map travel routes and fishing places.**

Language Use	Language Sample	Language Practice
<p>a) Interact Have the students work in pairs to mark landmarks and fish camps on a map. One student has the information and conveys the information to the other student with descriptions.</p>	<p>Nagwachonjik gwijnjik shit'eh vikuk'it gooaih. My father's camp is along the Mackenzie River.</p> <p>Tsiigehtchic gehjih gooaih. It is up river from Tsiigehtchic.</p> <p>Han nduh tsii gooaih. It is on the other side of the river.</p>	<ul style="list-style-type: none"> Have students practice the postpositions and descriptive words using people or objects in the room. <p>Luke gweejii? Where is Luke?</p> <p>Vakak ii'aa gweejii? Where is the table?</p>

Second Language Sample Module

Gwich'in – Second Language Sample Module

Activity #4: Listen to a poem, song or chant about fish.

Language Use	Language Sample	Language Practice
a) Understand Read the poem shown on the right aloud to the students. Use illustrations or actions with each sentence to give students clues to the meaning of the poem. Ask questions about - the kinds of fish in the poem - the setting of the poem - the sequence of events in the poem - the concept of "heart of the water" - the concept of "leader".	Tshuu Drıı Tsat K'aheedıvık Tshuu drıı tsat k'aheedıvık. We are going to swim to the heart of the water. Judın dee tshuu drıı tsat k'aheedıvık? Who is going to swim to the heart of the water? Dhıkuı shınt'eh nuu. Me too, said the trout. Dhıkuı tshuu drıı tsat k'aheedıvık. The trout is going to swim to the heart of the water. Judın dee chan tshuu drıı tsat teevıh? Who also is going to swim to the heart of the water? Eltın shınt'eh nuu. Me too, said the jackfish. Eltın tshuu drıı tsat k'aheedıvık. The jackfish is going to swim to the heart of the water. Judın dee chan tshuu drıı tsat teevıh? Who also is going to swim to the heart of the water? Chehluk shınt'eh nuu. Me too, said the loche. Chehluk tshuu drıı tsat k'aheedıvık. The loche is going to swim to the heart of the water. Chehluk tshuu drıı tsat guuveevah k'aheedıvık. The loche is going to swim them to the heart of the water.	<ul style="list-style-type: none"> Have students learn the poem by practicing reading it aloud together. Have students practice saying the poem to each other in pairs or in small groups. Designate one sentence to each pair of students and have them illustrate the poem.

By Fibbie Tatti and Albertine Ayha / 1997

Language Use	Language Sample	Language Practice
<p>b) Produce</p> <p>Using the fish poem as a model, students are asked to write their own poem, song or chant. It can be about other animals or people leading others to a place.</p> <p>Have students read one another's poems in class, providing actions or illustrations to give the listeners clues for understanding.</p>	<p>Juudin dee dachan tat gwits'at teehah? Who is going into the bush?</p> <p>Shuundee dachan tat gwits'at teehah. My older brother will be going to the bush.</p> <p>Juudin dee dachan tat gwits'at teehah? Who is going into the bush?</p> <p>Shuu'ii dachan tat gwits'at teehah. My uncle is going to the bush.</p>	<ul style="list-style-type: none"> Have students review their written poems, paying special attention to the words with glottals. Make any required corrections.
<p>c) Understand</p> <p>To ensure students understand the other poems, ask questions: Who is the poem about? Where does the story in the poem take place? What happens?</p>	<p>Juudin viyeezhak dee dachan tat gwits'at uididah? Under whose guidance are we going into the bush?</p> <p>Nikhwitsii nikhweevanhk'it dachan tat gwits'at ahah. It is under grandfather's guidance that we will return to the bush.</p>	<ul style="list-style-type: none"> When reading their poems aloud, ask them to try to pronounce the words as correctly as possible, paying particular attention to the words with glottals.

Second Language Sample Module

Gwich'in – Second Language Sample Module

Activity #5: Participate in fish camp.

Language Use	Language Sample	Language Practice
<p>a) Interact Have students introduce themselves when with an Elder, if asked.</p>	<p>Jùudee niyuughwàn kat? Who are your parents?</p> <p>Shahanh _____ vaazhìh. My mother is _____.</p> <p>Shìti' _____ vaazhìh. My father is _____.</p> <p>Daonyaazhìh? What is your name?</p> <p>_____ vìlzhìh. My name is _____.</p> <p>Gwich'in gìnjkì dìnìtth'ak? Do you understand Gwich'in?</p> <p>Akwà'. I do not.</p> <p>Gwiuntsàł gwìzraih jìhtth'ak. I understand a little.</p>	<ul style="list-style-type: none"> Have students practice this dialogue in Gwich'in by role playing with one another.
<p>b) Understand Have students participate in practises for honouring the land/fire/waters.</p>	<p>Gwich'in gìnjkì gìnìkhìh kwàh. I cannot speak Gwich'in.</p> <p>Kwan' ts'at yìunjìgwìchìl'ee gwìts'an hałtsah. I am going to offer respect to the fire.</p> <p>Nan ts'at yìunjìgwìchìl'ee gwìts'an hałtsah. I am going to offer respect to the land.</p> <p>Tshuu ts'at yìunjìgwìchìl'ee gwìts'an hałtsah. I am going to offer respect to the water.</p>	<ul style="list-style-type: none"> Act out each of the offerings using props such as tobacco, pictures, etc., while saying the appropriate words in Gwich'in. Show with actions, the expected behaviour of students during these offerings. Have students study the sentences in written form. Have them try to translate each word on the blackboard.

Language Use	Language Sample	Language Practice
<p>c) Interact Encourage students to ask for help and to help others.</p> <p>d) Interact Encourage students to follow requests and instructions from camp leaders.</p>	<p>Dohshroo shiitsan natsii. Bring me the towels.</p> <p>Gas shiitsan natsii. Bring me the gasoline.</p> <p>Ligis shiitsan natsii. Bring me the box.</p> <p>Chihvya'h dachan shiitsan natsii. Bring me the fishing poles.</p> <p>Ligis zhít dohshroo nahshuu. Put the towels in the box.</p> <p>Tr'ih zhít gas nahk'aíh. Put the gasoline in the boat.</p> <p>Ligis trih zhít nahaih. Put the box in the boat.</p> <p>Chihvya'h dachan tr'ih nilii. Put the fishing poles in boat.</p> <p>Dulee shits'at trininiju. Could you help me.</p> <p>Jii nitso dah'in. I wonder how you do this?</p> <p>Juu tsan'ts'at ta'in. Do it like this.</p>	<p>Handling Verbs</p> <ul style="list-style-type: none"> Have students notice how the verb in each of the sentences changes. Ask if they can guess why. Explain how the Gwich'in words for handling things change depending on the kind of thing that is being handled. <p>Practice the handling verbs "to bring" and "to put" by allowing students to give instructions to one another.</p> <ul style="list-style-type: none"> Practice the handling verbs with a worksheet, where students must fill in the correct form of the verb for each thing being put in a boat or box.

Fish Camp

Second Language Sample Module

North Slavey – Second Language Sample Module

Activity #1: Discuss and research appropriate clothing and personal items for fish camp.

Language Use	Language Sample	Language Practice
<p>a) Interact Pair students to do research. They will approach family members, Elders, etc. to ask what clothing and personal items one should take when going into the bush. Students will bring a list of researched items to class.</p>	<p>Dechłtah ɬeríhtła gha. We are going to the bush.</p> <p>Ayíi gha? What for?</p> <p>Łue ka dechłtah rehtła gha. I am going to the bush to fish.</p> <p>Qde gots'ę? Where to?</p> <p>Tséa gots'ę. To Russel Bay.</p> <p>Qdené? When?</p> <p>Sachq godo. The day after tomorrow.</p> <p>Ayíi k'əhłə gha? What should I take?</p> <p>Łue ka dechłtah rehtła gha, ayíi k'əhłə gha? When I go fishing, what should I take?</p> <p>Kq k'ənələ. You should take matches.</p> <p>CDs k'ənəlále. You should not take CDs.</p>	<ul style="list-style-type: none">Before students begin their research, have them practice asking their questions in North Slavey. They should also consider what their responses will be to questions they may be asked, such as why they are going to the bush, where they are going, etc. After the teacher models the questions and answers in the second language with one or two individuals, the students can practice in pairs. (Place more experienced speakers with beginners.)

What Will I Take on a Fishing Trip?

Language Use	Language Sample	Language Practice
<p>b) Interact</p> <p>Ask students to present their lists of appropriate clothing and personal items for fish camp to the class.</p> <p>The students must act out or have a picture of the words on the list as they say them in North Slavey.</p> <p>The teacher can begin another list of things that should not be taken. If students suggest items which are not appropriate for fish camp, the teacher can place them on this list.</p>	<p>Ayí k'əhłə gha. Things I will take.</p> <p>Tugħke k'əhłə gha. I will take rubber boots.</p> <p>Kw'ih naídí k'əhłə gha. I will take mosquito dope.</p> <p>Beh k'əhṛa gha. I will take a knife.</p> <p>Kq k'əhłə gha. I will take matches.</p> <p>Tsókq gha ɿerħtł'ewé k'əhłə gha. I will take toilet paper.</p> <p>_____ k'əhłə gha. I will take _____.</p> <p>Ayí k'əhłə ghále? What things should I not take?</p> <p>CDs k'əhłə ghále. I will not take CDs.</p> <p>Kwítlę k'əhłə ghále. I will not take hairspray.</p> <p>_____ k'əhłə ghále. I will not take _____.</p>	<ul style="list-style-type: none">Have students practice the vocabulary by playing a game. Each student draws a picture of one thing they will take on a fishing trip. They sit in a circle and take turns saying what they will take, but they must include all the things taken by the students before them.

Fish Camp

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>c) Interact</p> <p>Have students work in small groups to combine their individual lists of clothing and personal items to take to fish camp so they have one big list (delete duplications).</p> <p>Each group will then present its list to the class. On a flip chart, create a master list by combining each group's items (delete duplications).</p> <p>Have students copy the information so they have a checklist when they pack for the camp.</p>	<p>Ayí edek'á k'íalə gha gok'aréhtłé gok'ənídénahtłé? What do you have on your list?</p> <p>Nłné? You?</p> <p>K'qne nehets'ę. We have that already.</p> <p>Ayí hedets'erłshq/henats'ıdíle? What did we forget?</p>	<ul style="list-style-type: none">Speaking in North Slavey, the teacher and a group of students (3) can model the second language as it would be used when working in the groups to make a single list. Once the students have observed, break them into groups to do the same with their lists.

North Slavey – Second Language Sample Module

Activity #2: List and gather necessary equipment for fish camp.

Language Use	Language Sample	Language Practice
<p>a) Produce</p> <p>Have students use a dictionary to make a list of equipment that should be taken on a fishing trip.</p>	<p>Lue ka ts'ere?á. We are going fishing (by boat).</p> <p>Lue ka ts'eniwé gha. We are going fishing (on shore).</p>	<ul style="list-style-type: none">Before students begin their research, have them practice asking their questions in North Slavey. They should also consider what their responses will be to questions they may be asked, such as why they are going to the bush, where they are going, etc. After the teacher models the questions and answers in the second language with one or two individuals, the students can practice in pairs. (Place more experienced speakers with beginners.)
<p>b) Interact</p> <p>Students will approach family members, Elders, etc. to ask what camping equipment and fishing gear will be needed when going on a fishing trip. Students will prepare a list of items and take it to class.</p>	<p>Ayí k'ats'ála gha? What must we take?</p> <p>Ayí gok'áréhtl'é/ gok'ánidénahtl'é? What do you have on your list?</p>	

Fish Camp

Second Language Sample Module

Language Use

c) Interact

Students will work in groups to make a combined list of equipment that will have to be taken on a fishing trip. They will then present the list to the rest of the class. As a class, review the final list for things that may have been forgotten.

Language Sample

Ayíi edek'á k'ənələ gha gok'eréhtł'é/gok'enídénahtł'é.
List the things you/they are taking.

Eyíi k'óne nehets'ę.
We have that already.

Eka asíłł areyqne k'iílę?
Do we have everything?

Ayíi hederízho/henaídíle?
What did we forget?

Language Practice

- North Slavey vocabulary of camping equipment and fishing gear may be practiced with students working in pairs playing a game of "Snap". Each student makes a set of pictures of the items on the list. To play the game, they each put down one card at the same time. When both cards have the same item in the picture, the first person to call "Snap!" gets the cards. The person with the most cards at the end is the winner.
- The shorter words can be used to practice spelling CV syllables with proper tone and nasal marks.

Language Use

Language Sample

Language Practice

Ligwile edek'á díchu gha.
We are taking a frying pan.

Líbala edek'á dízah gha.
We are taking canvas.

Dahza chlné edek'á k'íiza gha.
We are taking a fishing rod.

Tleh edek'á k'ítli gha.
We are taking gasoline.

Łaht'á edek'áriwa gha.
We must take bannock.

Lidí wekq edek'á k'ítli gha.
We must take a thermos of tea.

Beh retlo edek'á k'íiza gha.
We must take meat.

Tleh edek'á ríxa gha.
We must take gasoline.

Handling Verbs

- Have students notice how the verb in each of the sentences changes. Ask if they can guess why.
- Explain how the Dene words for handling things changes, depending on the kind of thing that is being handled.
- Practice handling of verbs by asking individual students what the item is that must be taken.
- Practice handling of verbs on a worksheet where students must fill in the correct form of the verb for each thing taken to the fish camp.

Second Language Sample Module

North Slavey – Second Language Sample Module

Activity #3: Map travel routes and fishing places.

Language Use	Language Sample	Language Practice
<p>a) Interact Have the students work in pairs to mark landmarks and fish camps on a map. One student has the information and conveys the information to the other student with descriptions.</p>	<p>Abá Dehgá kq góh?ó. My father's camp is along the Mackenzie River.</p> <p>Tsiugehtchic ts'q deh níqdí. It is upriver from Tsiigehtchic.</p> <p>Deh tana. It is on the other side of the river.</p>	<ul style="list-style-type: none">Have students practice the postpositions and descriptive words using people or objects in the room. <p>Luke laídí? Where is Luke?</p> <p>Ledá laídí? Where is the table?</p>

North Slavey – Second Language Sample Module

Activity #4: Listen to a poem, song or chant about fish.

Language Use	Language Sample	Language Practice
<p>a) Understand</p> <p>Read the poem shown on the right aloud to the students. Use illustrations or actions with each sentence to give students clues to the meaning of the poem.</p> <p>Ask questions about</p> <ul style="list-style-type: none">- the kinds of fish in the poem- the setting of the poem- the sequence of events in poem- the concept of "heart of the water"- the concept of "leader".	<p><u>Tudzéh Ts'é Ts'erebé Gha</u></p> <p>Tudzéh ts'é ts'erebé gha. We are going to swim to the heart of the water.</p> <p>Amíl tudzéh ts'é rebé gha? Who is going to swim to the heart of the water?</p> <p>Sahba síné k'ola hadí. Me too, said the trout.</p> <p>Sahba tudzéh ts'é rebé gha. The trout is going to swim to the heart of the water.</p> <p>Amíl k'ola tudzéh ts'é rebé gha? Who also is going to swim to the heart of the water?</p> <p>?qhdá síné k'ola hadí. Me too, said the jackfish.</p> <p>?qhdá k'ola tudzéh ts'é rebé gha. The jackfish is going to swim to the heart of the water.</p> <p>Amíl k'ola tudzéh ts'é rebé gha? Who also is going to swim to the heart of the water?</p> <p>Nqhkwe síné k'ola hadí. Me too, said the loche.</p> <p>Nqhkwe k'ola tudzéh ts'é rebé gha. The loche is going to swim to the heart of the water.</p> <p>Nqhkwe tudzéh ts'é gore?eé gha. The loche will lead us to the heart of the water.</p> <p>Nqhkwe bedagháré hue kénahdé gha. Because of the loche, all the fish will gather again.</p>	<ul style="list-style-type: none">Have students learn the poem by practicing reading it aloud together.Have students practice saying the poem to each other in pairs or in small groups.Designate one sentence to each pair of students and have them illustrate the poem.

By Fibbie Tatti and Albertine Ayha / 1997

Fish Camp

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>b) Produce</p> <p>Using the fish poem as a model, students are asked to write their own poem, song or chant. It can be about other animals or people leading others to a place.</p> <p>Have students read one another's poems in class, providing actions or illustrations to give the listeners clues for understanding.</p>	<p>Amíl dechłtáh detłá gha? Who is going into the bush? Sechile dechłtáh detłá gha. My brother will be going to the bush.</p> <p>Amíl dechłtáh detłá gha? Who is going into the bush? Seze dechłtáh detłá gha. My uncle will be going to the bush.</p> <p>Amíl dahgháré dechłtáh ts'eredá gha? Under whose guidance are we going into the bush?</p>	<ul style="list-style-type: none">Have students review their written poems, paying special attention to the words with glottals. Make any required corrections.When reading their poems aloud, ask them to try to pronounce the words as correctly as possible, paying particular attention to the words with glottals.
<p>c) Understand</p> <p>To ensure students understand the other poems, ask questions: Who is the poem about? Where does the story in the poem take place? What happens?</p>	<p>Pehtsáə dahgháré dechłtáh nats'eredá gha. It is under grandfather's guidance that we will return to the bush.</p>	

North Slavey – Second Language Sample Module

Activity #5: Participate in fish camp.

Language Use	Language Sample	Language Practice
a) Interact Have students introduce themselves when with an Elder, if asked.	Amí néot'ne qt'e? Who are your parents? Amá _____ qt'e. My mother is _____. Aba _____ qt'e. My father is _____. Nezí daredí? What is your name? _____ séredí. My name is _____. Dene k'ęę ewékw'ę? Do you understand Slavey? Daudi. No. Yázeá ewéhkw'ę. I understand a little. Dene k'ęę gohdíle. I cannot speak Slavey.	<ul style="list-style-type: none"> Have students practice this dialogue in North Slavey by role playing with one another.
b) Understand Have students participate in practices for honouring the land/fire/waters.	Kq gha?erehdí gha. I am going to offer respect to the fire. Nę ts'ę ná?ehdí gha. I am going to offer respect to the land. Tu ts'ę ná?ehdí gha. I am going to offer respect to the water.	<ul style="list-style-type: none"> Act out each of the offerings using props such as tobacco, pictures, etc., while saying the appropriate words in North Slavey. Show with actions, the expected behaviour of students during these offerings.
c) Interact Encourage students to ask for help and to help others.		
d) Interact Encourage students to follow requests and instructions from camp leaders.		<ul style="list-style-type: none"> Have students study the sentences in written form. Have them try to translate each word on the blackboard.

Second Language Sample Module

South Slavey – Second Language Sample Module

Activity #1: Discuss and research appropriate clothing and personal items for fish camp.

Language Use	Language Sample	Language Practice
a) Interact Pair students to do research. They will approach family members, Elders, etc. to ask what clothing and personal items one should take when going into the bush. Students will bring a list of researched items to class.	Dechłtłaq ahndeh gha. I am going to the bush. Azhí gha? What for? Míh dahehtł'u. I will set fish nets. Daehzah. I will fish. Godı gots'é anendeh gha? Where will you go? _____ gots'é ahndeh gha. I will go to _____. Zue Túé Fish Lake Sambalıa Trout River Ehdadlıa Spence Creek Amí héh anendeh gha? Who will you go with? _____ héh ahndeh gha. I will go with _____. ehtsíe grandfather edıhtł'éh ghágonehtę teacher doris person's name	<ul style="list-style-type: none"> Before students begin their research, have them practice asking their questions in South Slavey. They should also consider what their responses will be to questions they may be asked, such as why they are going to the bush, where they are going, etc. After the teacher models the questions and answers in the second language with one or two individuals, the students can practice in pairs. (Place more experienced speakers with beginners.)

Language Use	Language Sample	Language Practice
<p>b) Interact</p> <p>Ask students to present their lists of appropriate clothing and personal items for fish camp to the class.</p> <p>The students must act out or have a picture of the words on the list as they say them in South Slavey.</p> <p>The teacher can begin another list of things that should not be taken. If students suggest items which are not appropriate for fish camp, the teacher can place them on this list.</p>	<p>Azhíí enehthé? What do I need?</p> <p>Azhíí dehthah gha? What do I need to take?</p> <p>tuke dídhah take books</p> <p>tth'ih naídíhe díchu take mosquito dope</p> <p>ts'éédé dí?a take a blanket</p> <p>nímbáá dí?a take a tent</p> <p>mbeh díchu take a knife</p> <p>kq dídhah take matches</p> <p>tsq edehtl'ehé take toilet paper</p> <p>got'áh tláá?e underwear</p> <p>daatleh soap</p> <p>lesíma towel</p> <p>goyú gha daatleh toothpaste</p> <p>gotthíghá gha daatleh shampoo</p> <p>tthíts'íí comb</p>	<ul style="list-style-type: none"> Have students practice the vocabulary by playing a game. Each student draws a picture of one thing they will take on a fishing trip. They sit in a circle and take turns saying what they will take, but they must include all the things taken by the students before them.

Fish Camp

Second Language Sample Module

Language Use

Language Sample

Language Practice

gok'eh ze thekq

warm coat

líbala

canvas/tarp

tthí?ah

pillow

Ahsíi dehthah gha síi:

Things I will take:

Tuke dehthah gha.

I will take rubber boots.

Tth'ih naídíhé dehchu gha.

I will take mosquito dope.

Mbeh dehchu gha.

I will take a knife.

Kqdehthah gha.

I will take matches.

Tsq edehtl'éhé dehchu gha.

I will take toilet paper.

Ahsíi dehthah gha íle síi:

Things I will not take:

Satsq ejí tth'á dehthah gha íle.

I will not take CDs.

Gotthíghá k'eh ats'eh?í dehchu

gha íle.

I will not take hairspray.

Language Focus

Language Use	Language Sample	Language Practice
<p>c) Interact</p> <p>Have students work in small groups to combine their individual lists of clothing and personal items to take to fish camp so they have one big list (delete duplications).</p> <p>Each group will then present its list to the class. On a flip chart, create a master list by combining each group's items (delete duplications).</p> <p>Have students copy the information so they have a checklist when they pack for the camp.</p>	<p>Ní azhíí dek'enídenetł'éh? What do you have listed?</p> <p>Híh ní? What about you?</p> <p>Ezhíí káa ?athídlá. We have that already.</p> <p>Azhíí enahthídíhe? What did we forget?</p> <p>Lue Tué gots'é ahndeh gha. Azhíí dehthah gha? I am going to Fish Lake. What do I need to take?</p> <p>tsq̄ edehtł'éhé toilet paper</p> <p>Tsq̄ edehtł'éhé dehchu gha. I will take toilet paper.</p> <p>gotthíghá tah ats'eh?í hairspray</p> <p>Gotthíghá tah ats'eh?í dehxeh gha íie. I will not take hairspray.</p>	<ul style="list-style-type: none">Speaking in South Slavey, the teacher and a group of students (3) can model the second language as it would be used when working in the groups to make a single list. Once the students have observed, break them into groups to do the same with their lists.

Second Language Sample Module

South Slavey – Second Language Sample Module

Activity #2: List and gather necessary equipment for fish camp.

Language Use	Language Sample	Language Practice
<p>a) Produce Have students use a dictionary to make a list of equipment that should be taken on a fishing trip.</p>	<p>Ela t'áh ḥue ats'ediídleh gha We are going to get fish by boat.</p> <p>Azhíi diídhaa gha? What must we take?</p> <p>Ní azhíi dek'enídenetł'éh? What do you have listed?</p> <p>Kaa ezhı nahets'e We have that already.</p> <p>Káa ahsíi azhq élı? Do we have everything?</p> <p>Azhíi enahthídíhe? What did we forget?</p>	<ul style="list-style-type: none"> Before students begin their research, have them practice asking their questions in South Slavey. They should also consider what their responses will be to questions they may be asked, such as why they are going to the bush, where they are going, etc. After the teacher models the questions and answers in the second language with one or two individuals, the students can practice in pairs. (Place more experienced speakers with beginners.)
<p>b) Interact Students will approach family members, Elders, etc. to ask what camping equipment and fishing gear will be needed when going on a fishing trip. Students will prepare a list of items and take it to class.</p>		

Language Use	Language Sample	Language Practice
<p>c) Interact</p> <p>Students will work in groups to make a combined list of equipment that will have to be taken on a fishing trip. They will then present the list to the rest of the class. As a class, review the final list for things that may have been forgotten.</p>	<p>Ní azhíí dek'enídenetł'éh? What do you have listed?</p> <p>Híh ní? How about you?</p> <p>Azhíí chu énídhé? What else do we need?</p> <p>Káa ahsíí azhq élí? Do we have everything?</p> <p>Azhíí húle? What is missing?</p> <p>Azhíí enahthídíhe? What did we forget?</p> <p>Azhíí met'áodéza húle? What important thing is missing?</p> <p>Dahzahchlé dídhah gha. [plural] We will take fishing poles.</p> <p>Nímbáá dí?za gha. [pliable] We will take a tent.</p> <p>Tthik'ík k'ethítłh gha. [oblong] We will take a gun.</p> <p>Ejíét'oo díyeh gha. [contained] We will take milk.</p>	<ul style="list-style-type: none"> South Slavey vocabulary of camping equipment and fishing gear may be practiced with students working in pairs playing a game of "Snap". Each student makes a set of pictures of the items on the list. To play the game, they each put down one card at the same time. When both cards have the same item in the picture, the first person to call "Snap!" gets the cards. The person with the most cards at the end is the winner. The shorter words can be used to practice spelling CV syllables, with proper tone and nasal marks. <p>Handling Verbs:</p> <ul style="list-style-type: none"> Have students notice how the verb in each of the sentences changes. Ask if they can guess why. Explain how the Dene words for handling things change depending on the kind of thing that is being handled. Practice handling verbs by orally asking individual students what must be taken. Practice handling verbs with a worksheet, where students must fill in the correct form of the verb for each thing taken to a fish camp.

Second Language Sample Module

South Slavey – Second Language Sample Module

Activity #3: Map travel routes and fishing places.

Language Use	Language Sample	Language Practice
<p>a) Interact Have the students work in pairs to mark landmarks and fish camps on a map. One student has the information and conveys the information to the other student with descriptions.</p>	<p>Where is Luke? Luke laédi?</p> <p>Where is the table? Ladá laédi?</p>	<ul style="list-style-type: none">Have students practice the postpositions and descriptive words using people or objects in the room.

South Slavey – Second Language Sample Module

Activity #4: Listen to a poem, song or chant about fish.

Language Use	Language Sample	Language Practice
<p>a) Understand</p> <p>Read the poem shown on the right aloud to the students. Use illustrations or actions with each sentence to give students clues to the meaning of the poem.</p> <p>Ask questions about</p> <ul style="list-style-type: none"> - the kinds of fish in the poem - the setting of the poem - the sequence of events in poem 	<p>Łue gondı <u>Fish Story</u></p> <p>Nqhtthíe, húha, ehch'úé, ts'ét'ıa, udaa, sambaa Loche, white fish, pickerel, grayling, pike, trout</p> <p>Necha, aetséle ɬtłedı, gondıh, k'embəh Big, small, smooth, alive, swimming</p> <p>Dah?ah, míh täh ts'ílúh Hooks, nets they are caught.</p> <p>Laánidhe, dezhi, detłoh, sets'eh?lh Dies, hard, soft, one prepares</p> <p>Hidi tats'edehtheh, ts'ehcheh, kq kəh et'eh Quickly one cuts it, boils it, cooks it on fire</p> <p>Ts'iet'aa dats'edhah Dry fish, split fish one hangs</p> <p>Łue ɬekq, met'ah gots'endih nezü Fish tastes good, it is a good source of sustenance.</p>	<ul style="list-style-type: none"> • Have students learn the poem by practicing reading it aloud together. • Have students practice saying the poem to each other in pairs or in small groups. • Designate one sentence to each pair of students and have them illustrate the poem. • Have students review their written poems, paying special attention to the words with glottals. Make any required corrections. • When reading their poems aloud, ask them to try to pronounce the words as correctly as possible, paying particular attention to the words with glottals.
<p>b) Produce</p> <p>Using the fish poem as a model, students are asked to write their own poem, song or chant. It can be about other animals or people leading others to a place.</p> <p>Have students read one another's poems in class, providing actions or illustrations to give the listeners clues for understanding.</p>		

Fish Camp

Second Language Sample Module

South Slavey – Second Language Sample Module

Activity #5: Participate in fish camp.

Language Use	Language Sample	Language Practice
a) Understand Have students introduce themselves when with an Elder if asked.	Nechoke amí aqít'ee? Who are your parents? Semq _____ qít'e. My mother is _____. Setá _____ qít'e. My father is _____. Dánužhe? What is your name? _____ súzhe. My name is _____. Sí dene dítth'e? Do you understand Slavey? Íle. I do not.	<ul style="list-style-type: none">Have students practice this dialogue in South Slavey by role playing with one another.Act out each of the offerings using props such as tobacco, pictures, etc., while saying the appropriate words in South Slavey. Show with actions, the expected behaviour of students during these offerings.
b) Produce Have students follow instructions of Elders while on the land in situations where the land, fire or water are being honoured.	Łááh zqh dene déhtth'e. I understand a little. Dene k'éé gohndeh íle. I cannot speak Slavey.	
c) Interact Encourage students to ask for help and to help others.	Kq ghaedehndih gha. I am going to offer respect to the land.	<ul style="list-style-type: none">Have students study the sentences in written form. Have them try to translate each word on the blackboard.
d) Interact Encourage students to follow requests and instructions from camp leaders.	Tu ts'é náe?ehdih gha. I am going to offer respect to the water.	

Oral Tradition



Grade 7

Module Three



Table of Contents

The Making of a Prophet When the World Was New	1
Module Overview	4
Major Cultural Understandings	5
Proposed Activities Chart	7
Proposed Activities in Detail	9
Resources	15
Projects	25
Notes to the Teacher	28

When I was a child, I was always eager to listen to the Elders' stories. They were so happy to see us learn from them. They gave us good counsel and told us of our peoples' past. It was important to listen to them and obey. It was the only way to learn how to live.

- Margaret Sabourin, Sr.

The Making of a Prophet When the World was New

There was a man whose name was Louis Ayah. His regional village was Fort Franklin (Deline) in the Northwest Territories. He died in September of 1940. Ayah was one of the greatest men who preached about the true church. He helped the early missionary a great deal with his preaching. Ayah was also responsible for helping the Dene people to be good citizens and to be religious. The people behaved because of Ayah's teachings.

Even in his old age, Ayah continued to teach and preach every day. Parents and Elders went to his tent continually. The parents brought their children so they could listen to Ayah preaching. The children grew up with this kind of teaching and that is why the people stayed in Ayah's neighborhood. He helped to keep them in line.

It is not hard to understand Ayah's position as a prophet. We are all religious people. We learned that there is only one God and that he helps all the people on mother earth. Nothing is difficult for God. He is the highest power on earth and in the universe. He even helped the poor Dene people here long before the arrival of the white man. He created prophets so that they could teach.

We will focus on Ayah because the story is short. When Ayah was a child, he had a vision. A person dressed in white appeared to him. The being in the vision told young Ayah, "You have been picked to be a preacher when you are older. I want you to be a good person. Do not sin. Be a good person as much as possible. Then I will come back and talk to you again." That was the vision Ayah saw when he was a child. He wished with all his heart to see that man again.

Ayah tried all his life to be a good person, but he did not have any more visions. Because of this, Ayah thought he was not living right. Years and years went by. Ayah waited for 40 years. At long last, the vision that he had waited for so ardently appeared.

Ayah was about 60 years old by then. He started to preach and all the people listened to him. From then on, he saw the vision constantly and it told him what to say. As Ayah's power was from the Creator, he was able to see a lot of what would occur in the future. People were surprised by the knowledge that he had in regards to what would happen in the future. He had this knowledge because the vision instructed him about everything.

Ayah was a great man. He explained everything about God the Creator like an educated priest. He preached a lot. The people soon began to bring their children to hear Ayah preaching. Elder Dene storytellers understood what Ayah was saying and began to retell his words. Because of Ayah's preaching, many Dene people became good citizens and behaved well. There was no drinking in Deline while Ayah was alive. It was much later that people started to drink.

Ayah predicted a lot of events and issues that would come about in the future Dene movement and they all happened. He said the Creator has a plan for the kind of lifestyle that the people should live. He told the people that, but they did not listen. At that time there was no school or education, as we know it today. The Dene people knew only about hunting and fishing, and life on the land. They did not read about other nations, so they had no knowledge of events of their day. They probably did not really believe Ayah and his predictions.

Ayah said, "The Creator planned for your people to live that way. There is everything that you need on mother earth – food, hide for clothing, brush to sit on, wood to keep you warm. You could harvest the land and eat well. All you have to do is work hard to get what you want. Remember that doing work for a living is part of the Creator's plan. Therefore, if you work, do not complain. Don't get mad, don't get mad. If you live that way, God will reward you when you die, but if you get mad and complain, you will never receive a reward from the Creator."

Another event that Ayah predicted was that the Dene way of life would change. Some kind of power would come from somewhere and people would listen to it. Their lifestyle would change and they would be affected by the change. "I see that in the future," said Ayah. "Whatever you do, do not change your lifestyle. If you do, you will be sorry later." He told that to the people, but the people did not listen.

In 1940, the federal government started to develop the Northwest Territories. They began to improve government services in the north by introducing education, health care and welfare. These services really altered the Dene way of life. Dene children learned to speak English and there was a change in languages spoken by the children. Kids did not listen to their parents anymore. Adults spent less time trapping and hunting. Pretty soon, nobody used the land anymore.

Everything changed. People just stayed in town being idle and dependent upon welfare for their needs. That is what Ayah had seen. The big land was out there with nobody to work on it. Another thing that he predicted was that far into the future – maybe three generations – there would be a great starvation. Everybody will have a hard time obtaining food. A heat wave will come and nothing will grow. There will be starvation all over the world. Many people will suffer. Anyway, that prediction has yet to come.

Ayah was one of the greatest prophets of our time and people benefited from his predictions while he was alive.

Grade 7

Oral Tradition Module Overview

Projects for Experience and Reflection

1. Hearing Elders' Stories
2. Independent Story Gathering

The purpose of this module is to give students an understanding and appreciation of the Dene oral tradition and their role in carrying on the tradition.



Major Cultural Understandings

- The Dene have used the oral tradition as a way of passing knowledge from one generation to the next.
- The oral tradition has enabled the Dene culture to continue.
- Legends are the most important part of the Dene oral tradition.
- There are Dene customs that are followed when learning from an Elder.
- The youth of today have a crucial role to play in preserving the oral knowledge of the Dene.

Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Philip Simba, South Slavey
2. Adele Hardisty, South Slavey
3. Legend: The First Arrival of Animals on Earth

Major Cultural Understandings

1. The Dene have used the oral tradition as a way of passing knowledge from one generation to the next.

2. The oral tradition has enabled the Dene culture to continue.

3. Legends are the most important part of the Dene oral tradition.

Knowledge

Note: Teachers should validate the accuracy and acceptability of the following information in their own communities.

The oral tradition is about communication and culture:

- Without a body of knowledge, there is no culture. Knowledge must be passed from generation to generation in order for a culture to continue.
- In the oral tradition, knowledge is passed from person to person orally, rather than in written form.
- The knowledge that is passed down can include information, facts, wisdom, beliefs, customs and moral teachings.
- Elders were usually the ones to pass on the oral knowledge. Therefore they became known as the teachers of the Dene culture.
- Knowledge was often presented in the form of stories and legends.
- The oral tradition requires very good listening and memory skills.

Dene oral tradition has many cultural purposes:

- It is used to teach skills and knowledge concerning survival.
- It is a way of teaching morals, beliefs and customs.
- It can be used to counsel and guide individuals in their life decisions.
- It is a form of entertainment.
- It is a way to pay tribute to the Creator, the land or to certain individuals.

Reasons that legends are so important to the Dene:

- They are very old stories which have come down from the first people.
- With some variations, they are basically the same story told generation after generation. They are what generations of Dene have in common and what binds them together.
- They contain Dene historical information.

4. There are Dene customs that are followed when learning from an Elder.

5. The youth of today have a crucial role to play in preserving the oral knowledge of the Dene.

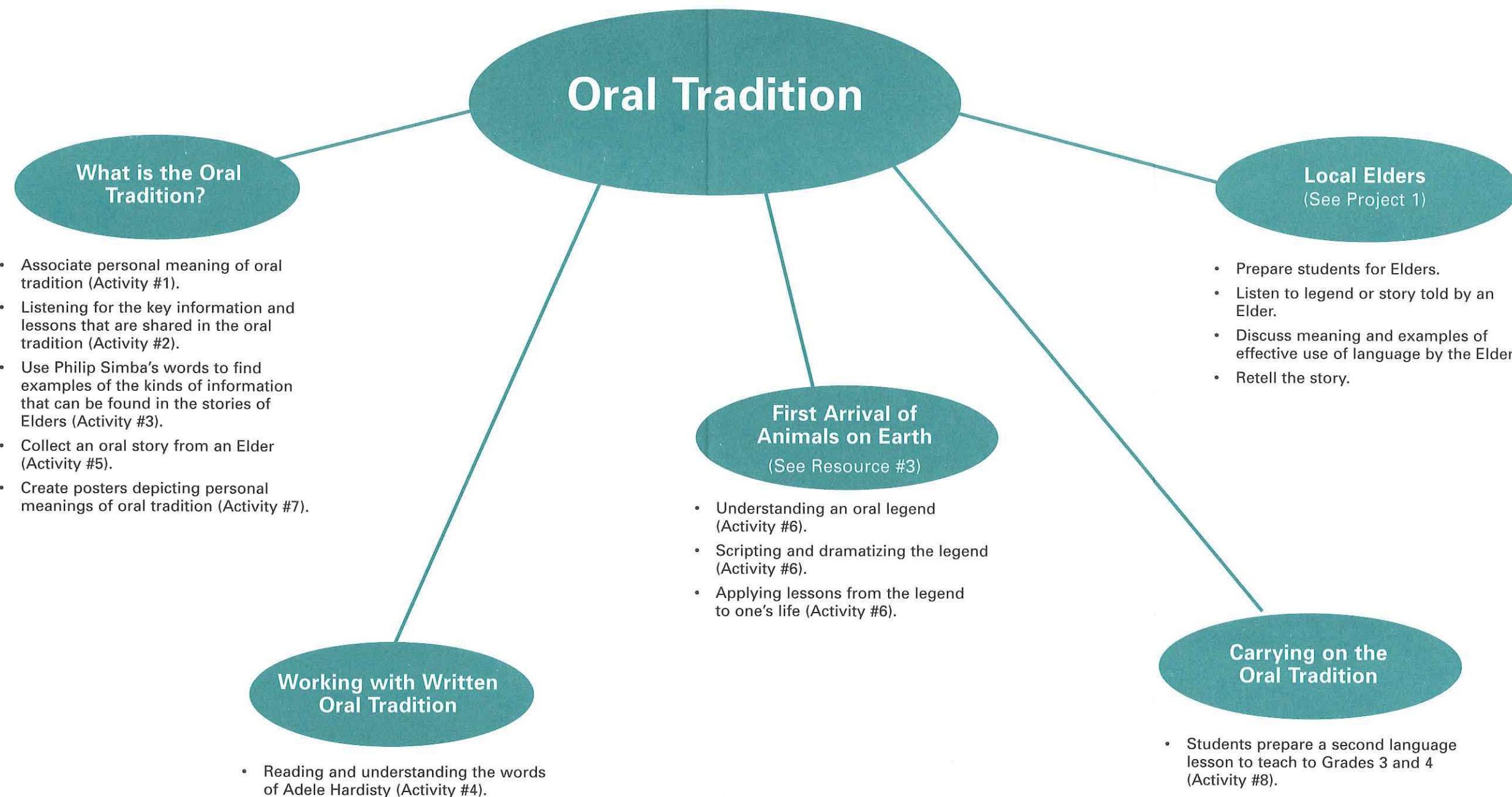
- They provide gentle moral guidance.
- They are rich with Dene beliefs, explanations about life and customs.
- They are a good source of entertainment.
- They are rich in language.

The Dene customs related to learning from an Elder:

- Stories from Elders are given in exchange for a gift. Local customs vary and should be followed.
- In the presence of Elders, good listening skills are essential.
- In the presence of Elders, respectful behaviour is required. Local customs vary and should be followed.

The role that must be played by the youth of today:

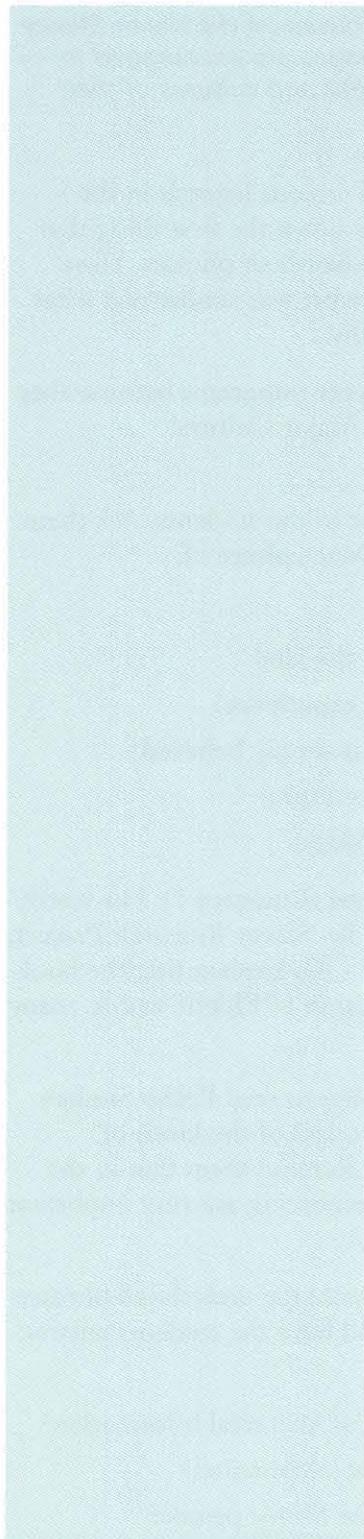
- They must develop good listening and memory skills so they can pass on the knowledge of the Dene.
- They must spend time on the land and with Elders in order to hear and understand their words.



Note: The activities for this module are based on the South Slavey language. Teachers of other Dene languages are encouraged to adapt these activities to suit the languages and cultures of their own communities.

1. Teacher reads words or phrases from various legends in the Dene language. Ask students to write down the first thing that comes to mind when they hear these words or phrases. Have everyone share their answers, discuss what was similar and what was different, and possible reasons why.
2. In the oral tradition, Elders' words were important because they passed on important knowledge (see Major Cultural Understandings #1 - 3).
 - a) Explain the concepts listed below to the students. Ask them to give you examples from the Dene culture of:
 - historical information
 - information about survival on the land
 - wisdom (lessons learned from experience)
 - beliefs (what can't be argued; is simply believed)
 - values (what is important to a culture)
 - customs (the way people do things).
 - b) Introduce students to Philip Simba (Resource 1). His words were found in the book *Nahecho Ke*, Slavey Research Project, Fort Providence, 1987, pages 35 - 37. Explain that the book is important because it is a collection of Elders' words, many of whom are no longer alive.
 - c) Tell the students that you are going to read Philip Simba's words aloud and that they will find all of the kinds of knowledge that are listed above. Remind them that in the oral tradition, listening and remembering are very important skills that have to be developed.
 - d) When you have read the story, write the underlined phrases from the story on chart paper and have the students answer the following questions:
 - Which of these is an example of historical information?
 - Which of these is land survival information?
 - Which of these is a value of the Slavey people?

Lesson 1: Oral Tradition



- Which is an example of a Slavey custom?
- Which of these is a Slavey belief?

e) Ask students to recall who Philip Simba is, where he was from, what he loved best and the words of advice he left us with. 3.2.9

3. Give students a variety of local resources (videos, books, posters, etc.) containing Elders' words. 4.2.1 4.2.3

a) Have them pick out examples of oral tradition that deal with each of the cultural purposes below:

- Dene skills and knowledge concerning survival
- Dene values, beliefs and customs
- advising and counselling people
- entertainment
- paying tribute to the Creator, the land or to certain people.

b) Have students use the Dene font on the computer to write up the text. Show them how to properly reference the texts. Have students edit their work for spelling, punctuation, capitalization, etc. 4.2.3

c) Display texts on a bulletin board under headings such as "Values of Our People", "Beliefs of Our People", "Customs of Our People", "Guidance from Our Elders" and "Entertainment". 4.3.3 4.3.5

4. Have students whose first language is South Slavey work with the words of Adele Hardisty (Resource 2).

a) Read through the passage and circle key words which would indicate the purpose of oral tradition in the Dene culture. (e.g. roles and responsibilities, guidance, explanations about life, land survival information). List these on the board or on chart paper. 2.3.2

b) Use of expression – vowel lengthening is often used for effect.

Example: 1. cheekuaaaaa (small boy)
 2. nɁdhq̄a (very far)
 3. eliééééé (very painful) 5.2.2

Oral Tradition

Proposed Activities in Detail

Are there some places in Adele Hardisty's story where she uses, or might use, the lengthened vowel? Read the sentence aloud the way it would sound if she were speaking in person to the class.

c) There are various ways of making a request.

1. Godéhtłah! (Fire! - command)
2. Sıdule? (Wouldn't you ...?)

1.4

In Adele's passage, locate where she makes a request and discuss with a partner how this request may have been made.

d) Compare oral vowels versus nasal vowels. Compare the following pairs of words as examples:

łahk'aa - łahk'aq
ts'élı - ts'ılı

5.2.7

Find examples in the passage of how the meaning of a word would change if it were nasal instead of oral, or vice versa.

e) Sometimes shortened versions of words are used. Locate and discuss these contracted words found in the passage:

dágondíh dáqndíi
kagondíh kaqndih
séhgonde ségonde

6.4

f) Make up some tongue twisters. For example one could use the following pairs of words in a sentence:

hono honeno
azho adezhoo

3.3

5. Each student collects an oral story from a familiar Elder (see Projects 1 and 2).

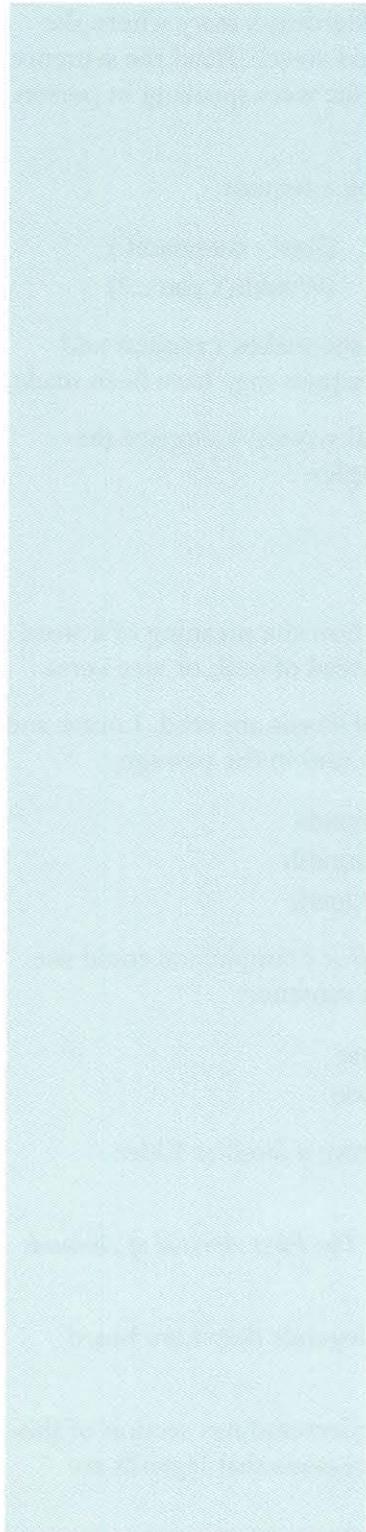
4

6. Students can study the legend titled *The First Arrival of Animals on Earth* (Resource 3).

a) Ask students to briefly describe legends they have heard outside of school.

2.3.1

b) Based on the Major Cultural Understandings section of this module, outline to students the reasons that legends are important to the culture.



c) Using the legend in Resource 3, identify examples of why legends are important to culture that students listed in Activity 6 (b). Explain the background of the story to the students.

2.3.1

- It comes from long ago. Some say it has come to us from the first people on the earth – the animal people.
- It is told in many different ways by most of the Dene people, but the basic story is the same.
- The Dene know they are one people because they all tell the same story about the first animals on earth.

d) Break the legend into sections so that it can be told to students over several days. Remember to "tell" the story, not read it, and also to emphasize the characters, customs and creations as you tell it. The legend has been written with notes on the left to indicate points that can be emphasized.

2.2.1

Remember, a legend is not simply an action story. It contains history, cultural information, values and moral lessons that should be brought out in the telling. Since the teacher is to be the role model for the oral storytelling, it is important to use as much expression, elaboration and humour as possible to show that storytelling is as enjoyable as story listening.

e) To reinforce the appreciation of the characters that are brought out in the legend, have students use their voices to create the characters.

2.6.2

3.3

Example:

Talk about the raven's character: vain, critical, difficult to satisfy. Ask students to think about situations in their lives where they experienced such a character. In an acting voice, the students say something that reflects the character (e.g. "You never do anything right!" or "Do that over again!").

Talk about the owl's character: not very bright, but has a sense of self-pride. Students say anything they want using their acting voices, to get that character across. They may say things like "I'm too smart to be fooled by you" or "sticks and stones may break my bones".

Proposed Activities in Detail

f) Have students work in groups to produce a script for each section of the legend using only animal talk to tell the story. For example, groups of students can work with the following ideas and characters:

- how dogs were created (dog + assembly of people)
- how birds and the raven were painted (birds + raven)
- how the moose was created (moose + raven)
- the story of migrating birds and winter fowl (winter fowl + migrating birds)
- how man was made to sink (assembly of people + water beetle)
- the story of the bear arguing for a different role (assembly of people + bear)
- how the grebe came to be (grebe + raven + assembly of people)

g) Once the scripts are written and edited, students can make costumes and prepare short plays for presentation to K-3 classes, or they can make shadow puppets of the stories and videotape them, along with voice-overs of the scripts.

h) Have students prepare a set of pictures depicting the following customs that are revealed in the legend *The First Arrival of Animals on Earth*:

- assembly to make decision
- meeting guests from afar as they arrive on shore
- grieving by cutting one's hair
- choosing the most capable for the racing challenge
- having a drum dance to celebrate a successful meeting

i) Begin a discussion about the strengths and weaknesses in our own personalities based on the personalities described in the legend. The teacher can begin with a story from his/her own life that illustrates one of the personality traits. This discussion can be kept light by sharing stories that create laughter.

7. Complete the following phrases with a partner: "To me, oral tradition means..." and "Oral tradition is important in my life because...". Allow students to convey their answers through images on a poster and a sentence that explains the idea (e.g. "I like to hear the funny stories my grandfather tells when he is with his friends.").

3.2.2

3.2.3

3.2.2

2.4



8. As a way of ensuring that the Dene languages continue, have students prepare second language lessons for children in Grades 3 and 4.

6.1.4

Evaluation

Evaluate students' understandings about what their role in the Dene oral tradition is by asking them to list things they can do as individuals to help in maintaining the oral tradition.

Evaluate students' skills in listening, appreciating and retelling Dene oral stories by the quality of their work in Activity #6 (f).

Evaluate students' skills in understanding, appreciating and retelling oral tradition as a part of the Projects in this module.

Resource 1:
Philip Simba, South Slavey¹

I was born in Nahanni at a place they call "Third Mile From the Falls". My mother died giving birth to me, so her sisters took me to Jean Marie River and gave me to the minister.

I've lived in the bush ever since I was able to set a trap and hunt. I was always a hunter and trapper. I only had to work for a white man, getting fish for him a few times, and I never had to eat white man's food. I can survive by making everything I need. I never went to the government for help in all my 20 years as Chief at Kakisa. We used to buy sleds, boats and guns with the money we made through trapping.

In the old days we lived in tents made of 12 moosehides, with room for three families. We made it smoky at night to keep the mosquitoes out. There were so many mosquitoes that when we moved camp, we had to hold a burning branch. It was a hard life. We didn't even have a decent blanket. In winter we wore rabbit skin hats, pants and jackets, and hide mitts. Even when it was very cold we still went out to check our snares. Some people had beaver jackets. They never let in the cold.

I experienced many hardships to become a man. Long ago we believed that if you were a good man, you would live a long and rewarding life, but if not, you would suffer.

Of all those people I once knew who lived on the land, not one is alive today. I used to listen to them talking, and so I learned my language and how to survive and live a good life. They loved and respected me for listening.

My only wish was to hunt and live on the land, and help the Elders to survive. I'm thankful to them for letting me do that. I loved hunting and living among the Elders. Those were the happiest times of my life. I struggled hard in the bush to make them happy, for they made me love what I do best.

I was a good hunter and trapper, and if I had luck I always gave things away. The moose would come right into the area where we lived, though not close to our camp. If we had enough meat we would just leave them alone. Oh, to think of how many animals I have shot in the heart! I loved hunting beaver and moose.

Today, it is good to speak English. Everything people need comes from the white man. Life has changed so much since my young days.

As for anyone buying our land, we as people say no. No one can ever need our land as much as we do.

historical information

survival information

survival information

beliefs, values

wisdom and values

values

custom

values and custom

wisdom

¹Taken from *Nahecho Ke*, M. Thom and Ethel Blondin (Eds.), Slavey Research Project, Fort Providence, NWT, 1987, pages 35-37.

Yes, I am a grandmother now and I tend to view things in my own way. People that lived in the past when I was a girl, back then there was a school. The only school I heard of was at Providence. Transportation to school was provided by the mission boat.

In those days, life among the Dene involved working for your mother at things such as firewood and water. In the evening you sat around. That is when children sat quietly while their father spoke to them in good words about how things are. Mothers spoke to their daughters about what a woman's life involves and all that is involved in being a mother. She also spoke to young men in her group about hunting. In this way, one's mother was a consultant and instructed you separately. This is how people grew up.

I also, on some occasions, went trapping with my father. On some evenings, in the light of the campfire, my father would say to me, "Even though you are a lady, this is the way a male hunts." He told me things that are related to trapping.

When we returned, my mother would talk to me and my younger sister in the evenings about how one worked as a lady. She talked to us about these things when I questioned her. The reason why children do not listen today is the fact that they leave for school at nine in the morning, come home to eat at midday and leave for the afternoon. After that, it is the arcade. There is an Elder sitting for them so that she/he can talk to them. (laughter)

Resource 2: Adele Hardisty, South Slavey, 1990

Daqñih t'áh chu dezqə gots'é gots'ündəh ts'edəndí. Sí aenehthé t'l'a káa, jø káa gotsu á ɻaht'e edek'éé kaenizá zq̄h. Ahndéé dene zhágóilé t'l'a sí ekíh, ekíh ts'él̄a ehlı gotah ekqó ts'ó gotah sáq̄ ekíh á kíi school káá school gúlı. Providence zq̄h á school ts'ed̄ edéhth'e. Ekq̄ elá t'áh school zhahti elá t'áh school ats'et'j.

Ekúh t'áh dene nágedéh kaqndih t'l'a yuʔqó tse kaqndih gomq gha ghálats'enda. Tu kaqndih chu. Got'seh ehxée ts'é edé ts'edéhth'i ii sáq̄ ts'ídq̄a tsíne déhtth'i ezhí sáq̄ gotá dágondih gozhatié nezü t'áh gots'é gondēh. Gomq ts'él̄i dáot'ée, dáondíi gomq ts'ılı gha ezhí azhó detué gots'é gondēh edetah got'seh qhndah cheeku dáqndíi náts'ezéh ghq̄ gots'é gondēh. Kaqndih q̄ ɬahk'aa gomq gogha zhahti ılé ehsáq̄ dene zhánízhq̄.

Íí gots'oh, káa ohk'éh setá héh ehdzoo aih?í. Káa qhk'éh setá kadíi ehxée ts'é kóndí níde, ts'él̄i anet'e k'óó, denel̄ t'l'a kaqndih á názéh, ehdzoo ats'eh?í ahsíi t'áh kagondih séhndi séhgondē.

Gots'eh kíé anathít'jh nudé amá ehxée ts'é níde, sechu sedéa chu káa ehxée níde amá ts'él̄i ts'ılı dáqndi xálats'ededə ghq̄ meedehké nahéh gondē. Jh dúh t'l'a daqndih t'áh dezqə gok'érq̄t'e íle t'l'a; eht'q̄ ɭíi sadzee school nagogedehthe gots'eh dzéhtanı shégezheh ehée school nagogedehthe. ?qó arcade, arcade q̄ gogha qhndah theda. Kaqndih t'áh séé dezqə gogha godezí kóó dene ts'é ts'uh?á ts'ed̄. Ehdjníé kahehtl'íé natíhkás'ede?ah. Dúwé, dúwé.

Resource 3:

Legend: The First Arrival of Animals On Earth²

In the beginning, animals were the earth's first people.

Raven had special abilities that made him powerful.

Everyone was to belong to a family, each with its different roles and purposes. Custom was to bring people together to make decisions.

There was an assembly where the people met to determine their future.

It was an oral world.

All people were to abide by universal laws. The custom was to have each person declare his position at the gathering.

When unsure, educated guesses were made.

The common cold was created.

Warm weather was created.

It is said that when the world first began, all the animals on earth were people. There was no other form of life, except for the original people. The raven was the only one amongst them who could fly, because he had made himself a pair of wings. The others were never sure where he went when he flew. Those who were unable to fly simply lived on the land. It is said that in those days, when all the animals were people, they lived in Old Crow. People only occupied land in Old Crow.

These people chose to become the animal families as we know them today. "We cannot remain indefinitely on earth in this state," the animals declared. We must know what our different roles and purposes are to be. Everyone must be brought together to make these decisions."

A meeting was called and everyone attended. At the assembly, they set out to determine their future existence on earth. They began by creating a few essentials. Everything they created was put into bags and tied up into bundles. This was done on the understanding that, only when all creation was complete, would they take those bundles that were essential to them. It was an oral world, so they had no writing system which allowed them to label their creations.

At the meeting, they decided that everyone should abide by certain universal laws. It was also decided that each person should declare the animal family to which they would belong. Those people who wanted to be a part of the bird family declared their intentions. Those who did not want to be a part of the bird family made their intentions clear. They wanted to belong to the animal family who would live on earth.

Throughout their discussion it was always cold and they decided to open the bag containing "heat" to create warm weather. Without proper labels on their bundles, they had no idea which contained the newly created heat. After some discussion, they made an educated guess and opened a bag, believing that it contained heat. Instead, they mistakenly opened a bundle that contained the common cold. It is believed that as a result of this mistake, the world now has to contend with the common cold. They opened a second bundle and finally got the correct bag that contained heat. That is how heat came to this world.

²This story appears as it was told by Francis Tatti of Deline.

Animal families were created to depend on each other.

Dene could depend on caribou until the end of time.

It was custom that to be the last speaker was an honour.

Dogs were created to help Dene and to depend on man for food.

Wings were created for the bird family.

Colour was created so that the birds could be distinguished from one another.

Raven: a vain, critical character who is difficult to satisfy.

Each of the people stated what animal form they would take and what their role would be. One people declared that they were going to be the caribou. They said that the people as we know them, the Dene, would, until the end of time, depend on them in order to live. Some people stated that they would be the bear family. The dog people were asked what role they would be playing. The chosen speaker for the dog people informed the assembly that they would speak last, at the end of the meeting. At that time they would define the role they wished to play.

Once all the other people declared what role they would play, the dog people were again asked by the bird family what role they had chosen. They said, "We will be a people's dog. Our existence is going to depend on these people called the Dene. They will be the ones who will provide us with food. They will also help us to raise our children. Until the end of time, that is the role we will play. We will work for man." It is said that this is why, to this day, dogs are fed by man and are unable to hunt food for themselves.

The bird family began to make wings. They told the raven, "You are familiar with wing making, so show us how you make wings." He demonstrated the making of wings to the bird family. It was decided that all those belonging to the bird family would now have wings.

Once the bird family's wings were completed, they discovered they were all white. None of the bird family could tell each other apart. Since it was impossible to live this way, they concluded that paint had to be made. The paint had to be in different colours as well. It is not certain what the paints were made from. It became the duty of the raven to paint all the other birds. The birds simply sat for him as he painted each of them individually. Each bird instructed the raven on the design they wished and on the colour of paint to be used. The mallard had his head designed with a bluish tinge to it. Some of the birds even designed themselves and chose the color red.

The raven informed the bird family that once he had painted them all, they in turn would have to paint him. Painting birds, he said, was difficult work. Upon completing this task, he sat before them and they began to paint him. He had many colours to choose from, since much paint still remained. When the raven was painted he inspected himself and said that he was displeased with the birds' work. It wasn't done right, he said, and then insisted that they remove the paint and start over. The birds did as he asked and removed the paint. In all fairness to them, they outdid themselves artistically, but no matter what they did, they still could not satisfy the raven.

The raven was painted black by others who were fed up with his complaints.

Intelligence was created to help people to survive as a people.

Owl was created less intelligent.

Owl: not a very intelligent character, but he can stand up for himself.

Loons were sleek, blue and beautiful, but were changed to birds with brown heads.

Raven: a demanding and impatient character.

Finally, out of frustration, they took charcoal, pounded it into small fine particles and placed it in a large bag. All of the birds rushed the raven when he least expected it, threw the charcoal in his face and ran. The water birds took to the water and the land birds took to the sky. In their efforts to escape, the sky was literally clouded with birds.

Prior to this, the people had decided they needed intelligence in order to survive. Intelligence, they thought, would enable them to think rationally. This ability would also sustain them as a people. Intelligence was therefore created and distributed among all the original people. However, without meaning to, they unevenly distributed this intelligence, giving less to the short-eared owl. As a result, the owl was considered not very bright. As the rest of the bird family took flight to escape the wrath of the raven, the short-eared owl remained seated beside the raven, oblivious to the danger.

The raven was busy trying to remove the blinding charcoal from his eyes. He could hear the music-like sounds that the loons were making while diving and distancing themselves from him. On becoming aware of the short-eared owl, the raven asked him to help remove the charcoal from his eyes. The short-eared owl refused. It is not known to this day where he acquired the intelligence to refuse the raven and to say to him what he did. "I am the way I am as a result of your uneven distribution of intelligence. Therefore, I will not help you," said the short-eared owl.

The loudest sound that could be heard was that of the arctic loons, as they dove under the water and resurfaced. It is said that, viewed from the side, the loons' heads looked very sleek and beautiful, having just been painted blue. The raven was still very angry. Upon noticing the loons, the raven grasped some soft mud in his hand. He made as if to hit them. He waited until they surfaced and then switched the mud from his right hand to his left. Taking aim, he hit the loon, catching the top of its head. It is said that is why the arctic loon has a brown head.

Finally, when the commotion died down, the raven and the owl became aware of another presence. As his vision cleared, the raven saw that it was the moose, totally detached and not in the least hurried. He was calmly eating. "How can you calmly walk around? Remove the charcoal from my eyes," demanded the raven. The moose replied, "I am eating and I am not going to remove the charcoal from your eyes."

Moose: formerly a calm and detached character, made to be constantly on the alert and obsessed with escape.

Seasons were created.

Migration was created.

Winter fowl were created.

Laws were made from rules when everyone agreed.
Laws could be changed or amended if called for.

Man, created at first to float, was changed to sink, thereby enabling people to drown.

This enraged the raven even more. In his anger, the raven said to the moose, "From now until the end of time, you will be a people who will always stand alert listening for other people. This is what your lot in life will be for your refusal to help me remove charcoal from my eyes. You will constantly be on alert and escaping will become your obsession." It is said that this is what the angry raven told the moose. To this day, the moose's character is as it was set by the raven. He is constantly listening to see if he can detect his pursuers.

In the beginning, it was the bird family that created intelligence and heat. "How are we going to live on this earth as people?" they asked. Until the end of time, we will follow the heat. We will follow it when it travels south and we will have our children there. When the heat returns to the north, it will become summer up here. This will create warm weather, thereby melting the water bodies and enabling vegetation to grow.

This will also enable us to have our children in the north. In the fall, it will become cold up here and heat will return to the south. We will also return to the south with it. For all of time, we will be journeying back and forth following the heat. This is how we will work on earth. To this day the bird family still operates in the same way. It is cold now, and it has returned south. However, it will return next summer.

Some people, such as the ptarmigan, the spruce hen and the owl wanted to belong to the bird family, and yet be winter fowls. They said, "We want to be a winter fowl people who live in the cold weather." These winter fowl people still live up here today.

The real people were making everything that exists in the world. The world was created according to laws. It is said that these laws were made in two stages. A rule only became a law in the first stage when everyone was in agreement. However, this law could still be changed in the second stage if someone had second thoughts and called for its amendment.

The people began to make rules about man's relationship to water. They broke a dry stick at a desired length and kept throwing this into the water. Each time they threw the stick in the water, it would resurface. "Let this happen to man when he falls into the water," they said. The rule was that when man fell into the water, he would begin to float like the stick. It was decided that man was not going to drown and that this was to be a rule until the end of time. "This

Oral Tradition Resources

Spider: an ideal character in the form of an Elder.

Beetle: a mean spirited character, capable of taking a life.

Sickness and death are created for man.

Bear: a bad tempered character that cannot think logically when angered, and therefore cannot be depended upon by man.

Bear: a character that does not like himself.

Bear is created so that he is inedible for man.

cannot remain so," said the water beetle, and with that, he picked up a rock and threw it into the water. "When man falls into the water, this is what will happen to man and he will die," he said.

At that time, spiders and bugs belonged to the same people family. This family included the grandfather spider, who travels using a web. It is said that the grandfather spider was a very nice person. However, the water beetle was not very nice. He was the kind of person that was capable of taking another's life.

"What shall we do about sickness?" the people said. They agreed that it would be a better world to live in if there was no sickness. Sickness they agreed, did not allow people to work as well as they could and made life generally difficult. "So let's create a world that has no sickness," they said. "If there is no sickness, how will man die? Even if there is no sickness, man will live a long time and will die from old age. Man will have to age, because even animals will age. This will be a better way for people to die, because sickness makes for a very unhappy existence."

A voice was heard amongst the animals, and it is believed that it was that of the water beetle. The beetle said, "I have already said that man will die. Therefore, man getting sick and dying should be a part of the normal process." The fact that his comments came second to what the animals agreed upon meant that his wishes became the law and the rule for man. This gave the beetle a second victory, with the result that man is governed by two bad laws today.

It is said that the other person that was not agreeable was the bear. He wanted to be someone of some importance. The animals, however, agreed that this could not be so for a person with a bad temper. This infuriated the bear even more. "What is it you want to be?" they asked him. He said, "I want to be the caribou." They all replied, "You can't be the caribou. Until the end of this earth, you will not be depended upon by the people we are creating. You have such a temper, that should you be angered about anything, people will literally starve. You cannot be an edible animal for the people." But this did not stop the bear from pursuing his line of argument.

The people discussed at length various ways of overcoming this impasse. They decided that if the bear was able to win in an event, they would have to reconsider their decision. They agreed that if he lost, then the issue was settled. They told the bear, "The rules being made are to serve man until the end of the earth. That is a long time. Your temper does not allow you to think logically of the welfare of man, so you really cannot be an animal that man can depend on."

A custom of the people was to use contests to resolve disputes.

A custom of the people was to seek the most capable and most suitable person to accomplish a task or challenge.

Squirrel: a character known to be capable.

This world is divided from the spirit world with a boundary "on the other side".

"Although you are an animal that man can use for food, by your nature you hibernate yearly in a den. How is man going to be able to find you for food when you are covered by snow? How can man depend on you? How can you serve as food for man? This could be discussed if you were an animal that walked amongst the other animals, but you sit in your den. Man will not be able to find your tracks in order to hunt you, so how can you serve as the main source of food for man?"

It became spring again and the ice reshaped itself into icicles. It was spring all over, even on the oceans. The real people told the bear, "If you engage in a leg race with one of us and you win, then you may become an edible animal for man. But should you be defeated, you will not be the main source of food for man." His reply was, "Horo," and it was agreed to hold a race.

Although the animals agreed to this race, they were very concerned about the possibility of the bear winning. They felt this would be a disaster. They didn't know how to deal with the bear. All of the people in the world assembled for the race. Everyone was consulted, including the wolf and the fox, to see who would race the bear, but a suitable candidate could not be found. The people were very apprehensive about the upcoming race because they knew that the bear could not be completely trusted. They were especially afraid that he might win through devious means.

They said, "The squirrel is the only one amongst us who has wings and this might enable him to be our successful candidate." They asked the squirrel if he would race the bear and told him how important it was that the bear did not win. They said that the bear was very temperamental and that if he won and became the main source of food for the people, they would likely starve. "Do you think you are capable of beating him, because it would be devastating if he wins?" they asked the squirrel. After serious consideration, the squirrel replied that he thought he could beat the bear. They say the squirrel was a man renowned for his speed.

It was decided that a race would be held between the squirrel and the bear. It was also decided that because of the clear ice conditions, the route of the race would be over the ocean to the boundary on the other side. This is where the current world is divided from the spiritual world. All the people assembled to watch the big race and they were off. They say that the squirrel was a very capable person and watching him race was incredible. All they saw of the squirrel was his tail held straight up. Meanwhile, the bear appeared huge and visible.

Mirages were created when the sun reflected off the horizon.

The bear was created to be an angry animal.

Raven: a jealous, envious character who tricks people to get his way.

A custom of the people was to cut their hair when they were in mourning.

A custom of the people was to go to the shore to greet all those who came to visit.

A custom of the people was to celebrate a successful meeting with a feast and a drum dance.

Once in awhile the racers would reappear and the people speculated that maybe the squirrel stood a chance. It was hard to tell how equal they were because of the difference in their sizes. The people feared that the squirrel may have fallen behind. Everyone was watching the race. They estimated that it might take a day to complete. "It should take them one night to get to the other side and one full day to come back, since they have to cross the entire ocean," they said. It didn't seem like the people slept at all before they were up watching for the racers. Only at dusk did they see someone coming.

In the distance they could see something that kept reappearing, but they were unable to tell the size of the object, as it was diffused by the sun's reflection (like a mirage). The sun's reflection caused the object to appear large, which made them fear that it was the bear. "The squirrel must have lost," they said. This saddened them. The object they saw moved at a tremendous speed towards them, as if it was being pushed. When it got closer to them they said, "It would be darker if it was the bear. It must be the squirrel!" It was the squirrel! The people could see that they had made the right choice, because the squirrel is one of the fastest persons. It is said that his loss made the bear very angry and to this day he is still angry.

While these events were taking place, it is said that the raven, still angry at the way in which he was treated, was watching the events. It is said, that from a distance he was watching the grebe walking around. It is said that the grebe had unusually long, beautiful hair. It flowed around as the grebe walked and the raven began to wish that he had the grebe's hair. It is said that in those days, when a relative died, the real people would cut off their hair to show respect for their deceased relative.

The raven decided to act like he had just returned from a long trip. People came to the shore to greet all those who came to visit and attend the meetings. They were at the shore to meet the raven upon his arrival. The raven told them that he was a bearer of bad news, and was very saddened to say that the grebe's family had experienced a horrible accident. All members of the grebe's family had been killed. Word quickly reached the grebe. Immediately, the rituals of death were administered and the grebe's hair was cut off. The grebe went into mourning.

On the third day of the gathering, the meeting came to an end. A great feast was organized and a drum dance was held to follow the successful meeting. On the day of this celebration, canoes were spotted approaching the meeting area. Everyone came to the bank

Raven: a character who can't be found when it comes time to take blame or criticism.

Grebe: a character that is inconsolable when sad.

Grebe was created with short hair and flat feet.

Envy was created, a feeling that man would sometimes harbour.

of the lake to greet the newcomers. It was the grebe's family. They were late in coming to participate in the celebrations. It is said the raven flew off into the trees and could not be found.

The grebe now grieved for his hair and could not stop crying. He was sitting by the main fireplace crying very hard and, in time, was overcome with the heat and fell asleep.

Meanwhile, the much awaited dance began around the great fireplace. Unable to wake the grebe or move him, people danced around him. Some people could not avoid stepping on his feet as they danced. When the grebe finally awoke, not only did he have short hair, but he had flat feet as well.

It is said that the feeling of envy that the raven felt as he watched the grebe's flowing hair is the envy that people of today sometimes harbour. It is said that the raven brought envy to the world as we know it. It is also said that as a result of the events that took place, the grebe not only has short hair, but also flat feet.

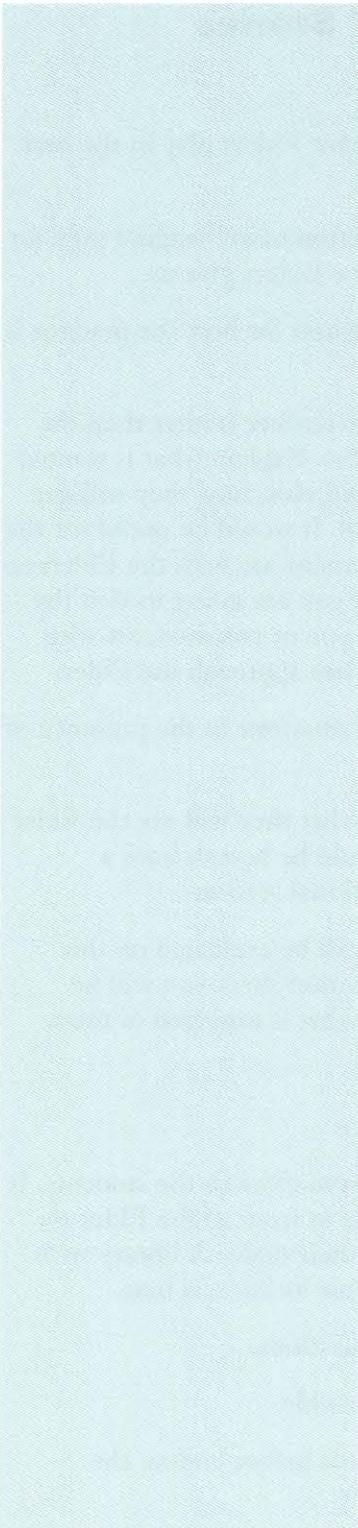
Project 1: Hearing Elders' Stories

a) Prepare Students for Elders

- Remind students about the role that Elders play in the oral tradition.
- Explain to students about the custom of exchanging gifts for the knowledge and stories that the Elders give us.
- Describe to students the local custom for how the practice is carried out.
- Out of respect for the Elders, the teacher (rather than the students) should contact the Elders. Explain what is wanted and then determine when they will visit, how they will get there and how/if they will be paid. It would be useful for the students to hear the teacher communicate with the Elders so that they know how it is done. If you are going to visit the Elder to request their help, take one or two students with you so they can experience how you approach the Elder.
- Talk to students about required behaviour in the presence of Elders prior to the visit.
- It is up to the teacher to decide what they will ask the Elder to share with the students. It would be best to have a balance of legends with informational sessions.
- Review with students how they will be evaluated on this project. Go over the actual evaluation sheet you will be using, so they will know exactly what is expected of them.

b) During the Elder's Visit

- Have students welcome the Elder.
- Seat the Elder in a comfortable spot close to the students. It is best to have students in a circle in front of the Elder on the floor, rather than in rows at their desks. A library with couches or some other comfortable location is best.
- Leave time for students to ask questions.
- Offer tea and refreshments, if possible.
- Ask the Elders to speak final words before ending the session.



c) Understanding and Appreciating the Stories

- Discuss the characters and lessons learned from the stories.
- Point out important words or phrases from the stories which relate to the lessons learned.
- Have students apply the lessons to their own lives today.
- Have students identify interesting or effective uses of words. Discuss the symbolism used, if any, and the figurative language.

d) Retelling the Stories

- Have students recall as much as they can of what was spoken.
- Remind students to incorporate new words that were learned.
- Remind students to include the symbolism or figures of speech used by the Elder.
- Have students retell the stories to one another, to the class or to the teacher.
- Evaluate students with one-on-one testing or by asking them to make a tape of themselves telling a story to someone. Emphasize that it is "storytelling", not reading.
- Allow students to present their stories in some other form such as writing, acting or singing.
- Offer the students opportunities to retell their stories, either orally or in other forms, to K-3 classes.

Evaluation

The following criteria may be used to evaluate students:

- the behaviour of the student in the presence of the Elder
- the degree of effort at active listening
- the degree of awareness of customs
- the degree of student recall

- the degree of story retelling skills
 - voice
 - gesture
 - engaging the audience
 - language: vocabulary, detail, use of description
 - organization: sequence of ideas, connecting thoughts and words, use of humour.

Project 2: Independent Story Gathering (optional)

If the teacher feels the students are ready or able, they can gather stories independently, rather than as a class. The Elder the student requests a story from should be someone they know.

- a) Discuss the appropriate protocol for approaching an Elder.
- b) Help students in deciding when it is best to approach an Elder.
- c) Have students practice appropriate ways of making a request: body language, tone and gesture.
- d) Have students prepare the text for retelling their stories using a computer with Dene fonts.
- e) Remind students to include new words learned and any symbolism used by the Elder.

Evaluation

The following criteria may be used to evaluate students:

- proper use of language
- use of good description and detail
- good sequence of ideas and connecting thoughts
- interesting story

Question:

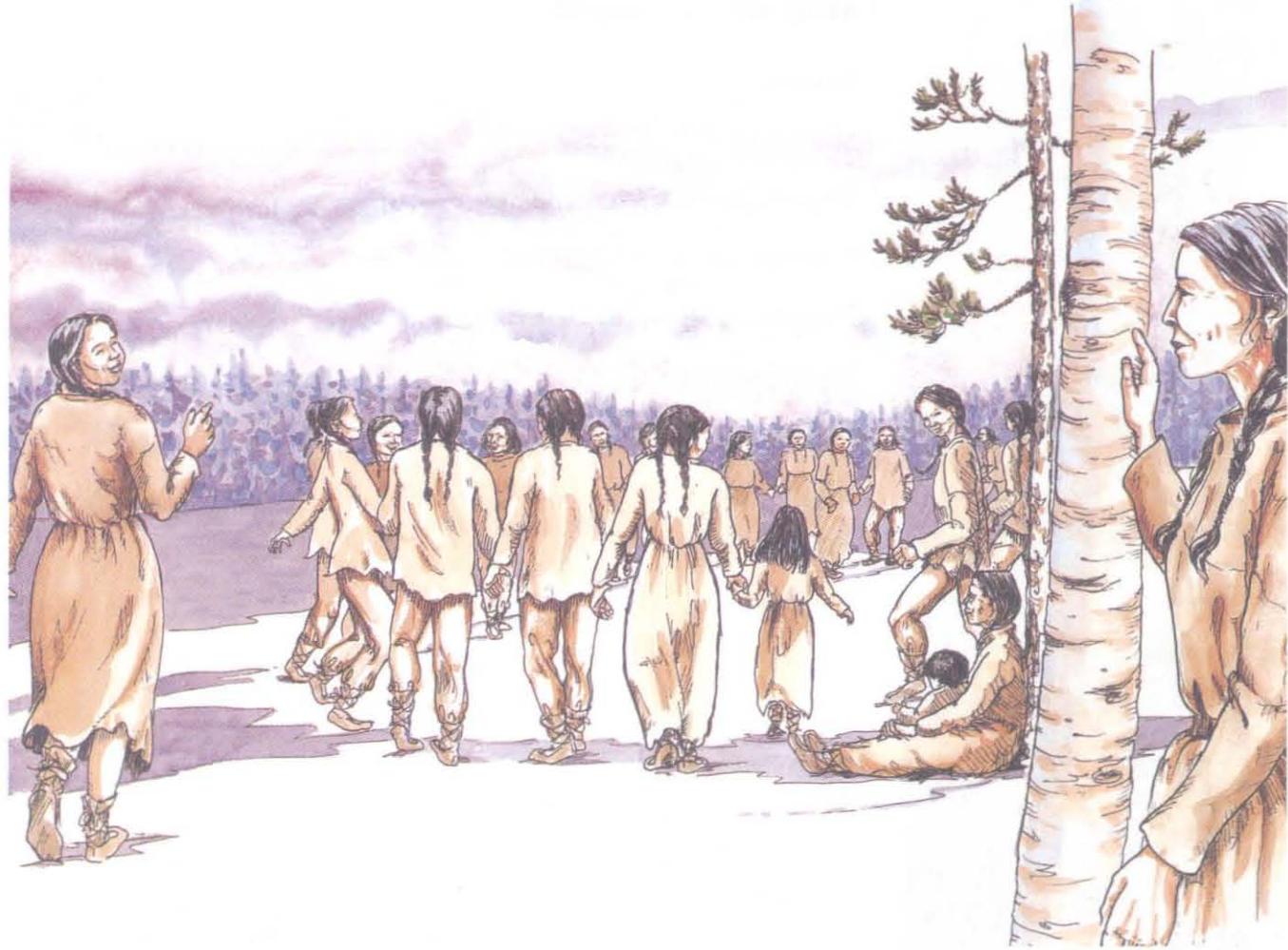
How will I go about teaching this module?

Answer:

1. Teach the understandings and first language skills using the Proposed Activities in Detail sections, or any other activities that you find appropriate. Use the Resources included in this module to help you in your teaching of the Major Cultural Understandings, or use similar stories told by your community. If the creation story is not the version told by your community, use the community version. The understandings that can be learned from it should be similar.

The hearing and telling of oral stories can be scheduled into the school year so that at least once a month the students are exposed to Elders telling stories.

My People, My Identity



Grade 7

Module Four



Table of Contents

Yamoria	1
Module Overview	3
Major Cultural Understandings	4
Proposed Activities Chart	7
Proposed Activities in Detail	9
Resources	19
Projects	53
Notes to the Teacher	65

My People, My Identity

Sometimes I took my sons hunting, but I concentrated on teaching them to work for wages. At the same time, my children were told stories about their families, the ravens, the land, the past and our Dene culture.

- George Blondin, Sahtu¹

Yamoria

Each of the Dene tribes tells a legend about two brothers who travel the world making things right. Wherever they went, they left behind signs of their presence, as well as Dene laws to help people survive. The following is an excerpt from one version of the story as told by the Sahtu people.²

Many years ago, before the white man came into this country, the Creator sent a special man, Yamoria, who travelled into our land. He put everything into its rightful place and got rid of whatever was harmful to people. By doing this, he set laws for people and animals to follow. Until this very day, we are still holding onto them.

There were large beavers living in Sahtu (Great Bear Lake). People who lived in this area would travel across the lake by canoe to hunt the caribou. The beavers did not like them to travel across the lake so they would get as close as possible to the canoes and splash their tails, hoping to tip them over. When Yamoria heard about that, he went to Sahtu and told the people that he would chase the beavers away.

Yamoria started chasing the beavers around the lake. The big beavers immediately went down Sahtu De (Beaver River), but the younger ones were harder to chase towards the river. During the time that Yamoria was chasing the younger ones around the lake, the bigger beavers built a dam on the river. That's where the Sahtu De Rapids are to this very day. Yamoria got the younger ones to head down Sahtu De and then chased them all down the river to where Tulita (Fort Norman) is now situated.

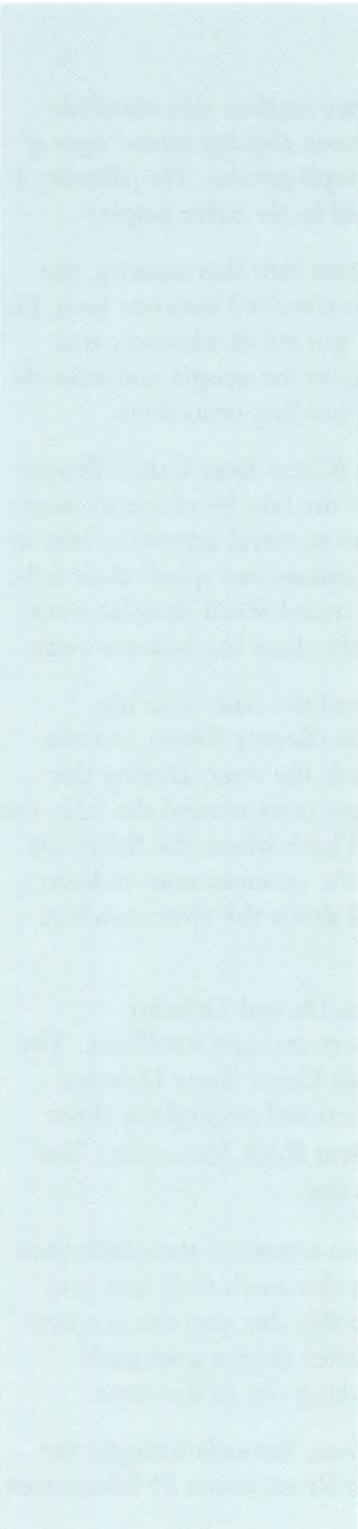
At the confluence of the two rivers, Sahtu De and Dehcho (Mackenzie), he killed two medium beavers and one small one. The larger ones still living continued down our Great River Dehcho. After killing the three beavers, he stretched and pegged the three hides on the south face of Kwetenir?aa (Bear Rock Mountain). You can see the impression they made to this day.

From the top of Kwetenir?aa, he shot two arrows at the confluence of the two rivers and he said, "As long as this earth shall last, you shall call these Yamoria's arrows." Still to this day, you can see two big poles sticking out of the river. Even after the ice goes each spring there are always two big poles sticking out of the river.

After shooting the two arrows into the river, Yamoria brought the beavers that he had killed up the Dehcho River, about 25 kilometres

¹ Blondin, George (1990), Yellowknife, NT. Outcrop page 246.

² Taken from *Denendeh, a Dene Celebration*, published by the Dene Nation, Yellowknife, 1984, page 135.



from the confluence. There he slept and cooked the beavers. Some of the grease had drizzled onto the ground and started to burn. Until this day, that fire continues to burn.

The symbol of the three beaver pelts on Kwetení?aa and the forever-burning fire upriver from that mountain are signs on the land as a reminder of the teachings of the legends. If we remember and live by them and if we take the signs set on the land for us as our symbols, we will survive as a nation.

Projects for Experience and Reflection

1. Researching With Elders and Retelling History
2. Follow Ancestral Trails
3. Community Work or Participation in Band/Tribal Activity
4. Making Connection With a Relative



Proposed Activities for Developing Language Skills and Cultural Understanding

The purpose of this module is to give students understandings and experiences about their tribal and band history, which will deepen their identity as Dene.

Major Cultural Understandings

- The Dene are a family made up of First Nations tribes in the Mackenzie Valley who have similar languages, cultures, histories and perspectives on life.
- As a Dene, I must know my family identity.
- The Dene tribe to which I belong has its own distinct language, culture and history.
- The relationship between Dene tribes has varied historically.
- My Dene identity can be strengthened by learning the history of my people.
- The values of my people remain to guide us in our lives and to provide us with a sense of identity.

Resources

1. Map of Dene Tribes
2. Traditional Patterns of Life and Land Use
3. The Chipewyan (NWT)
4. The Dogrib
5. The North Slavey
6. The Gwich'in
7. The South Slavey
8. Nake Nohodle – Peace Between the Tribes

Major Cultural Understandings

1. The Dene are a family made up of First Nations tribes in the Mackenzie Valley who have similar languages, cultures, histories and perspectives on life.

2. As a Dene, I must know my family identity.
3. The Dene tribe to which I belong has its own distinct language, culture and history.

Knowledge

Note: Teachers should validate the accuracy and acceptability of the following information in their own communities.

The following tribes belong to the Dene family:

- Chipewyan
- Dogrib
- Gwich'in
- North Slavey
- South Slavey

The Dene groups are a family because:

- They share similar beliefs, values and a basic perspective on life.
- They all speak variations of the Athapaskan language.
- They were the first people to inhabit and live in the mackenzie valley and delta.
- They all had similar patterns of life and land use (see resource 2).

I must know my family identity for the following reasons:

- It will allow me to know my tribal and band identity(s).
- I will know who I am related to so I can have a place to belong and will know how I fit into a larger family.

My tribe is distinct in the following ways:

- We have our own territory and trails for hunting.
- Our distinct territory causes us to have our own patterns of life and land use (see Resources 2 to 6).
- We have our own dialect and sub-dialects of the Athapaskan language.
- Since the time of contact with the non-Dene, we have our own history and resulting effects on our traditional way of life.

My People, My Identity

Major Cultural Understandings

4. The relationship between Dene tribes has varied historically.

Dene Tribes had different relationships with each other:

- Bands of Dene who moved around in order to survive travelled freely into neighbouring tribal territories. There were no marked boundaries, but people were aware of who tended to live in a certain territory.
- When bands of people from different tribes would meet each other while travelling the land, initial contact was with some apprehension and caution. Past experiences taught that such contact was not always free of conflict. Often, the bands would exchange gifts (which was seen as trade by Europeans) as a symbol of goodwill.
- Bands of people who were considered friendly were treated with feasts, drum dancing and games.
- Relationships between some of the tribes were historically filled with conflict in the form of abductions, war parties and violent chance encounters. This was particularly true for a period of time between the Yellowknives (a band of Chipewyan people) and the Dogrib.
- Though each tribe negotiates its own land claim, we still feel we are a part of a bigger identity – the nation of Dene people.

5. My Dene identity can be strengthened by learning the history of my people.

Ways in which I can strengthen my Dene identity:

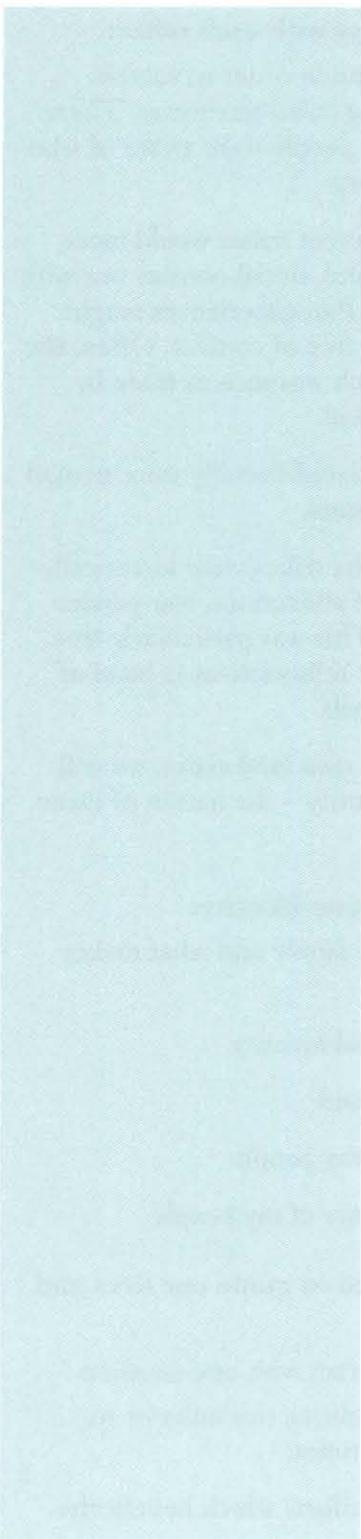
- learn what tribes are in the Dene family and what makes them a family
- find out my family, band and tribal identity
- learn the story of my tribe and band
- learn and live the values held by my people
- learn, practice and use the language of my people

6. The values of my people remain to guide us in our lives and to provide us with a sense of identity.

The following Dene values can be used to guide our lives and to give us a sense of identity:

Values which guide us in the way we interact with one another:

- We value coming together to celebrate our unity or to support one another in troubled times.
- We value participating in group efforts which benefit the whole community.



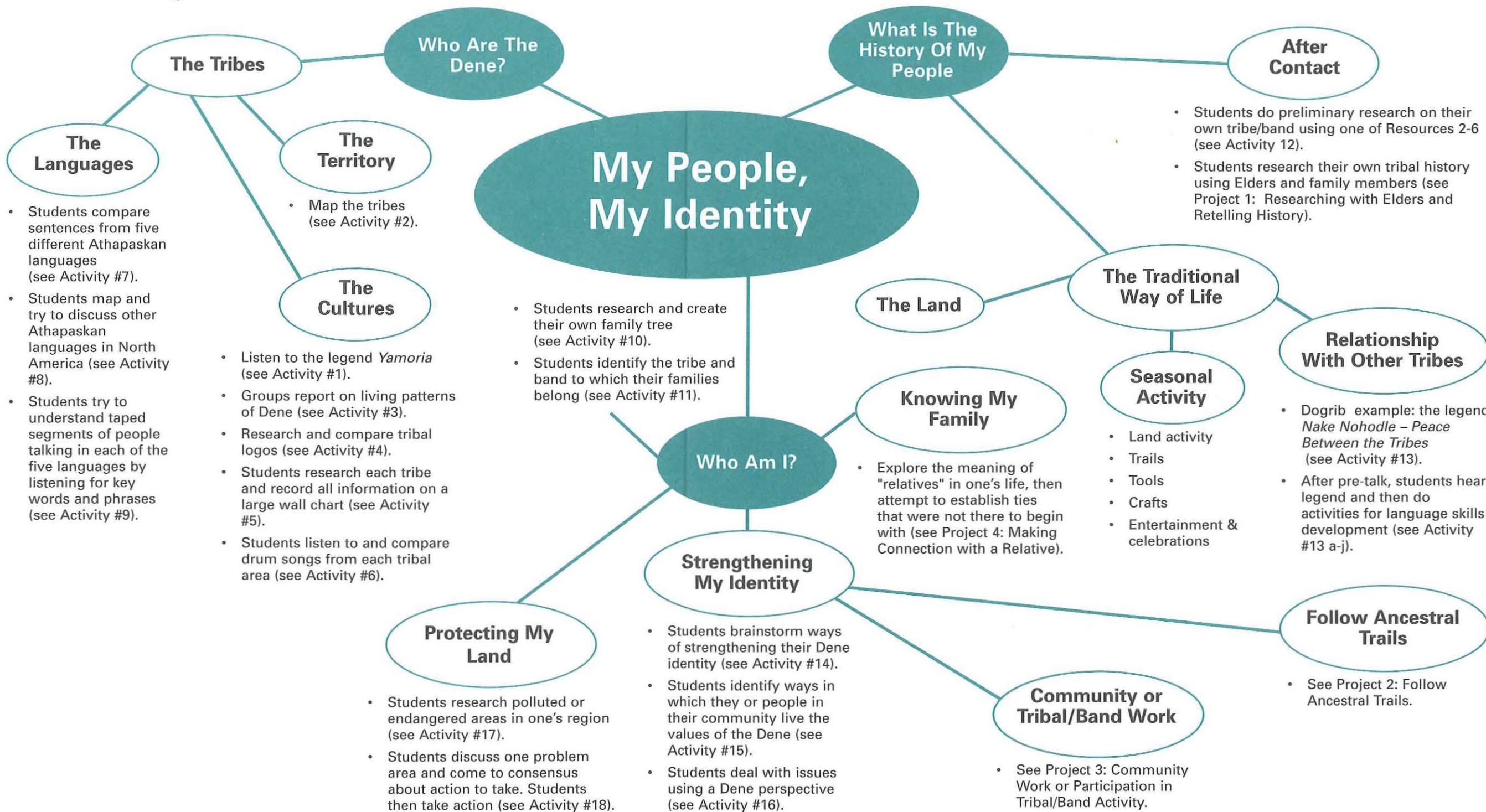
- We value our birthright – the right to belong to a group by virtue of our birth parents.
- We value education through our Elders, learning not simply about the past, but valuing the wisdom of age and experience.
- We value caring for and sharing with one another.
- We value the right of one another to make our own decisions.
- We value the talents and strengths that individuals bring to our people as a whole.
- We value the friendships which help to make us complete.

Values which guide us as individuals:

- We value becoming capable and able to support others in need.
- We value being humble.
- We value being non-interfering and mindful of our own affairs.

Values which guide our relationship with the land:

- We honour and care for the land because it is our spiritual source and because it sustains us.
- We value our Dene laws, which were given to help us in our relationship with the land.
- We value our time on the land because it is the heart of our culture.
- We value the Dene skills and knowledge for living on the land.



Note: The language development activities for this module are based on Dogrib as the first language of the classroom. Teachers of other Dene languages are encouraged to use these examples to develop similar activities and texts for their own languages.

1. Try to find an Elder who can tell you the version, as told by your community, of *The Legend of the Two Brothers*.

<i>Yamozha</i>	- Dogrib
<i>Yamodezhaa</i>	- South Slavey
<i>Ehtachohka'e</i>	- Gwich'in
<i>Yabatheya</i>	- Chipewyan
<i>Yamoria</i>	- North Slavey

Pre-talk

Before students hear the legend, discuss its significance with them. This legend has particular importance because it is common to all the Dene tribes. The two brothers are seen to travel throughout the Dene lands, bringing peace and security to people in the form of Dene laws. They left markings throughout the territory to remind the people of their laws.² This legend binds all the Dene tribes together as one people.

2.3.1

Experience the legend

Have students listen to the oral version of this legend, told either by a teacher or an Elder. Allow students to ask questions after the telling. Discuss the markings left behind and the kinds of laws the two brothers made for the Dene people.

2.2.1

2.3.2

2. Show students a map of the Northwest Territories on an overhead projector, if possible. Go through the five tribes and show students the approximate hunting and living territory of each (see Resource 1).

3. Explain to students how all the five Dene tribes lived and used the land in a very similar way. It is these similarities which enabled the tribes to understand and appreciate each other's values and ways of seeing the world.

Have students research and report on the similarities between the five tribes. Break the class into three groups and have one group compare similarities of the family/hunting group; another will compare similarities of band activities and the third group will compare the similarities of tribal activities. Provide the map

3.2.9

² Taken from *Denendeh, a Dene Celebration*, published by the Dene Nation, Yellowknife, 1984, page 135.

from Resource 1 as a source of information. The reports to the class should be presented orally, with the family/hunting group reporting first, the band second and the tribe last.

4. Discuss with students how symbols are used by organizations to identify themselves. Talk about other kinds of symbols that they are familiar with. Get a copy of the Dene Nation logo for students to study. Have them work in groups to discuss what the symbols might represent and why these symbols are important to the Dene people. Collect examples of various logos from each tribal group. Have students research the meaning of the logos and report to the class.
5. Have students use atlases, maps and family members to identify the geography (important water bodies and land formations), the natural resources and the cultural characteristics of each of the five tribes. Have them try to identify what makes each Dene tribe distinct in terms of its culture (hunting specialties, crafts, foods, etc.). Make a large wall chart which students can use to record researched information about the different tribes in the following categories:
 - important game
 - important geographic features
 - special forms of recreation
 - celebrations and gatherings
 - special Dene laws
 - special artistic activities such as embroidery styles, clothing styles, crafts, use of color
 - important spiritual symbols
6. Have students listen to drum songs or music from different communities. Ask them to try to identify the places the music comes from and describe the similarities and/or differences in the music.
7. In order to give students an understanding of the linguistic concept of the Athapaskan language family, ask them to name people in their community who can speak any of the five Dene languages.

4.2.3

1.7

1.7

My People, My Identity

Proposed Activities in Detail

Give students the two sentences listed below in the five Dene Languages. Have them compare the order of the words and the vocabulary. Also ask them to compare how each of the languages indicates “my” and “her”. There are many similarities in the Dene languages. That is what makes them part of what is called the “Athapaskan” language family.

- My grandfather is fishing and her mother is in the tent.
- The young boy snared a rabbit.

8. List the following tribes on chart paper: Carrier, Chilcotin, Sarcee, Navaho and Apache. Explain that these tribes also speak languages that belong to the Athapaskan language family. Ask them to find where these tribes are located on a map. Have students hypothesize how it is that all of these tribes, which are scattered throughout North America, speak similar languages.

9. Tape segments of radio talk in the different Dene languages and have the students try to identify which tribal people are talking. They are not expected to understand what is being said. They simply try to identify which language is being spoken based on the sounds and the rhythms of the languages.

10. It is important for people to know who they are and where they come from. Students have often commented that they know “what” they are, but they do not know “who” they are. Long ago, the Dene families were completely familiar with who was related to who. In later times, local priests kept track of information about family births and deaths. There is not the same emphasis put on keeping track of this information today as there was in the past.

Have students research information to make a family tree. Give them the option to display the chart when it is completed. Encourage students to make connections between themselves and others in the class by comparing their trees.

11. Have students go back to their family trees and identify the bands and tribes they belong to. Ask them which of the bands or tribes they feel most familiar and comfortable with, and why. At this time, identify which tribe students will be doing research on as a class. Explain the choice carefully (see Notes to the Teacher at the end of this module).

1.7

12. As a group, have students research the history of a tribe. The teacher should choose which tribe will be studied (see Notes to the Teacher at the end of this module).

To begin, have students use the Tribal Land Use Patterns worksheet at the end of this section to find and record information regarding their tribal history. See Major Cultural Understandings #3 and #4, as well as information on the five major tribes in Resources 2 to 6 as references.

4.2.3

Allow students to choose one of the following topics to do more detailed research using print, audio or visual reference materials:

- the traditional hunting territory of the tribe
- the seasonal activities of the tribe, its bands and its family groups
- the relationships between the tribe and neighbouring tribes
- the changes which occurred after contact with the non-Dene

4.2.1

After doing this preliminary research, students should access Elders for particular stories of interest related to any of the topics. Project 1: Researching and Retelling History, provides more detail about how this research project can be organized.

13. Each tribe has stories telling of their feelings and the relationships they had with neighbouring tribes. Have students, with the help of the teacher, find an Elder who knows stories of the relationships between tribes.

4.2.1

Students whose first language is Dogrib can do the following activities, which are based on the story and text *Nake Nohodle* - Peace Between the Tribes (see Resource 8).

a) Have students read the Dogrib text of *Nake Nohodle*. Have them take turns reading the different paragraphs and then discuss the important ideas of this story:

2.2.4

- the nature of the relationship between the Chipewyan and Dogrib tribes before peace was made
- why peace was made
- how peace was made

5.4

2.3.2

My People, My Identity

Proposed Activities in Detail

b) Have students identify the words and phrases in the story which are important to the main idea of peace. Then ask students to construct five sentences using these words and phrases, applying them to today. Have students share the sentences they write and discuss the idea of relationships and peace making today. 2.3.2

c) Record the speed and accuracy with which individual students write their sentences. Monitor progress by comparing this to previous exercises requiring writing of text. 5.5

d) Have students create a short story based on their five sentences. If this is too difficult, have them work in pairs to create a story. 2.2.3

e) Have an Elder come to class to retell the story *Nake Nobodle*. Afterwards, have students compare the oral version with the written version. 2.3.2
2.6.2

- Was there a difference in the story? What were the differences?
- What techniques did the storyteller use to make the storytelling more effective? (e.g. imitations of animal sounds, body gestures, figurative language, descriptive language, etc.)

f) Write the third paragraph of *Nake Nobodle* on the board without tones, nasals or clicks. Have students identify where they would go and explain the difference between words that have the marks and those which do not. 5.2

g) Hand out copies of the fourth paragraph of *Nake Nobodle*, written without the tones, nasals and clicks. Individually or in pairs, have students spell the words correctly. 5.2

h) Hand out copies of the sixth paragraph of *Nake Nobodle*, written without punctuation or capitals. Have students correct the paragraph and then correct each other's work. 5.3

i) Use the “running story technique” to retell *Nake Nobodle*. Each student will tell a portion of the story using their own words, taking turns until the story is told. The teacher will decide when each student should stop and let another take over. Record the students on tape so they can hear themselves and have fun with it. Encourage students to use the techniques the Elder used to make the storytelling more interesting. 3.2.4

14. Ask students to brainstorm to create a list of the kinds of things they should know or experience in order to strengthen their Dene identity. Once the list is made, ask them to categorize the items on the list as shown in the chart below.

Once the list has been categorized, remind students about the purpose of this module: to know one's cultural identity and to strengthen it. Ask students to discuss how they feel about strengthening their cultural identity (see Notes to the Teacher at the end of this module).

Learning and living the perspectives of the Dene	Learning your tribal history	Strengthening your family	Becoming informed about political issues	Learning your language:
<p><i>Examples:</i></p> <ul style="list-style-type: none">• spending time on land learning land skills• spending time listening to elders• learning drum songs	<p><i>Examples:</i></p> <ul style="list-style-type: none">• hearing stories from elders• reading written research in band library	<p><i>Examples:</i></p> <ul style="list-style-type: none">• doing a family tree• speaking Dene language at home• helping mother and father• spending more time with grandmother	<p><i>Examples:</i></p> <ul style="list-style-type: none">• what Dene Nation is working on• about land claim agreement• attend band council meetings	<p><i>Examples:</i></p> <ul style="list-style-type: none">• spend time around those who speak language• read things written in language• try to understand news in language

15. Make copies of the student worksheet entitled “How Dene Values Are Lived”, included at the end of this section. Hand out a copy to each student and, as a class, have them give examples of how Dene people act on the values that are listed. Ask students to write examples on their own papers.

16. In the following scenarios, that are not based on real situations, people are divided about community or social decisions. Have students use their understandings about Dene values to discuss the situations and try to understand the positions taken by the Elders. Ask students to come up with solutions which meet today's needs, but are still in keeping with Dene values. Have them identify solutions which will be best in the long run.

- A community is supposed to be dry of alcohol, however some people are travelling to other places to buy alcohol. While on the road, they are getting into accidents, many of which are fatal. In an effort to cut down on such accidents, the community council is thinking about having a sale site in the community for alcohol. The Elders are against this idea. What is a good solution?

1.3

My People, My Identity

Proposed Activities in Detail

- The young people want jobs. Several companies want to conduct mining exploration on the land. Elders say the land is only on loan to the Dene. They say the Dene are to be the caretakers of the land, to ensure that it will continue to provide for us. They worry that allowing exploration and mining will destroy our relationship with the land, and in the process, we will destroy ourselves. What is a good solution to the problem?
- The housing corporation recently built a nice, expensive home for someone who ended up dying in it. The Elders advise that people should not continue to use the home. What is a good solution to the problem?
- A man is physically abusing his wife continually. The wife leaves the community with the children. The Elders feel that the children need the community and their family to survive. What is a good solution to this problem?
- The Yanomamo people of South America have the rainforests as their homeland. They are surrounded by people who want to use the land for grazing cattle and mining, which destroy the forest. The Yanomamo would like to preserve the rainforests, rather than move into the cities. What is a good solution to this problem?

17. Have students research information on polluted or endangered areas in their region. They should ask family or people in the community about the nature of the problem and report back to the class. Their reports should indicate what the problem is and the cause(s).

4.2.1

4.2.2

4.2.3

Have students create various symbols to mark on a map of the region to help explain their research to others. They should then create a legend of the symbols so everyone knows what they mean. Students should also include a written description and illustrations of the problem.

4.3.1

18. As a class, have students choose one problem area from the previous activity to discuss in class. Using the rules for consensus discussion and decision-making, have students decide on a course of action that they can take to help the problem situation.

1.3

Examples:

- write letters to authorities to express concern
- begin a recycling campaign
- talk to other grades to get help in pursuing a course of action

Evaluation

Evaluate students for major cultural understandings and knowledge in this module (refer to the Major Cultural Understandings section) using a written exam or other suitable activity. Testing should involve categorizing, identifying or providing examples from their community or tribe of each of the points of knowledge or understanding. Evaluation of student attitude and personal growth is dealt with in the activities in the Projects section of this module.

Tribal Land Use Patterns

Student Worksheet

Animal resources used by Dene in the NWT, from most abundant to least	The season in which these resources are available to people	Common activities of the people

Plant resources used by Dene in the NWT, from most used to least	The season in which these resources are available to people	Common activities of the people

How Dene Values Are Lived

Student Worksheet

Values which guide us in the way we interact with one another.

<i>The following Dene values can be used to guide our lives and to give us a sense of identity:</i>	<i>Examples of how I or other Dene people in my community live these values:</i>
• We value coming together to celebrate our unity or to support one another in troubling times.	
• We value participating in group efforts which benefit the whole community.	
• We value our birthright – the right to belong to a group by virtue of our birth parents.	
• We value education through our Elders, learning not simply about the past, but valuing the wisdom of age and experience.	
• We value caring for and sharing with one another.	
• We value the right of one another to make our own decisions.	
• We value the talents and strengths that individuals bring to our people as a whole.	
• We value the friendships which help to make us complete.	

Values which guide us as individuals.

<i>The following Dene values can be used to guide our lives and to give us a sense of identity:</i>	<i>Examples of how I or other Dene people in my community live these values:</i>
• We value becoming capable and able to support others in need.	
• We value being humble.	
• We value being non-interfering and mindful of our own affairs.	

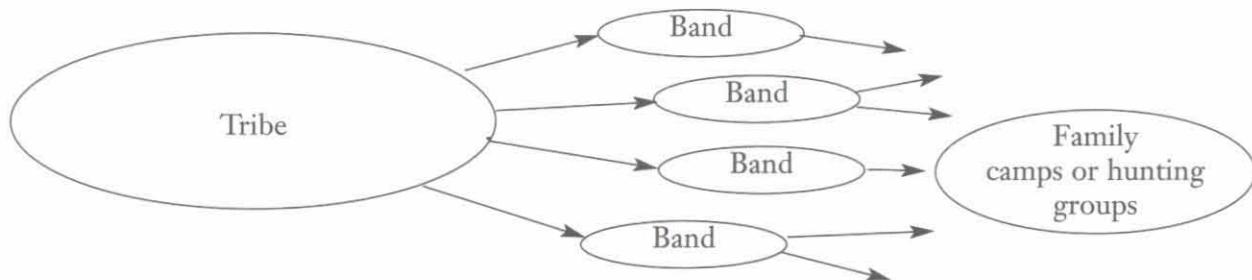
Values which guide our relationship with the land.

<i>The following Dene values can be used to guide our lives and to give us a sense of identity:</i>	<i>Examples of how I or other Dene people in my community live these values:</i>
• We honour and care for the land because it is our spiritual source and because it sustains us.	
• We value our Dene laws, which were given to help us in our relationship with the land.	
• We value our time on the land because it is the heart of our culture.	
• We value the Dene skills and knowledge for living on the land.	

Resource 1: Map of Dene Tribes



Resource 2: Traditional Patterns of Life and Land Use



Tribe	Band	Family Camps or Hunting Groups
<p><i>People of a tribe:</i></p> <ul style="list-style-type: none"> • spoke the same language. • shared the same territory. • shared the same cultural customs. • usually only came together once or twice a year for great hunts, such as during caribou migrations. • celebrated with feasting, drumming, dancing and games at tribal gatherings. • discussed and settled tribal affairs during these gatherings. • marriages were arranged or performed. • goods were traded. • news or information was shared. • regional band members would chose a man to be the tribal leader; he was known to be a great hunter, aided by experience and spiritual powers. 	<p><i>People of a tribe lived in small bands that:</i></p> <ul style="list-style-type: none"> • were made up of several families, usually related. • would tend to hunt and live in one area or region within the tribal territory. • within the region, would have favorite camping sites for the different seasons. If food was plentiful, the band would tend to stay together as a group. If food was hard to find, people would spend more time in small hunting groups consisting of one or two families. • would each have their own dialect of the tribal language. They could understand the language of other bands within the tribe, but had differences in pronunciation or vocabulary. • were led by a man who was considered the most capable hunter. Often this man had spiritual powers. 	<p><i>People in bands sometimes broke into smaller family camps or hunting groups that:</i></p> <ul style="list-style-type: none"> • were usually men, but sometimes single families. • made short trips away from the band's camp for tasks such as hunting or gathering bark, etc. • would return to the band in between hunting trips. • were led by a mother, father or most experienced and capable family male. • would be the main group in which the people spent most of their time trying to survive when food was scarce. • had the Elders care for and educate the children while the adults were hunting and taking care of other survival needs. • had adolescents spending time with their families, rather than in groups with other adolescents.

Resource 3: The Chipewyan (NWT)

a) Chipewyan Patterns of Life and Land Use – In the Past³

Chipewyan Tribal Activities	Chipewyan Band Activities	Chipewyan Family Camp/Hunting Group Activities
<ul style="list-style-type: none">There could anywhere from 200 - 400 people together at a tribal gathering.The Chipewyan primarily depended upon the barrenland caribou. When the caribou were migrating in large herds, the people would come together as a tribe to a camp and cooperate in the hunt. They would come together in the spring and fall, camping along the migration path, near a lake known for excellent fishing.Successful caribou hunts were followed with feasting, drumming, dancing, hand games and other games, such as bow and arrow competitions.Akaitcho was a famous tribal leader. Stories about Akaitcho have come down to the Chipewyan people of today through the oral tradition.	<ul style="list-style-type: none">Each band had about 50 - 60 people made up of several families.From November to April, most Chipewyan people were with their regional bands.The regional bands camped just inside the tree line and lived on caribou that were found by small groups. They also lived on fish and caught an occasional moose during the winter months.The bands usually camped in a line along the tree line so they could communicate with each other about the movements of the caribou.	<ul style="list-style-type: none">Hunting groups were the basis for fishing and trapping activities.Sometimes the small hunting groups would track caribou or moose in the bush and then bring their catch back to share with the main camp.

³ *Handbook of North American Indians*, Vol 6: Sub Arctic. 1981. Smithsonian Institute, Washington, DC, pages 271-290.

b) Chipewyan Patterns of Life and Land Use – Today

	Chipewyan Tribal Activities	Chipewyan Band Activities	Chipewyan Family Camp/Hunting Group Activities
General Information	<ul style="list-style-type: none"> Composed of Chipewyan people living in Fort Reliance, Lutselk'e, Fort Resolution, Detah and Yellowknife. 	<ul style="list-style-type: none"> People engage in traditional land based activities. 	<ul style="list-style-type: none"> Individual men, families or groups of men use the community as their base and go off on day trips or longer trips to use or enjoy the land.
Early Spring			<ul style="list-style-type: none"> ptarmigan hunting. snowmobiling to the barrens to hunt muskox. beaver and muskrat hunting.
Spring			<ul style="list-style-type: none"> caribou hunting during the migration back to the barrens. net fishing along broken ice during breakup.
Summer	<ul style="list-style-type: none"> In August, spiritual gathering of Chipewyan people at the falls called "Old Lady Sits" near Fort Reliance. Prior to the spiritual gathering, men go caribou hunting by plane into the barrens to meet the migrating caribou. They bring back caribou to feed the many people who will be at the gathering. People come from all of the Chipewyan communities, including those in Saskatchewan. People bring their sick to the falls, where healing is known to occur. Feasting, drumming, prayer, meetings and hand games accompany this gathering. 	<ul style="list-style-type: none"> Most of the community goes out on the land in the summer. They gather along the river for picnics on weekends. Fishing derbies give prizes for the biggest trout. There is berry picking along a stream that comes from the barrens. This stream is the place that people gathered in the past when men would come back from caribou hunting in the barrens. 	
Fall		<ul style="list-style-type: none"> gathering wood for fall. picking cranberries and making jam. making drymeat from moose. tanning moose hides for clothing. sewing moccasins and mitts for winter. 	<ul style="list-style-type: none"> families go fishing. small groups of men go moose hunting. individuals or families go net fishing. individuals or families go rabbit hunting around the community.
Winter			<ul style="list-style-type: none"> trapping. ice fishing for trout and loche.

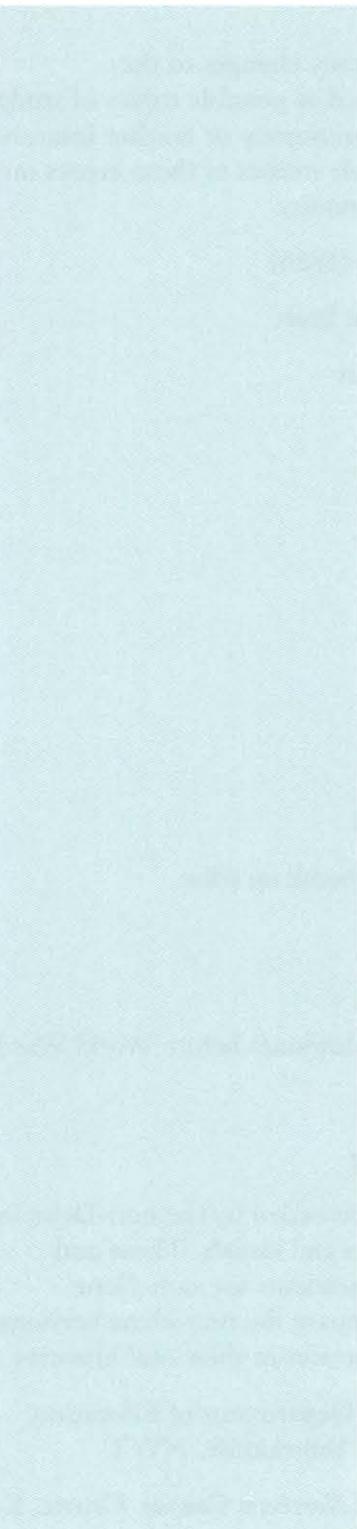
c) Chipewyan Historical Events

The following historical events caused many changes to the Chipewyan way of life. They are presented as possible topics of study for students, depending upon student, community or teacher interest. Teachers and/or students should base their studies of these events on the oral stories of the Elders in the community.

- Akaitcho leads Sir John Franklin (1820)
- sharing hunting grounds with the Inuit
- contact and conflict with the Inuit
- conflict with the Dogrib
- first meetings with non-Dene
- early trading
- non-Dene trappers
- Akaitcho and Edzo make peace
- Catholic missions
- reading and writing in syllabics
- signing of Treaty 8 and Treaty 11
- provincial/territorial boundaries break up tribe
- epidemics
- mission and residential schools
- gatherings and celebrations in Yellowknife before World War II
- Lutsell'k'e school
- beginnings of commercial fishing

Many of these events in history are also recorded by the non-Dene in the form of films, reference books, stories and visuals. These and other references are listed below. When students use non-Dene sources of information, make sure to compare the non-Dene versions with the way the Dogrib Elders tell the stories in their oral histories.

- *The Book of Dene*. 1976. GNWT Department of Education, Program Development Division. Yellowknife, NWT.
- *A History of the Original Peoples of Northern Canada*. Crowe, K. 1974. Arctic Institute of North America.



- *Denendeh: A Dene Celebration.* 1984. Dene Nation. Yellowknife, NWT.
- *As Long as This Land Shall Last: A History of Treaty 8 and Treaty 11, 1870-1939.* Fumoleau, R. 1983. McClelland and Stewart.
- *Handbook of North American Indians, Vol. 6: Sub Arctic.* 1981. Smithsonian Institute, Washington, DC.
- *Lutselk'e History Research with Elders,* 1995, transcribed by Florence Catholique, unpublished.
- *The Canadian Indian: A History Since 1500.* Patterson II, E. Palmer. 1972. Collier-Macmillan Canada Ltd.
- *That's the Way We Lived: An Oral History of the Fort Resolution Elders.* 1987. GNWT Department of Culture and Communications. Yellowknife, NWT.

d) Where the Name “Chipewyan” Comes From⁴

The word Chipewyan was originally a Cree word. The Cree described the Chipewyans to the traders as “those who have pointed skin or hides”, in reference to their manner of cutting their hunting shirts or preparing their beaver hides. The traders began to use this name and gradually others such as the Indian agents, the priests and the government also used this name. The Chipewyan had their own name for themselves. It was simply “Dene”. They also had names for themselves based on where they lived and hunted. Today, most Chipewyan people of the NWT live in Lutselk'e, formerly known as Snowdrift. Lutselk'e means “the place of minnows”.

e) What the Chipewyan People Are Known For

- The Chipewyan people are known to other Dene tribes as
 - the tallest people
 - people who go on muskox hunts
 - the first Dene traders, as they were the first to have contact and work with the non-aboriginal traders, since they were the southernmost territory
 - the first “business people”, since they were the middlemen between the non-aboriginal traders and some of the Dene tribes
- They are proud of their large fish.
- They see themselves as canoeists – a people who travelled

⁴ *Handbook of North American Indians, Vol 6: Subarctic.* 1981. Smithsonian Institute, Washington, DC, page 283.

Resource 4: The Dogrib

a) Dogrib Patterns of Life and Land Use – In the Past⁵

	Dogrib Tribal Activities	Dogrib Band Activities	Dogrib Family Camp/Hunting Group Activities
General Information	<ul style="list-style-type: none"> • The Dogrib tribe consisted of several bands living in the area from the Mackenzie River to the tree line, and between Great Bear Lake south to Great Slave Lake. • In the past, Dogrib tribal leaders were often hereditary leaders. • Edzagwo was a famous tribal leader. There are oral stories about him which have been handed down by the Dogrib from generation to generation. • The Dogrib tribe historically would come together as a people for caribou hunts during migrations. • During these summer assemblies, tribal affairs were taken care of. They included things like marriages, future marriage arrangements, meetings, and general communication of information and news. 	<ul style="list-style-type: none"> • Each band was made up of several families which were usually related. • Before 1900, there were several bands hunting in the area around Great Slave Lake and up to Great Bear Lake. They included: <ul style="list-style-type: none"> - people along the east shore of the north arm of great Slave Lake - people around Wha Ti (formerly Lac La Marte) - people along the Snare River - people along Rae Lake - people along the Yellowknife River • Each band tended to occupy its own territory within the tribal territory. • People moved from one Dogrib band to another based on marriage or the presence of relatives. • The leader of the band was a superior hunter who also had medicine powers. • The band members tended to live together through most of the year. • The bands would break up into smaller family camps for early spring and fall land activities. 	<ul style="list-style-type: none"> • Bands were made up of smaller families and hunting groups • Leaders of hunting groups were the male family heads or the most capable hunter. • Small hunting groups or families would leave the main band camp or community for hunting trips or to go to special camps to: <ul style="list-style-type: none"> - net fish - hunt non-migrating caribou - find bark for canoes

⁵ *Handbook of North American Indians, Vol 6: Subarctic* .1981. Smithsonian Institute, Washington, DC, pages 291-309.

Early Spring and Spring	<ul style="list-style-type: none"> After the coming of missionaries, there were gatherings at Fort Rae for Easter. Some families from each of the bands would gather. There was feasting, dancing and hand games. Most of the men of a band would be involved in the early spring barrenland caribou hunt. They would travel long distances by dog team to the hunting camps and work together in the hunt. Family spring camp activities included making bone grease, birch syrup, birchbark canoes and dryfish. They were also for hunting muskrat, beaver and duck. 		
Summer	<ul style="list-style-type: none"> Gatherings at Fort Rae in June to bring in beaver and muskrat pelts from the spring hunt and to wait for the trading boats. Men from all the bands would gather, sometimes bringing their families. Feasting, dancing and hand games. Moose skin ball games played. Medicine man consulted for problems. 		
Fall		<ul style="list-style-type: none"> Band members would organize and take part in a caribou hunt, as the caribou began to migrate into the bush from the tundra. Caribou hunting parties consisted mostly of men portaging long distances to the hunting camps. 	<ul style="list-style-type: none"> Families moved to fall camps for berry picking, gathering rotten wood and fungus for smoking hides, gathering firewood, fishing, making stick fish, making drymeat and caching food.
Winter	<ul style="list-style-type: none"> Gatherings at Fort Rae for Christmas. Families from all the bands would gather. Feasting, dancing and hand games were held. 	<ul style="list-style-type: none"> As the snow appeared, sleds and snowshoes were made. Women sewed clothing. 	<ul style="list-style-type: none"> Men went off on their traplines.

My People, My Identity

Resources

b) Dogrib Patterns of Life and Land Use – Today

	Dogrib Tribal Activities	Dogrib Band Activities	Dogrib Family Camp/ Hunting Group Activities
General Information	<ul style="list-style-type: none"> Communities gather and support one another whenever people from a community die. 	<ul style="list-style-type: none"> There are five recognized bands or Dogrib communities: <ul style="list-style-type: none"> - Rae-Edzo - Wha Ti - Wekweti (Snare Lakes) - Gameti (Rae Lakes) - N'dilo and Detah In addition to the seasonal celebrations, weddings and funerals tend to be community based celebrations. 	<ul style="list-style-type: none"> Most land use activities are now done by individual families and hunting parties made up of men. These are done seasonally, just as in the past.
Early Spring		<ul style="list-style-type: none"> There are organized community hunts where men go into the barrens by truck and snowmobile for caribou. The meat is distributed to community members. There are Easter celebrations in the community which include feasting, drumming, dancing and hand games. 	<ul style="list-style-type: none"> In early spring, individuals will go into the bush for varying lengths of time to participate in activities such as: <ul style="list-style-type: none"> - snaring - duck hunting - fishing - trapping - ptarmigan hunting - making drymeat
Spring	<ul style="list-style-type: none"> A tribal gathering is organized for Easter in Rae. There is feasting, drumming, dancing and hand games. 		

	Dogrib Tribal Activities	Dogrib Band Activities	Dogrib Family Camp/ Hunting Group Activities
Summer	<ul style="list-style-type: none"> The Dogrib Assembly occurs in the first week of August. This is where all the communities gather for political meetings and celebrations. 	<ul style="list-style-type: none"> There are July 1 celebrations in the community, which include feasting, drumming, dancing and hand games. 	<ul style="list-style-type: none"> In the late summer, families will set up camps to fish and make dryfish.
Fall		<ul style="list-style-type: none"> Community hunts are organized where hunters travel by plane to the barrens to hunt caribou, as they migrate to the wooded areas from the barrens. The meat is distributed to community members. The community also organizes the making of drymeat. 	<ul style="list-style-type: none"> In the late fall, just before freeze-up, men fish for the winter.
Winter	<ul style="list-style-type: none"> Tribal gatherings are held at Christmas and New Year's Eve at either Wha Ti or Rae. The people enjoy feasting, drumming, dancing and hand games. 	<ul style="list-style-type: none"> Christmas and New Year celebrations are also held in the community, with feasting, drumming, dancing and hand games. 	<ul style="list-style-type: none"> Individual members of the community may engage in activities such as <ul style="list-style-type: none"> - trapping - sewing

c) Dogrib Historical Events

The following historical events caused many changes to the Dogrib way of life. They are presented as possible topics of study for students, depending upon student, community or teacher interest. Teachers and/or students should base their studies of these events on the oral stories of the Elders in the community.

- Chipewyan act as middlemen between Dogrib and traders
- first contact with non-Dene
- trading post at Lac La Marte (now Wha Ti)
- conflicts with the Yellowknives: Akaitcho and Edzo
- dogs brought to Dogrib
- Edzo's leadership
- establishment of Old Fort Rae: role of Edzagwo
- Catholic mission
- early trading and trapping times
- epidemics
- Treaty 8 signed by Drygeese, representing Dogrib band around Yellowknife and to the east
- signing of Treaty 11 and role of Monfwi
- free or independent fur traders
- tuberculosis epidemic
- Yellowknife gold rush and boom
- growth of communities and government services

Many of these events in history are also recorded by the non-Dene in the form of films, reference books, stories and visuals. These and other references are listed below. When students use non-Dene sources of information, make sure to compare the non-Dene versions with the way the Dogrib Elders tell the stories in their oral histories.

- *Athapaskan Beading and Embroidery*
- *A Selected Dogrib Bibliography to 1995* (Partially Annotated), Bright, Marilyn. Available at the Rae-Edzo Library.

- *The Book of Dene*. 1976. GNWT Department of Education, Program Development Division. Yellowknife, NWT.
- *A History of the Original Peoples of Northern Canada*. Crowe, K. 1974. Arctic Institute of North America.
- *Denendeh: A Dene Celebration*. 1984. Dene Nation. Yellowknife, NWT.
- *As Long as This Land Shall Last: A History of Treaty 8 and Treaty 11, 1870-1939*. Fumoleau, R. 1983. McClelland and Stewart.
- *Gatherings: The En'owkin Journal of First North American Peoples* Vol. II. 1991. Theytus Books Limited.
- *People and Caribou in the Northwest Territories*. Hall, Ed. 1989.
- *Handbook of North American Indians*, Vol. 6: Sub Arctic. 1981. Smithsonian Institute, Washington, DC.
- *Prophecy and Power Among the Dogrib*. Helm, June. 1994. University of Nebraska Press, Illinois.
- *Heritage of the Dogrib: A brief account of the history and lives of the aboriginal people living between Great Bear and Great Slave Lake*. Can be obtained from the Dene Nation Library, Yellowknife, NWT.
- *The Canadian Indian: A History Since 1500*. Patterson II, E. Palmer. 1972. Collier-Macmillan Canada Ltd.
- *The People of the Caribou: A Way of Life*. GNWT Department of Renewable Resources. Yellowknife, NWT.
- *Hunting Muskox With the Dogrib*. Russell, Frank. 1970. Canadiana House, Toronto.
- *Dogrib Indians of the NWT Canada: Genetic Diversity and Genetic Relationship Among Sub-Arctic Indians*. Szathmary, J.E. Department of Anthropology, McMaster University, Hamilton, Ontario.
- *From the Land: Two Hundred Years of Dene Clothing*. Thompson, Judy. 1994. Canadian Museum of Civilization, Hull, Quebec.

d) Where the Name “Dogrib” Comes From⁶

The Europeans first learned about the Dogrib people from the Cree, who called them “atimospikay” which means “dog sides”. This name may have come from a legend told by many aboriginal groups, about how people came to be as a result of the mating of a woman with a dog. The English used this name to refer to the people living between the Great Bear and Great Slave Lakes to distinguish them from the Slavey and the Chipewyans. Though the Dogrib did not have this name for themselves, they began to use it to refer to themselves when talking to the traders and missionaries.

e) What the Dogrib People Are Known For

The following are some of the characteristics which the Dogrib people are known for and how they like to be known:

- Drymeat: The Dogrib people are known for their drymeat. They still collectively harvest caribou and make large quantities of drymeat.
- Portaging Trips: They are also known for their portaging hunts. They were known to travel many miles to go hunting.
- Visits and Celebrations: When the Dogrib people arrived in or near the territories of others during these trips, it meant there would be feasting, dancing and very competitive hand games.
- Tumplines: When portaging, the Dogrib used tumplines to carry their gear.
- Birchbark Canoes: The Dogrib people are known for the birchbark canoes that were made for travelling long distances.
- Dog teams and snowshoeing.
- Caribou Hide for Sewing: The Dogrib are known for their beautiful white smoked caribou hides and the bags made with caribou hide that are used for carrying drymeat and pound meat.
- Distinctive beaded and embroidered jackets, gloves and caribou leggings.
- Drum dancing, courtship dance and partner dance.
- They are known as being a very organized people. They manage large events with extensive preparation and planning.

⁶ *Handbook of North American Indians, Vol 6: Sub Arctic* .1981. Smithsonian Institute, Washington, DC, pages 303-304.

- The Dogrib people themselves are proud of the respect and concern they show for people of their tribe, regardless of community or family, especially in times of celebration, tragedy or death.
- Dogrib Language: The Dogrib people are very proud of their language. They have a strong commitment to keeping it alive and spoken by the young people in the community.

Resource 5: The North Slavey

a) North Slavey Patterns of Life and Land Use – In the Past⁷

“North Slavey” is a grouping of people identified by the government for administrative purposes. At the time when the government was beginning to provide services for the Dene people, it grouped all the people who came to the Fort Norman area to trade as one people.

Before the arrival of the non-Dene, there were at least four distinct groups – the Hare People, the Mountain People, the Willow Lake People, and the Bear Lake (Sahtu) People. (The Bear Lake People did not consider themselves a tribe, but had a lot in common.) These distinct groups had similar languages, hunted in each other’s territories easily and often cooperated in large hunts.

Each of the groups were small and the epidemics and starvation caused much hardship on them. Many moved away from their hunting territories into communities where they intermarried with one another. Today, they cooperate as one people. They negotiate for land claims as one people, and they celebrate and support one another as one people. Most individuals are aware, however, of which place and people they originally came from.

For these reasons, in the descriptions of life and land use patterns, we treat the Hare, the Sahtu, the Willow Lake, and the Mountain peoples as sub-tribes within the overall category we call the North Slavey Tribe.

⁷ *Handbook of North American Indians, Vol 6: Sub Arctic* .1981. Smithsonian Institute, Washington, DC, page 310 and *Dene Resource Books One and Two: The Sahtuotne Long Ago*, J. Vandermeer, F. Tatti and M. Oishi, 1991, GNWT Department of Education, Yellowknife, NWT.

My People, My Identity

Resources

General Information	North Slavey Sub-Tribes and Activities	North Slavey Band/Family Camp Activities
	<ul style="list-style-type: none">The Mountain people were those who lived and hunted on the slopes of the Mackenzie Mountains between the Gwich'in Mountain people and the South Slavey Mountain people. In the fall and early spring, they hunted woodland caribou and mountain sheep in the mountains and brought drymeat down to the trading forts using mooseskin boats. In summer and early winter, they spent time with other North Slavey people around the forts and fishing lakes.The K'asho Gotine (Big Willow people, also known as the Hare People) were those who lived and hunted in the area north of Great Bear Lake and west to the Mackenzie River. These people relied heavily upon hare skins for clothing. The northern Hare relied on caribou and the southern Hare relied on moose. They were known as the flame carriers.Sahtu people were those who lived and hunted in the areas around Great Bear Lake. In late summer and early spring, they came together in a large camp and hunted the barrenland caribou.The Willow Lake people were known to many tribes because the territory they inhabited was good hunting in the early fall during freeze-up and in spring during the thaw. The area was rich with muskrat, beaver and fish, and was also a staging area for ducks and geese.During the fall caribou hunts, people from many of the above groups would gather. The leaders tended to be spiritual ones.	<ul style="list-style-type: none">Each of the bands were made up of small family camps of people who tended to live and hunt a certain territory within their tribal area.These camps were made up of no more than three or four families.Each family camp was led by the family father or Elder. He would make decisions about when and where to travel for game.Several times a year, the family camps would travel to areas where all the people in their tribe would camp together. They were usually caribou hunting sites or good fishing sites. At such times there were feasts, drumming, dancing and the playing of games.

	North Slavey Sub-Tribes and Activities	North Slavey Band/Family Camp Activities
Early Spring	<ul style="list-style-type: none"> The Sahtu and Hare would meet in early spring in areas where they thought the migrating caribou would pass. They hunted the caribou on snowshoes, using snares and spears. Caribou hides from fall and winter hunts bleached in the sun. The Mountain people would be in the mountains for the early spring woodland caribou hunt. 	<ul style="list-style-type: none"> The camp leader was the oldest person or the most experienced hunter in the camp. The leader would decide where hunting, fishing or trapping would take place.
Spring	<ul style="list-style-type: none"> Mountain people gathered to make mooseskin boats and descended from the mountains to Fort Norman (now Tulita) loaded with drymeat from the Keele River. Once they had reached their destination, they gave the mooseskin hides from the boats to people that needed them. At a meeting held by all tribes, it was decided when the next gathering would be. Everyone would come to the gathering. Each tribe would know where their designated camping spot was located. At this meeting, each band leader would also declare where they would be during the winter. 	<ul style="list-style-type: none"> Fishing camps: <ul style="list-style-type: none"> - net fishing - duck hunting - egg collecting
Summer	<ul style="list-style-type: none"> The Sahtu and Hare went on late summer barrenland caribou hunts. People from many different regional bands would meet in large camps to prepare for the hunt. Caribou collected around Caribou Point and Whitefish River as they migrated into the bush. Hunting was done with corrals and also by canoe. After the hunt, there was great feasting, dancing and playing of games. Meat and skins were shared among the people before they dispersed to their fall camps. Mountain People went into the mountains for the fall woodland caribou hunt. 	<ul style="list-style-type: none"> Before the caribou hunt, plants, roots and berries were gathered for medicine and food. Bags of moss were gathered and cached.

My People, My Identity Resources

	North Slavey Sub-Tribes and Activities	North Slavey Band/Family Camp Activities
Fall	<ul style="list-style-type: none"> • The Mountain people prepared their mooseskin boats and descended the Blackwater River to the Mackenzie River, loaded with drymeat after the caribou hunt. • The Mountain people ascended the mountains with dog packs • Tribes gathered at major fish camps and made weirs for fishing. They also made stick fish and dryfish. 	<ul style="list-style-type: none"> • Sahtu fall camps were established just inside the tree line for caribou hunting and fishing. They also <ul style="list-style-type: none"> - made willow bark nets - fished and made dryfish - made baskets - prepared skins - gathered moss for babies • All clothing was sewed and decorated with porcupine quills for the fall gatherings. These were put up in trees away from the camp and used only for gatherings. • Snowshoes, dog harnesses and sleds were made. • Winter clothing was made. • Storage bins were made in the permafrost at each camp for storing food that would be needed throughout the year. The bins were so tight that even mice could not get in. When people ran out of food, they would return to the camps that had the storage bins.
Winter	<ul style="list-style-type: none"> • People from all tribes would meet to fish at locations where open water existed, even in winter. • Fort Norman (Tulita) was a major gathering place for all the tribes at Christmas. People were dressed in their finest. They left after the New Year. • Mountain people hiked into the highest points in the mountains. 	<ul style="list-style-type: none"> • Winter camps: <ul style="list-style-type: none"> - ice fishing - small game hunting for rabbit, grouse and ptarmigan - woodland caribou hunting - moose hunting

b) North Slavey Patterns of Life and Land Use – Today

	North Slavey Tribal Activities	North Slavey Band Activities	North Slavey Family Camp/Hunting Group Activities
General Information	<ul style="list-style-type: none"> Composed of people speaking the North Slavey language and living in the following communities: <ul style="list-style-type: none"> - Colville Lake - Norman Wells - Deline - Tulita (Fort Norman) - Fort Good Hope 	<ul style="list-style-type: none"> Some traditional activities and celebrations are still organized or participated in at the community level. When a large number of people arrive in any community, there are often drum dances, feasts and hand games played to celebrate the visitors. Marriages, deaths and other passages are often conducted at the community level. 	<ul style="list-style-type: none"> Individual men, small hunting groups and families still use the land following the seasonal ways of the past.
Early Spring	<ul style="list-style-type: none"> Caribou hunting. 	<ul style="list-style-type: none"> Community Easter drum dance and feasts. “Observing the Sun” Dance. 	<ul style="list-style-type: none"> Gathering of wood for snowshoes and drums, gathering and storing wood before break-up, establishing fish camps and picnics to welcome the warm weather.
Spring		<ul style="list-style-type: none"> Tipis set up the communities. 	<ul style="list-style-type: none"> Muskrat and beaver hunting, all-night sewing sessions, collecting wood for tanning, collecting boughs, geese and duck hunting, collecting geese oil, caribou and moose hide tanning, gathering and making medicine and fishing for blue fish and suckers.
Summer	<ul style="list-style-type: none"> Tribal assemblies. 		
Fall	<ul style="list-style-type: none"> Caribou hunting. 		
Winter		<ul style="list-style-type: none"> Community Christmas drum dance, feasts and games. 	<ul style="list-style-type: none"> Ice fishing. Trapping.

c) North Slavey Historical Events

The following historical events caused many changes to the North Slavey way of life. They are presented as possible topics of study for students, depending upon student, community or teacher interest. Teachers and/or students should base their studies of these events on the oral stories of the Elders in the community.

- contact with non-Dene
- trading post at Fort Norman (Tulita)
- measles epidemic
- missions
- Klondike gold rush and increased contact
- flu epidemic
- oil at Norman Wells
- building of the Canol Trail from Norman Wells
- Hare sign Treaty 11
- residential schools
- World War II and radium mining
- trapping
- coming of wage labour
- community life and increased government presence
- establishment of the community of Colville Lake

Many of these events in history are also recorded by the non-Dene in the form of films, reference books, stories and visuals. These and other references are listed below. When students use non-Dene sources of information, make sure to compare the non-Dene versions with the way the North Slavey Elders tell the stories in their oral histories.

- *When the World Was New*. Blondin, George. 1990. Outcrop. Yellowknife, NWT.
- *The Book of Dene*. 1976. GNWT Department of Education, Program Development Division. Yellowknife, NWT.
- *A History of the Original Peoples of Northern Canada*. Crowe, K. 1974. Arctic Institute of North America.
- *Denendeh: A Dene Celebration*. 1984. Dene Nation. Yellowknife, NWT.



- *As Long as This Land Shall Last: A History of Treaty 8 and Treaty 11, 1870-1939.* Fumoleau, R. 1983. McClelland and Stewart.
- *Handbook of North American Indians, Vol. 6: Sub Arctic.* 1981. Smithsonian Institute, Washington, DC.
- *The Canadian Indian: A History Since 1500.* Patterson II, E. Palmer. 1972. Collier-Macmillan Canada Ltd.
- *The Sabtuotine Long Ago.* Vandermeer, Jane, Mitsu Oishi, Fibbie Tatti. 1991. GNWT Department of Education. Yellowknife, NWT.
- *Dene Values Project.* 1984. Fort Franklin, NWT.

d) Where the Names “Slavey” and “Hare” Come From⁸

The name “Slavey” was used by the Hudson Bay Company traders to indicate the Dene (Athapaskan) language. They used the English form of the word “Slave” and the French form was “Slavey”. Today, the British Columbia and Alberta Dene use the word “Slave” and the NWT Dene prefer the name “Slavey”.

The name “Hare” was given to the people who lived in the area north of Fort Good Hope, between the mountains and the barrens. They were so named by the traders and the French because they depended very heavily on hare for clothing and food. It was never a name which the people used to refer to themselves.

e) What the North Slavey People Are Known For

The North Slavey people are known for the following:

- Their prophets and the songs of the prophets.
- The distinct Mountain Indian music and dancing.
- The “Death” drum dance and song.
- The “Handkerchief” drum dance.
- The mooseskin boats of the Mountain people.
- The red ochre from the mountains which is used for medicine.
- The “Dlia” squirrel game.
- The use of tumplines in travelling the Mackenzie River.
- Their pointed shoes: chohke.
- Their tribal assemblies.

⁸ *Handbook of North American Indians, Vol 6: Sub Arctic.* 1981. Smithsonian Institute, Washington, DC, page 347.

Resource 6: The Gwich'in

a) Gwich'in Patterns of Life and Land Use – In the Past⁵

	Gwich'in Tribal Activities	Gwich'in Band Activities	Gwich'in Family Camp/Hunting Group Activities
General Information	<ul style="list-style-type: none"> The Gwich'in tribe was led by the Grand Chief who was called Shanuti. He was considered not only a superior hunter, but also had medicine powers which helped him in his leadership. 	<ul style="list-style-type: none"> Nine or 10 regional bands each occupied a major river drainage area: <ul style="list-style-type: none"> - Arctic Red River - Peel River - Upper Porcupine River - Crow Flats - Yukon Flats - Birch Creek - Chandalar - Dihai - Black River There were 10 to 50 families per band. Each band had its own leader. All the smaller family groups would assemble into their bands for special hunting or fishing camps, and also for special ceremonies such as the spring or lunar eclipse dances, memorial potlatches and life passages. 	<ul style="list-style-type: none"> Each band was composed of several groups of six to eight related families. Each group was headed by a senior family member.

⁵ *Handbook of North American Indians, Vol 6: Sub Arctic.* 1981. Smithsonian Institute, Washington, DC, page 347.

	Gwich'in Tribal Activities	Gwich'in Band Activities	Gwich'in Family Camp/ Hunting Group Activities
Spring	<ul style="list-style-type: none"> Beaver hunting parties consisted of the men of all the tribes. Meat and pelts shared among the tribes. 		<ul style="list-style-type: none"> Muskrat and beaver trapping and drying. Move from mountains to rivers to make spring camp with other families. Skin boats (12-14 skins) used to travel down from mouth of river. Headwaters were strong. Rapids were shot by the men, followed by a feast to celebrate the rapids. At the trip's end, the boats were taken apart and the skins were given back to the owners, who would tan or use them for clothing. Sometimes just the men would make the trips, leaving the women and children in the mountains.
Late Spring		<ul style="list-style-type: none"> Spring assemblies were held at the base of the rivers, down from the mountain hunting grounds. Caribou hunting took place as the herds migrated down from the winter range in the mountains. Spring camp activities included duck hunting, tanning, and fixing and knitting of nets. Drumming and games: blanket toss (calling on warm weather), stick pull and push, snow snake, zital (hockey) game, whistle making. 	

My People, My Identity Resources

	Gwich'in Tribal Activities	Gwich'in Band Activities	Gwich'in Family Camp/ Hunting Group Activities
Summer	<ul style="list-style-type: none"> Occasionally, they had gatherings of all the bands at the mouth of the Peel River. People used to also meet at Old Fort near Fort McPherson. They now meet at Fort McPherson because of flooding. 		<ul style="list-style-type: none"> Fishing camp: Fishing with traps, fish wheels, making and baling of dryfish, tanning of hides, sewing, picking of berries, collecting plants and roots for medicinal teas. Much of the food was cached for winter.
Fall			<ul style="list-style-type: none"> Rabbit skin parkas woven for special occasions. Cranberries gathered. Moose and caribou hunting: meat cached. Fishing: smoked fish and stick fish. Travel preparations: tents, sleds, harnesses, winter clothing sewn. Snowshoes prepared for trapping. Late fall, hooking for fish.
Winter	<ul style="list-style-type: none"> Tribes gathered to hunt caribou at Rock River. There are rock fences still present which were used to corral the caribou herds. 	<ul style="list-style-type: none"> Journey into mountains. Travelling after the caribou. Caribou hunted with fences. Ice fishing. Trapping. Sheep hunting. A winter feast was put together by men going from family to family gathering donations of food in a carry-all, which would be swayed as they sang from door to door. The chief would redistribute the food for preparation and then a feast would be held and speeches made. 	<ul style="list-style-type: none"> Hunting parties composed of small groups of families head off to the winter hunting sites. They hunted caribou, caught muskrats, trapped, ice fished and sewed.

b) Gwich'in Patterns of Life and Land Use – Today

	Gwich'in Tribal Activities	Gwich'in Community Activities	Gwich'in Family Camp/Hunting Group Activities
Spring		<ul style="list-style-type: none"> March carnival <ul style="list-style-type: none"> - dog races - snowmobile races - tea boiling - fire making - old-time dancing 	<ul style="list-style-type: none"> Early spring: picnics, roasting fresh caribou on open fires.
Summer	<ul style="list-style-type: none"> A revival of the tribal assembly, the first in 180 years, was initiated in 1988. It involved bands from Alaska, the Yukon and the NWT. These assemblies have been carried on since, with meetings occurring every two years to talk about issues that effect them all such as the Porcupine Caribou Herd, cultural issues, etc. They also celebrate their time together. Fort McPherson summer festival. A gathering of people from all parts of the North for jigging, dancing and fiddling. 	<ul style="list-style-type: none"> July 1 celebrations: games, canoe races, traditional games and dances. 	<ul style="list-style-type: none"> family camping fishing berry collecting camping at trapping cabins
Fall	<ul style="list-style-type: none"> Gwich'in tribal assembly, comprised of the four communities of Fort McPherson, Tsuigehtchic, Inuvik and Aklavik. They discuss the business of the Gwich'in Tribal Council. 		<ul style="list-style-type: none"> Berry picking. Fishing. Drying and freezing of fish. Caribou hunting: rutting season is from fall until April, when the Porcupine herd moves north to the calving grounds.
Winter		<ul style="list-style-type: none"> Winter feast tradition is carried on over Christmas holidays, where donations of food are gathered and prepared for a community feast. The women prepare the Christmas feast and the men prepare the New Year feast. Tradition of the chief and his followers going from door to door to wish families well on New Year's Day. As a joke, families bring in all their belongings to safeguard them from being stolen. 	<ul style="list-style-type: none"> Early winter activities: <ul style="list-style-type: none"> - picnics, roasting fresh caribou on open fires - loche fishing through ice

c) Gwich'in Historical Events

The following events are presented as possible topics of study for the students, depending upon student, community or teacher interest. Teachers and/or students should base their studies of these events on the oral stories of the Elders in the community.

- first contact with foreigners
- missions and missionaries
 - writing system
 - schooling
- gold rush
- Dawson North West Mounted Police Lost Patrol
- the Mad Trapper
- signing of Treaty 11
- community living and government services
- epidemics
- trapping era
- residential schools
- cultural and political revival
- land claims settlement

Many of these events in history are also recorded by the non-Dene in the form of films, reference books, stories and visuals. These and other references are listed below. When students use non-Dene sources of information, ensure you compare the non-Dene versions to the way the Gwich'in Elders tell the stories in their oral histories.

- *The Book of Dene*. 1976. GNWT Department of Education, Program Development Division. Yellowknife, NWT.
- *A History of the Original Peoples of Northern Canada*. Crowe, K. 1974. Arctic Institute of North America.
- *Denendeh: A Dene Celebration*. 1984. Dene Nation. Yellowknife, NWT.

- *As Long as This Land Shall Last: A History of Treaty 8 and Treaty 11, 1870-1939.* Fumoleau, R. 1983. McClelland and Stewart.
- *Handbook of North American Indians, Vol. 6: Sub Arctic.* 1981. Smithsonian Institute, Washington, DC.
- *The Canadian Indian: A History since 1500.* Patterson II, E. Palmer. 1972. Collier-Macmillan Canada Ltd.
- *Fort McPherson Community Study.* Benyk, Pearl (ed.). 1987. GNWT Department of Education. Yellowknife, NWT.
- *Nikhwilat Kat - Some of Us: Stories of Gwich'in Elders.* Francis, Lucy. 1996. Ruth Carroll (ed.), Inuvik, NWT.

d) Where the Name “Loucheux” Comes From

The French missionaries, upon meeting the Gwich'in, named them “Loucheux”, meaning slanted eyes. This name stayed as the official government and historical name of the Gwich'in until recently, when the Gwich'in asked to be called as they call themselves. The Alaskan and Yukon Gwich'in are referred to as the “Kutchin”.

e) What the Gwich'in Are Known For

- They are known for the decorative embroidery used in their baby straps and baby bunting bags.
- They are known for rabbit skin blankets. Baby suits are also a unique and important part of the culture.
- They see themselves as great teasers who create much laughter, especially at their own expense.
- They are known to other tribes by stories of how they kill grizzlies with spears.
- Among all the Dene cultures of the NWT, it is only the Gwich'in who have a culture based on the clan system.

Resource 7: The South Slavey

a) South Slavey Patterns of Life and Land Use – In the Past¹⁰

General Information	South Slavey Tribal Activities	South Slavey Band Activities
	<ul style="list-style-type: none"> • The South Slavey tribe consisted of several bands living primarily in the area between the west end of Great Slave Lake, the Liard River, the Hay River and the Mackenzie River to Great Bear River. 	<ul style="list-style-type: none"> • Compared to the bands of many of the other Dene tribes, the South Slavey bands were small. Most consisted of about 10-20 people (4-5 families) who were usually related. Each of these was considered a band. • They were small perhaps, because there were no large supplies of game such as caribou herds. • Most land use activities were organized and carried out at the community level. Unless times were very tough, people tended to stay in their communities and rely on the hunters of the community. They did not travel off on their own and make their own family camps. • The camp or local group would centre itself around a lake which was dependable as a supply of fish and small game. • There were camps of South Slavey people along Dehcho, Two Islands, Burnt Island, Root River, Maler Lake, Willow Lake, Willow River, Mills Lake, the Horn Plateau, Six Mile Creek, Trout River, Axe Point, RabbitSkin and Tathlina Lake. • The tribal area was rich in small fur bearing game so sinew and babiche snares were the main hunting technique, even for large game. • Each group had a leader who was usually the most experienced hunter, who also served as the medicine man. • Members of the group would share in everything. • Individual men or small groups of men would go off to hunt for moose or woodland caribou from these family camps, but they would consider the band camp their home camp.

¹⁰ Information comes from Fort Simpson Elders and also from *The Handbook of North American Indians*, Vol 6: Sub Arctic , 1981. Smithsonian Institute, Washington, DC, pages 338-349.

	South Slavey Tribal Activities	South Slavey Band Activities
Spring	<ul style="list-style-type: none"> • Tribal gatherings and celebrations included drum dances, feasts and games. 	<ul style="list-style-type: none"> • Spring was a time of celebration, to take pleasure in the happenings of nature such as the rebirth of plants, open water and the birth of young. People sang joyful songs which had been spontaneously created by individuals to be sung in harmony with the sounds of nature surrounding them. • Fishing and beaver hunts. • Duck and geese hunting. • Wood harvesting (done in spring when full of sap so the wood would be more durable) for paddles, snowshoes, toboggans, axe handles and hide-working tools. • Gathering of wild carrots and wild onions.
Summer	<ul style="list-style-type: none"> • June and July tribal gatherings. • Regional groups would come together during the summer to one camp such as at Red Knife, and at other locations up and down the Mackenzie River – Wrigley, Fort Providence, and in Fort Simpson on the flats where the Mackenzie and Liard Rivers meet. There would be 200-250 people assembled. They would stay together as long as food (fish, caribou and moose) were ample enough to feed everyone. There would be visiting, courtship, drumming, dancing, feasting and many games such as moose ball were played. People also took this opportunity to consult well-known medicine people. 	<ul style="list-style-type: none"> • Willow net fishing. • Fishing. • Edible berries and roots gathered in bark baskets. • Surplus food smoked and dried. • Travel to assemblies or to other hunting grounds done by canoe.
Fall		<ul style="list-style-type: none"> • Hide preparations. • Rope making. • Caches made to store surplus foods. • Preparation of semi-permanent shelters for winter (split logs covering a tipi frame or frame covered with bark and moss). • Making of dryfish and drymeat. • Moose hunting. • Fishing. • Gathering berries, and seasonal plants and roots.
Winter		<ul style="list-style-type: none"> • Lived in log dwellings. • Surplus food cached. • Spent winter following game.

My People, My Identity Resources

b) South Slavey Patterns of Life and Land Use – In the Recent Past

	South Slavey Tribal Activities	South Slavey Band Activities
General Information		<ul style="list-style-type: none"> Most land use activities were organized and carried out at the community level. Unless times were very tough, people tended to stay in their communities and rely on the hunters of the community. They did not travel off on their own and make their own family camps.
Spring		<ul style="list-style-type: none"> Trees harvested. Beaver hunt: went by foot and with pack dogs; returned by canoe. Trees milled. Community garden planted. Community tugboat fixed and launched. Boards and logs from community sawmill barged to Fort Simpson.
Summer	<ul style="list-style-type: none"> People met in Fort Simpson for summer <ul style="list-style-type: none"> July 1st celebrations Built log houses 	
Fall	<ul style="list-style-type: none"> Men from many communities joined in a hunt for caribou in places like the Horn Mountain Plateau. 	<ul style="list-style-type: none"> Families returned from Fort Simpson. Community garden harvested. Fish nets gathered and prepared. Late September, fish harvest: wooden barges made and taken by men to a fish lake. Fish nets set, fish prepared into stick fish. Fish that was brought back was shared with the whole community. Trip to Fort Simpson by tugboat: surplus fish taken to share; winter supplies brought back. Barge and tugboat winterized.
Winter		<ul style="list-style-type: none"> Trapping.

c) South Slavey Historical Events

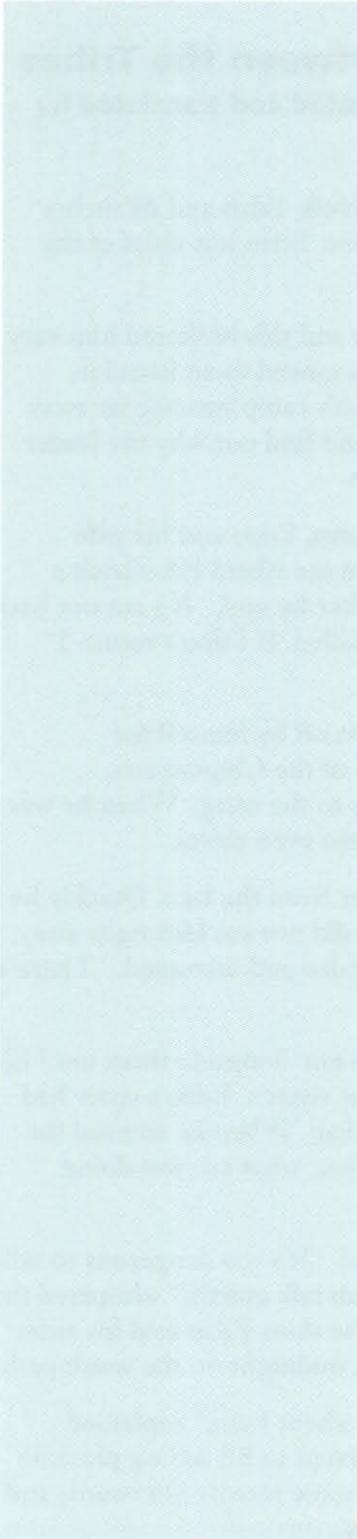
The following events are presented as possible topics of study for the students, depending upon student, community or teacher interest. Teachers and/or students should base their studies of these events on the oral stories of the Elders in the community.

- first contact with non-Dene
- first trading posts
- christian missionaries
- mail runs by dog team between the communities
- early trading
- flu epidemic
- use of York boats and later on, steam boats
- building of first large hospital in the Mackenzie
- treaty signing
- community living and government services
- beginnings of wage employment

Many of these events in history are also recorded by the non-Dene in the form of films, reference books, stories and visuals. These and other references are listed below. When students use non-Dene sources of information, make sure to compare the non-Dene versions with the way the South Slavey Elders tell the stories in their oral histories.

- *The Book of Dene*. 1976. GNWT, Department of Education, Program Development Division. Yellowknife, NWT.
- *A History of the Original Peoples of Northern Canada*. Crowe, K. 1974. Arctic Institute of North America.
- *Denendeh: A Dene Celebration*. 1984. Dene Nation. Yellowknife, NWT.
- *As Long as This Land Shall Last: A History of Treaty 8 and Treaty 11, 1870-1939*. Fumoleau, R. 1983. McClelland and Stewart.

My People, My Identity Resources



- *Handbook of North American Indians*, Vol. 6: Subarctic .1981. Smithsonian Institute, Washington, DC.
- *The Canadian Indian: A History since 1500*. Patterson II, E. Palmer. 1972. Collier-Macmillan Canada Ltd.
- *Trapping Is My Life*. Tetso, John. 1970. Peter Martin Associates.
- *Nahecho Keh: Our Elders*. Thom, Margaret and Ethel Blondin-Townsend (editors) 1987. Slavey Research Project, Fort Providence, NWT.

d) Where the Word “Slavey” Comes From¹¹

The name “Slavey” was used by the Hudson Bay Company traders to indicate the Dene (Athapaskan) language. They used the English form of the word Slave and the French form was Slavey. Today, the British Columbia and Alberta Dene use the word “Slave” and the NWT Dene prefer the name “Slavey”.

e) What the South Slavey People Are Known For

The South Slavey people are known for:

- herbal medicines
- moose hunters: moose hunting requires much more skill than hunting caribou in herds
- being shy and humble people
- living in very small groups
- birchbark baskets and quill designs
- moose hair tufting
- the quality (thick and durable) and abundance of their moose hide

¹¹ *Handbook of North American Indians*, Vol 6: Sub Arctic. 1981. Smithsonian Institute, Washington, DC, page 347.

Resource 8: **Nake Nohodle – Peace Between the Tribes** (from the Dogrib oral tradition, collected and translated by Virginia Football.)

Many years ago there lived two Indian chiefs, Edzo and Akaitcho. Akaitcho was the leader of the Chipewyans. Edzo was chief of the Dogrib.

Edzo thought that Akaitcho disliked him and this bothered him very much. One day he and his three brothers moved to an island in Raspberry Lake. Edzo knew that Akaitcho's camp was not far away. He decided it was time to see Akaitcho and find out why the leader felt as he did. So, Edzo thought of a plan.

While his brothers finished setting up camp, Edzo and his wife paddled their canoe to another island. On the island Edzo built a hiding place for his wife. Before leaving her he said, "If I am not back in three days you'll know that I've been killed. If I don't return I want you to go back to your people."

Then, in the twilight of evening, Edzo set off by himself for Akaitcho's camp. Finally he saw the tipis of the Chipewyans. Carefully Edzo paddled closer and closer to the camp. When he was very near, he silently went ashore and crept even closer.

Edzo noticed some children getting water from the lake. Quickly he ran among them. Since it was dark, they did not see him right away. All of a sudden one of the children saw Edzo and screamed. "There's a stranger with us!"

Immediately they all ran for home. Edzo ran alongside them until he arrived at a tent which he thought was his sister's. Edzo's sister had married Kaw-tay-whee, a Chipewyan Indian. When he entered the tent he saw his sister sitting alone. "Brother, what are you doing here?" she asked.

"I've come to see Akaitcho," Edzo replied. "It's too dangerous to talk like this. Hide under these skins and we can talk quietly," whispered the sister. When he was well hidden under the skins Edzo told his sister that he wanted to meet Kaw-tay-whee at midnight on the south path.

"I'll whistle three times to let him know where I am," explained Edzo. Then he silently left the tent and crept to his hiding place on the south path. Kaw-tay-whee returned home shortly afterwards and his wife explained Edzo's message to him.

My People, My Identity

Proposed Activities in Detail

When the camp was asleep and quiet Kaw-tay-whee walked cautiously down the south path. He kept walking until he heard a whistle. He heard it again and finally the last whistle was a long one. Kaw-tay-whee walked toward the sound and soon found Edzo waiting for him.

Edzo told Kaw-tay-whee that he wanted to see Akaitcho. "Why?" asked the brother-in-law. "Ever since I can remember Akaitcho has disliked me. I would like to find out what his reasons are," replied Edzo. Then he explained his plan.

"Tomorrow evening tell Akaitcho that he should send some hunters out duck hunting. When they are in the canoes and Akaitcho has returned to his tent, tell the hunters that there are visitors on one of the islands across from here. Then I shall carry out my plan."

The next evening Kaw-tay-whee suggested a hunting trip and Akaitcho agreed to it. When the chief returned to his tent Kaw-tay-whee told the hunters to watch for visitors on one of the islands across the lake.

Meanwhile, Edzo and his brothers built a campfire and waited patiently for the Chipewyans to arrive. Finally they saw the canoes coming towards them. The hunters also saw Edzo and his brothers. Quickly one of them returned to the Chipewyan camp yelling, "There are Dogribs hiding on that island across from here!"

Every man in the camp grabbed his bow and arrows and set off by canoe across the lake. Kaw-tay-whee went as well. Soon the Chipewyans reached the island and went ashore. Akaitcho told his men to surround the Dogribs.

Meanwhile Edzo and his brothers sat quietly eating. "So here you are enjoying your meal!" cried Akaitcho. As he said this he threw a knife at Edzo which just missed him. Still Edzo ate silently. Akaitcho talked and talked but Edzo did not answer him.

After awhile, Edzo turned and faced Akaitcho saying, "Akaitcho, why are you talking like this? I have come to find out why you dislike me. I picture you as the starving animal who hides part of his kill and returns to finish it off when he is hungry again! So I have come to help you finish this task!"

When Edzo said this the Chipewyans backed up a little, watching the forest for more Dogribs. Akaitcho and Edzo started to argue. Both men were very angry and were almost ready to fight.

Kaw-tay-whee knew that if the men fought there would certainly be a war, so he said, "You are both right. Neither of you is wrong. It would be better for our people if you stop arguing."

After peace had been made Edzo paddled in the darkness to pick up his wife, who was still hiding. Then they and Edzo's three brothers moved with Akaitcho and his tribe to Gooseberry Lake. There they set up a camp. When the camp was ready everyone enjoyed a feast of dried meat and pemmican. Both tribes were happy that they would now live in peace.

Project 1: Researching with Elders and Retelling History

a) Preparation for Research and Collection of Information

Before doing this project, students should be familiar with the general history of their tribe (see Proposed Activities in Detail #12). Once students have this knowledge, they should each choose one topic of interest or one that requires further information. They will then approach Elders for stories or more information in that area.

- If at all possible, have students approach Elders who are related to them, or who are members of the same band.
- Tell students about the traditional approach to learning from Elders:
 - to take a gift or other token of exchange for the information that is being asked
 - to do some chores or work for the Elders before asking for stories of the past.
- Ask students to have their questions well prepared so Elders will not be confused about what is being asked.
 - If asking what time period, clarify:
from the Elder's own experience?
stories handed down about time before contact?
 - If asking about what group of people, clarify:
the tribe
the band
the camp
- Students may wish to use the following examples when determining their research questions:
 - When you were young, who was living in the band that you lived with in Wha Ti?
 - Can you tell me stories that you've heard about when the Chipewyan people would gather as a tribe? In what season did they gather and why did they gather? What things did they do when they gathered?
 - Can you tell me stories that you've heard about the Mountain people – about the trips they used to make

down river in the moose skin boats? Who travelled together? Who participated in making the boats and when? Why did they travel down river?

- Can you tell me stories about when you were young – about the community Easter drum dances in Fort Liard? What were they like? Who came and from where? Who organized these events?
- Can you tell me stories that you were told about when the Peel River people used to live in small family camps during the winter? In what areas did these different groups hunt and fish? What was life like for them in these small camps?
- Can you tell me stories about the flu epidemic in the 1920s that killed so many of our people?
- If the Elder does not speak English, the student should arrange to have someone along who can translate.
- If the Elder agrees, the student could take a tape recorder or video camera along to record the stories. The student should let the Elder know that the stories will only be for school use, and in the event that students wish to use the stories outside of the school, permission will have to be received from the Elder first.
- *Reflection*
After or during the research sessions with Elders, gather the students to reflect on how their experiences are going. Talk about successes or frustrations, and have students give each other advice on how to deal with problems they may be encountering.

b) Organizing and Editing Researched Information

- Ensure students date and label any audio or video tapes made of the Elders so others can use them for reference.
- Have students make a written outline of the information collected from the Elder and cross reference it with the audio or video tapes, using number markers.
- Based on the information collected, have students decide how they will use the information from the Elder. They may choose to:

4.2.3

- make a display
- retell the story in another form, such as a book or a puppet play
- write the history using excerpts or quotations
- Identify areas of the interview you wish to use word for word, and decide how you will use these quotations or excerpts.

c) Retelling History

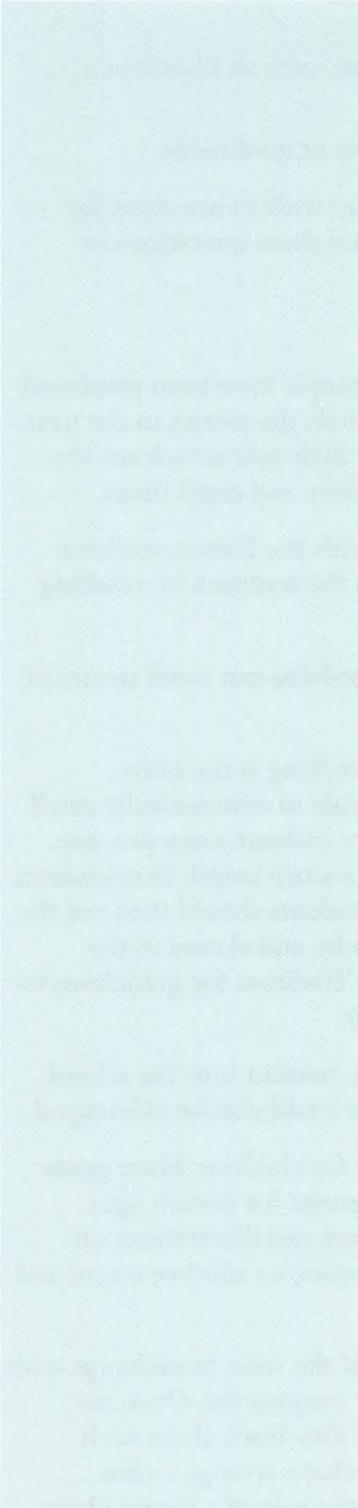
Traditionally, the histories of the Dene people have been preserved through oral tradition. Each generation tells the stories to the next generation. Students must be aware that their role is to learn the stories so they can take their place in history and retell them.

Rather than just gathering raw footage with the Elders, students should think of themselves as passing on the tradition by retelling the stories or information.

The following are suggestions on how students can retell stories of their tribal histories:

4.3

- In the Dene tradition, the oral retelling is the most important. Students will not be able to automatically retell the stories told to them by Elders without some practice. The teacher needs to determine a story length that students should be capable of retelling. Students should then tell the story to the class, or to other grades and classes in the school (see Module Three: Oral Tradition for guidelines to help students in oral storytelling).
- Write a script for a play and then present it to the school, the Elders and the community. It could also be videotaped.
- Write and illustrate short stories for children. Have grade teachers help to simplify the language for certain ages. Students can make the original text and illustrations on computer and then make hard copies, or add live sound and make disks available to classes.
- Write and illustrate the history of the tribe to exchange with another Grade 7 class in another community. Once the history books are exchanged and they learn about each other's communities, they can perhaps arrange a class exchange visit. Students take on the role of a young Dene



man or woman hundreds of years ago in their own tribe. Have them write daily journals talking about what life is like and what is happening every day. These can be used as “fictional history” stories to be left for future classes.

- Have students prepare displays that show what things were like 100 years ago for their tribe. The topics can range from the kinds of clothing that were worn, the tools that were used, the hunting trails that were used, the way that cooking was done, etc. Encourage visitors to come to see the displays and learn about the tribal histories.

d) Student Reflection

After students have experienced the retelling of their history in some form, have them reflect on their experience. Ask how it felt to retell the story of their people. The reflection can take the form of class discussion, journal writing or teacher to student discussion.

Evaluation

The teacher can use the following criteria to evaluate the students on this project:

- behaviour displayed in the company of Elders while conducting research
- quality of interview questions
- effort shown in setting up and preparing for research with Elder
- effort shown in retelling history
- quality of work displayed in the retelling of history

Project 2: Follow Ancestral Trails

The trails that people create throughout life can be used to tell their history. Some trails can actually be seen – like portaging trails. They may tell us what land was occupied or what resources were used for survival. Other trails survive as stories passed down from generation to generation. In either case, the trails leave their mark on future peoples and are not forgotten.

Some communities, such as Rae-Edzo and Fort McPherson, have brought old travel trails back to life by taking young people on canoe or snowmobile trips. The purpose of such adventures is to recreate the old life and remember the values of their people. Where resources and scheduling permit, such a project would give students a very meaningful experience with their own histories and roots.

Prior, during and after the activity, talk to the students about why they are trying to follow the trails of their ancestors. Ask them to reflect on their feelings about the personal value of the trip.

The Rae-Edzo trip is described below, followed by the student evaluation used on the trip, which can be used as a model for your own activities.

a) On the Trails of Our Ancestors

6.2 1.1 1.2 1.5 1.6 2.2.1 2.2.6 2.2.3

The following is an excerpt from a newsletter describing a canoe trip taken by several youth from Rae-Edzo, as they traced the trails of their ancestors. This was a Dogrib community/school project. A map of the canoe trip route is provided on page 59.

“More than 30 people in five white, 22 foot canoes left Rae on July 29 after receiving a blessing from Alphonse Tsatchia. Five Elders, with years of knowledge of the land, worked closely with young Dene men and women, students and teachers as they followed the trails of their ancestors (see map which follows).

The purpose of the trip was to retrace the river routes that were followed in the old days, to visit the campsites and villages where people lived through the ages and to visit, clean up and pray at some of the many, many gravesites along the “highways” of the people. A record was kept of all the sites visited.

On the Emile River near Labrish Lake, there is a rock that is shaped like a moose nose. When the people came to that rock, they stopped and made an offering to the water. The five canoes then travelled on for a short time.

Suddenly, there was a moose ahead. Because someone made a lot of noise the moose disappeared. But early the next morning, a moose offered itself. Harry Simpson and John B. Zoe’s boats were there. Everybody was pleased. The lesson is that when you show respect to the land, good things may happen.

It wasn't an easy trip. In some places, where people had gone with their kickers two years ago, there was only a trickle of water. There were between 75 and 80 portages, "pull-throughs" and "slip-throughs". It took 10 days of hard paddling to reach Rae Lakes in time for the Dogrib Assembly. It was worth all the effort to be welcomed so warmly by the people in Rae Lakes. It seemed that hundreds of people lined up to greet the people who had made the journey. It was good to arrive safely.

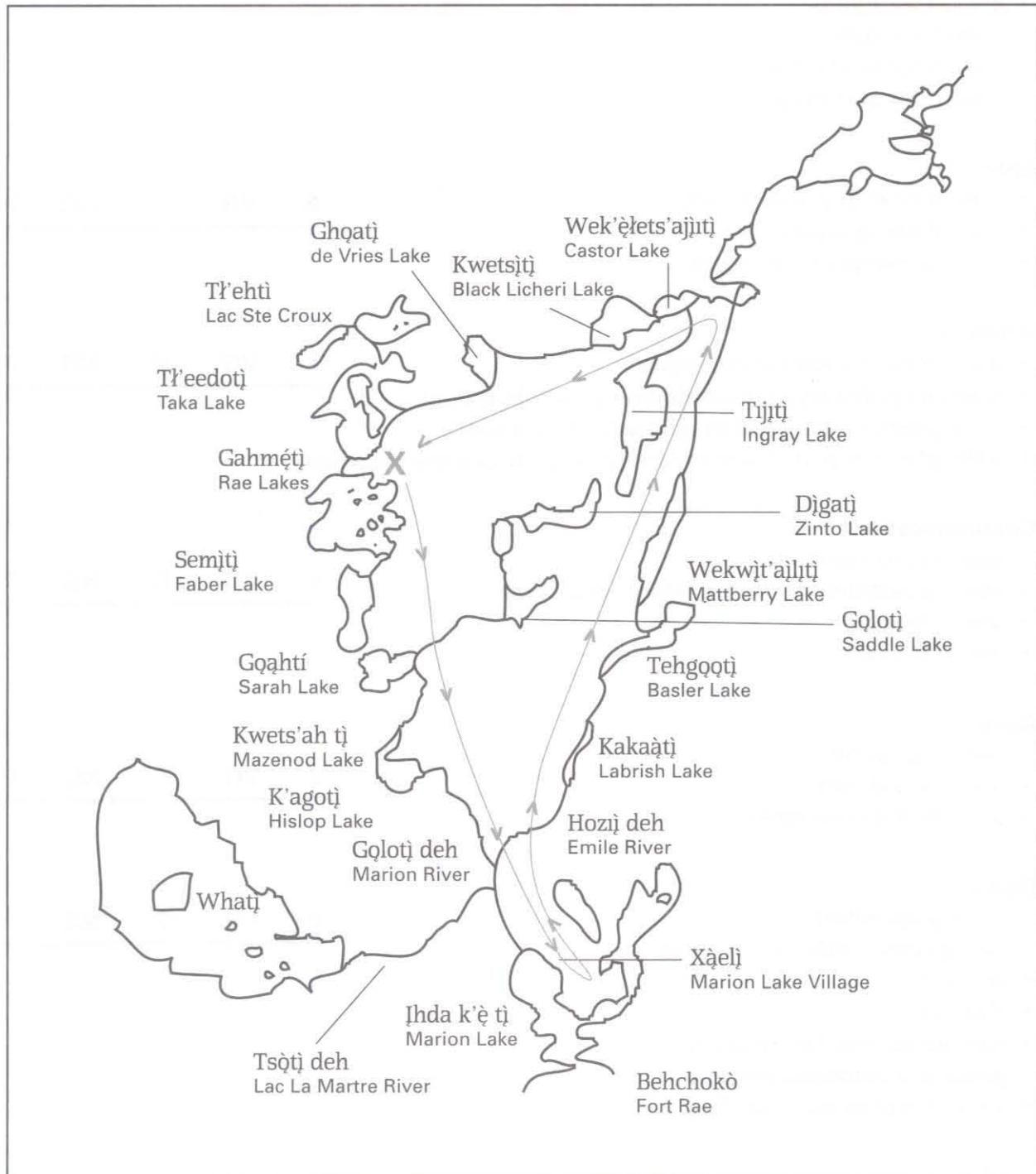
The return trip was exciting. Some people said it could be done in four days. It took eight days. Faber Lake offered some amazing experiences. There are many stories to be told. Look for them in this year's issues of our newsletter!

The trip was made possible by the Dogrib Divisional Board of Education and Treaty 11 working together.

b) Student Evaluation for Dogrib Canoe Trip Participants

It was felt that all students who completed the journey to Rae Lakes and back to Rae should be given at least a pass (50%) in the five credit high school course. It was also felt that a five point scale could be effectively used to rate the students. Such ratings could be easily converted to a "mark". An evaluation sheet is provided on page 60.

Whà Dø Ehtø Following The Trails of Our Ancestors



Student Evaluation

Circle the letter code that best reflects the student in regards to the following:

E = Excellent **VG** = Very Good

G = Good

NG = Not Good

P = Poor

Respect

- shown for self (behaviour)
- shown for Elders
- shown for others
- shown for land/water
- shown for ceremony

E **VG** **G** **NG** **P**

Care

- care of boat and equipment
- care of camp equipment
- care for camp environment

E **VG** **G** **NG** **P**

Attitude

- willingness to learn/effort made
- leadership displayed (contribution to whole group)
- willingness to work (clean up grave sites, general)
- willingness to participate in recreation activities (handgames)

E **VG** **G** **NG** **P**

Communication

- listening to stories
- asked questions in effort to learn (initiative)
- use of Dogrib
- use of English

E **VG** **G** **NG** **P**

Canoes

- paddling (effort)
- portaging (effort)
- work as team member

E **VG** **G** **NG** **P**

Camp

- setting up (effort)
- taking down (effort and initiative)
- cooking
- clean-up
- worked as member of team
- gathering wood/starting fire
- early morning work (getting up)

E **VG** **G** **NG** **P**

Project 3: Community Work or Participation in Band/Tribal Activity

1.2

1.4

6.1

1.6

6.2

Traditionally, the Dene lived together in camps, preferring to work together in groups rather than surviving on their own, even though most were capable enough on the land to do so. The Dene cultural values guided them in their interactions with one another so that they could survive as a group. Many of those values are still at work today in communities, guiding the way that Dene work together and enjoy one another. The purpose of this project is to give students experience in working in the Dene spirit with others in the community, guided by Dene values.

Prior to involving the students in these projects, have a meeting with the community organization which is responsible for band and/or tribal activities to explain the purpose of the projects and to gain their support and cooperation.

The following are some projects that students can be involved in:

- Participate or help in some community event involving the Dene culture or Dene interests:
 - celebration and feast
 - welcoming guests to the community
 - Dene games day
 - community hunt and meat distribution
- Attend a band or tribal council meeting. Identify the topics of concern in these meetings and how their work is important for Dene identity.
- Help a person or people who are in need of aid with some act of caring or sharing:
 - elderly
 - handicapped
 - single moms
- Organize some activity to bring people a sense of Dene unity in the community:
 - publish a community Dene newspaper

- organize a community television program showcasing local Dene talent
- organize a community variety night showcasing local Dene talent
- establish an Elder-help group (a group of students who are on call to help Elders in any way)

In communities where tribal bands already engage in activities such as those listed above, the teacher can make arrangements to involve the students as observers and helpers. If no activity exists, the teacher can organize the activities with the help of parents.

a) Student Reflection

- If students are lacking in enthusiasm or seem to be reluctant to participate, it is important for the teacher to give them an opportunity to discuss their feelings about the project. The teacher should be reassuring if the student feels insecure, encouraging if the student feels rejected, and above all else, make sure that the student understands the purpose of the project. The purpose is not to test one's belonging – it is to strengthen one's community, whether it is of one's tribe or not.
- Once the project is completed, have students reflect on the impact of their work and participation in the community. Based on their experience, have them make two lists, as shown below:

things that build up group or community unity	things that break down group or community unity

- Have students reflect on persons in the community they feel are doing a good job of creating community or group unity.

Evaluation

- leadership, or good support for leadership, in organizing and participating in projects
- increased personal awareness, as evidenced through group reflection discussions

Project 4: Making Connection with a Relative

5.2

5.5

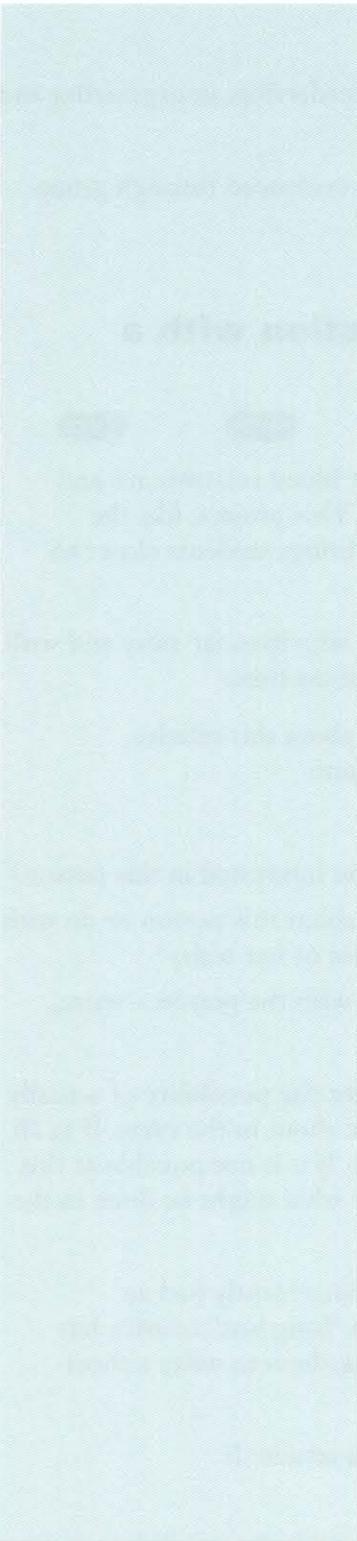
3.2.6

3.2.9

1.1

Part of being Dene is knowing who your blood relatives are and wanting to make connection with them. This project, like the activity of researching one's family tree, brings students closer to their Dene identity.

- Have students identify a relative who lives far away and with whom contact has been lost for some time.
- Students can write a short essay about this relative, considering the following questions:
 - how are you related?
 - why do you like or why are you interested in this person?
 - what would you like to know about this person or do with this person if you could see him or her today?
 - how would you communicate with the person – write, phone, visit?
- Privately discuss with each student the possibility of actually contacting the person they wrote about in the essay. If at all possible, encourage such contact. If it is not possible at this time, talk with the student about what might be done in the future to enable contact.
- As an alternative, if the student has recently had an experience of a situation where a “long lost” relative has been reunited with the family, ask them to write a short essay about the reunion:
 - who is the relative that was reunited?
 - what is the relationship?



- why was communication broken between the person and the family?
- how was communication re-established? how did it feel?
- how did people in the family react with the reunion?

a) Student Reflection

- Long ago, the Dene were very aware of who was related to whom and how. It was a way of knowing to what people one belonged. Even today, people introduce themselves to other Dene by talking about who one's relatives are. How do you feel about this way of identifying yourself?
- How do you feel when a relative with whom you do not feel comfortable approaches you?
- How do you think Dene customs and values deal with this?

Evaluation

- How well did students address the questions or issues on the essay?
- What degree of effort and sincerity was shown in pursuing the subject, in discussion, in doing research and in reflection?

Question:

Who is a Dene?

Answer:

Since the time of treaties, Dene identity has become an administrative and political concern. Despite these issues surrounding Dene identity, the Dene have maintained that they know who they are. The Dene are Dene simply because of their ancestry.

In this module, students are urged to do the same for the sake of finding their roots. If a student has some Dene blood in him or her which is known, then we feel it is important for that student to acknowledge it and be proud of the culture it represents.

In cases where students have band membership or who live in small communities in the North, identity is not usually a problem. However, there are now many young people in the NWT who are of mixed blood, who live in large mixed communities, or who have lived away from the NWT for periods of their lives. These students too can be connected to their Dene identities by learning about their own tribal histories and by attempting to live the values of the Dene which have been maintained.

Question:

What do we do with students who do not seem to want to explore their Dene identity?

Answer:

For students who definitely are known to be Dene, do not present this as an option in the beginning. Simply tell students what they will be studying and doing. Those who seem reluctant could become more involved if their Elders or relatives are involved right away in the research and storytelling activities.

After researching and learning the history and values of a particular tribe, students will be asked to engage in some project



that will involve action and reflection about their identity. It is at that point that students can reveal how they felt about the experience. If during the experience, the students are being uncooperative, reflection could involve trusted adults and Elders. In other words, they can reject the idea after the experience, not before, and only after careful reflection.

Question:

What do we do with students whose parents are uncomfortable with students doing family trees?

Answer:

This activity is considered very important to meeting the objectives of this module. Families will require a meeting with the teacher and counsellor about the objectives of the module and a written note indicating that the parents are not allowing their son or daughter to participate in this activity.

Question:

Which tribal history do we study if many different tribes are represented in the class?

Answer:

A teacher with lots of experience and knowledge may be able to organize the class so that each student is researching his own preferred tribe and band. It will require independent research and learning and a lot of print resources about each of the tribes, as well as Elders from each of the tribes to enable such research.

In communities where the majority of the students have one tribal history in common, then that tribal history should be studied.

In communities where there is not a clear majority, the land could perhaps suggest what tribal history should be studied. Which tribe or band originally inhabited this land?

My People, My Identity

Notes to the Teacher

All students, whether they have their personal histories in that community and with that tribe, will benefit from learning the history of the community. On the other hand, some students may feel uncomfortable with the experiences which are meant to deepen their identity if they are not of that tribe. In this case, every effort should be made to respect and acknowledge the identity needs of the students. Remember however, that being a part of a community and strengthening one's identity with the community is healthy, regardless of the cultural or tribal background of a person.

Try as much as possible to include the study of other tribes in the curriculum.

Question:

How will I go about teaching this module?

Answer:

1. Teach the understandings and Dene first language skills using the Proposed Activities section, or any other activities which you might find appropriate. Use the resources included in this module to help in your teaching. Use community resources such as community museums, church records or ministers who recall the community history, and of course, the community Elders.
2. The projects listed here do not all have to be experienced by the students. Teachers should arrange to have students engage in at least two of the projects and more, if time allows. In this module, it would be best if the projects immediately follow the conceptual work (understandings) to help students keep in mind the reasons for their projects.
3. Evaluate the students' language skills and understandings as suggested in the Proposed Activities in Detail section. Evaluate the students on their project work as suggested in the Project section.

Developing Dene Skills



Grade 7
Module Five



Table of Contents

The Drum	1
Module Overview	3
Major Cultural Understandings	4
Proposed Activities Chart	5
Proposed Activities in Detail	7
Resources	13
Projects	17
Notes to the Teacher	23

Developing Dene Skills

"When I die you won't be lost without my help, so why are you crying? Even though you don't know how to do it, you try and try again, and you will be able to do it once you find out how..." That is what my grandmother told me. She was right.

- Cecile Modeste[†]

The Drum

The old people tell us that the Creator gave Dene medicine powers to help them survive the hardships of living. It was part of our spiritual beliefs, just as it was part of the beliefs of all native peoples in Canada. The Elders say our people could not have survived without this medicine.

All people did not have the same kind of powers. Some had very strong medicine, and to them a drum song was given. The song came from the Creator and was given for a special purpose.

It's known that three or four of these special people lived in every Dene group. Medicine powers were distributed fairly among the people.

Although our people had songs for fun and dancing, drum songs were different. They were for praying, healing, seeing the future, for thanksgiving, and for preaching and teaching. Drum songs came two ways – through visions, or through a person's medicine. Life was hard in the old days, and people depended on the drum for spiritual strength.

A certain man saw visions at various times in his life. Once he saw a vision of four drums. There was no one else around at the time, just this man and the four drums in the air. He could hear someone singing, and knew that the song was a gift for him, a message from the Creator. The words went something like this:

My people, the time on this earth is very short. Be good people, help each other. Work hard, that's part of the order of our Creator. Don't complain. Love one another. Listen to the drum song and live by it.

Many songs were passed from generation to generation. That's why we know how to sing drum songs even now, although a lot of us – especially the young – have forgotten where the songs came from and what their original purpose was. When the missionaries came, people started going to church and used new ways of praying, along with the traditional songs.

In the early days, the Dene moved in small groups on the land, following game all year long. Every summer the people gathered together. They would have a big drum dance, and the medicine people would sing prayer songs. They would ask the Creator for help during the coming year, and give thanks for all that had passed.

[†]Excerpt from Resource 3 of this module.

They would walk slowly around in a big circle, singing and beating on a big drum. The people followed in the circle, praying. As soon as they ended one song, they would start another. After prayers, the social part of the dance would begin and everyone would have a good time. That was the way they conducted a drum dance in the old days.

Projects for Experience and Reflection

1. Dene Language
2. Oral Tradition
3. Woodworking
4. Boneworking
5. Stoneworking
6. Food Preparation
7. Hidework
8. Sewing
9. Entertainment and Art
10. Fitness
11. Community Work
12. Developing Spirituality

The purpose of this module is to give students the opportunity to develop basic Dene skills.

Major Cultural Understandings

- Basic Dene skills have enabled the Dene to survive as a people.
- Basic Dene skills are valuable for the young Dene of today.
- Certain attitudes are helpful in learning and developing basic Dene skills.
- Talented and capable Dene have found certain techniques useful for learning skills and developing talents.



Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Rosie Firth, Gwich'in
2. Jean Marie Sabourin, South Slavey
3. Cecile Modeste, North Slavey
4. Louis Taniton, North Slavey

Major Cultural Understandings

1. Basic Dene skills have enabled the Dene to survive as a people.
2. Basic Dene skills are valuable for the young Dene of today.
3. Certain attitudes are helpful in learning and developing basic Dene skills.
4. Talented and capable Dene have found certain techniques useful for learning skills and developing talents.

Knowledge

Note: Teachers should validate the accuracy and acceptability of the following information in their own communities.

The skills that are basic to the Dene culture are those that:

- enable Dene people to enjoy, support and work with one another
- enable the Dene to live from the land and be healthy in body
- provide strength of spirit

Basic Dene skills are valuable because they can help a person to:

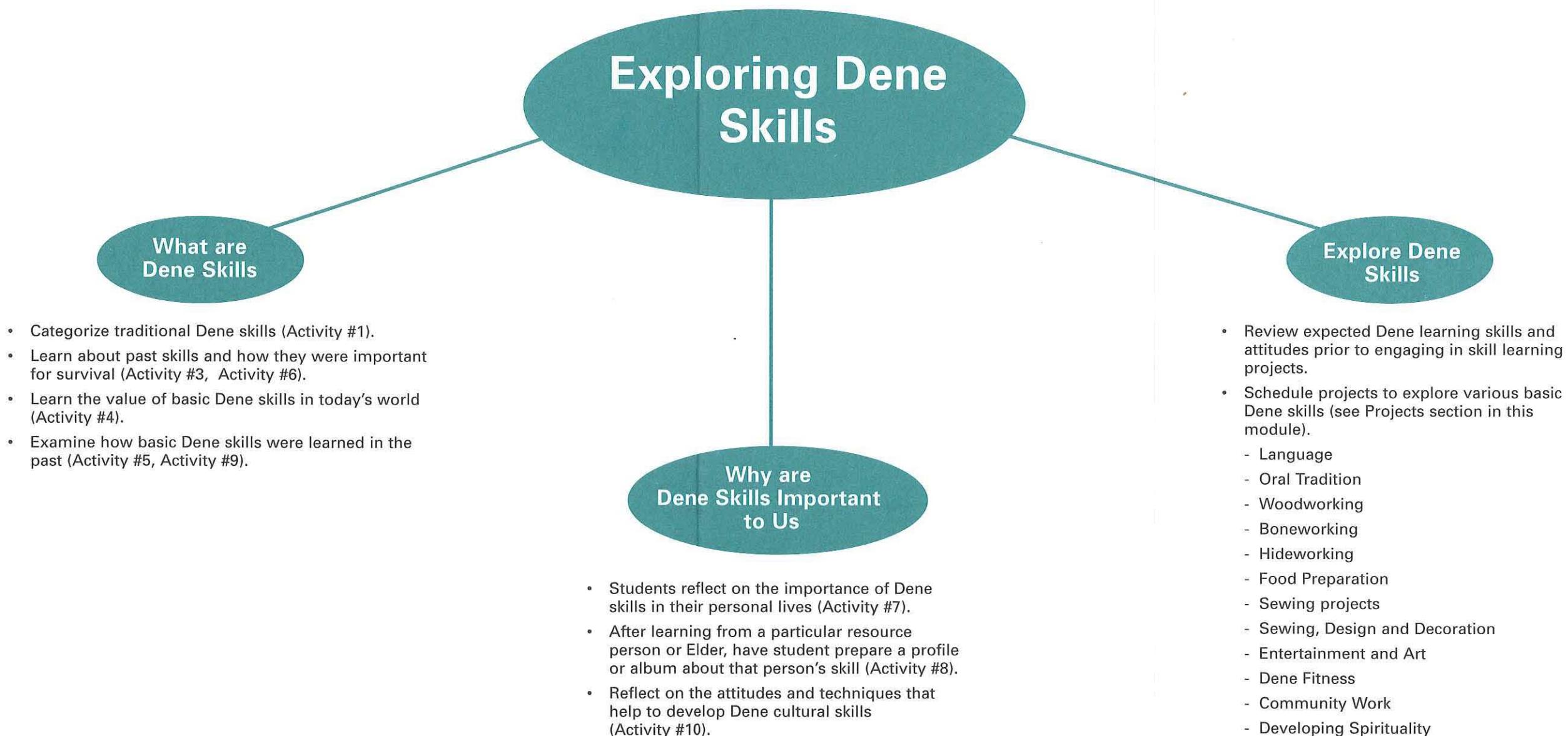
- enjoy, use and protect the land
- make a living
- create a healthy family and community
- become healthy in mind, body and spirit
- carry on the culture of the Dene

The attitudes required for development of basic Dene skills are:

- willingness to take risks and to try something, even though the results may not be perfect
- willingness to persevere at practicing and not become frustrated
- willingness to choose to practice and learn, rather than to engage in self-destructive or wasteful activities
- attentiveness while listening and watching

The techniques used by talented and capable Dene include:

- setting small goals for oneself
- imagining what the finished product will look like
- promising small rewards for oneself along the way as one makes progress
- reminding oneself that perfection only comes with practice
- reminding oneself of why one wants to develop the skill
- finding people with the particular skills you wish to learn (often a parent or relative) and being attentive at listening and watching them



Note: The language development activities for this module are based on South Slavey as the first language of the classroom. Teachers of other Dene languages are encouraged to use these samples to develop similar activities and texts for their own languages.

1. What are some of the traditional Dene cultural skills? Ask students this question. Write down their answers in the appropriate columns below. (see Major Cultural Understanding #1)

Skills that help the Dene to use the land and/or be healthy in body	Skills that help the Dene to enjoy, support and work together	Skills that help the Dene with their spirituality
<ul style="list-style-type: none">• hunting, trapping• finding one's way on the land• earth medicines	<ul style="list-style-type: none">• drumming and singing• traditional game playing• sewing beautiful crafts• storytelling	<ul style="list-style-type: none">• drum singing• feeding fire• honouring land/water

2. Have spelling lessons with the above list of words.

5.2

3. Talk to students about the meaning of "basic" skills. Have them make a list of basic skills required to survive independently today, and another list of basic skills required to survive in the past. Then have students work in groups to make a collage from magazines. Use the headings "Basic Dene Skills" and "Basic Non-Dene Skills".

1.2

4. Students research the value of developing basic Dene skills in today's world (see Major Cultural Understanding #2).

4.2.1

Prepare for Research

Pair students and ask them to prepare questions to ask each other regarding special Dene skills they are developing (e.g. making bannock, beading, sketching, hunting, etc.).

- What Dene skill are you trying to develop?
- Who is helping you to learn this skill and how did you begin to learn it?
- What does your skill involve (list steps, description)?
- In what ways will the skill help you or others to:
 - enjoy, use or protect the land?
 - make money?
 - help or support your family or community?
 - create a healthy mind, body and spirit?
 - carry on the culture of the Dene?

Collect Information

4.2.2

Identify what each other's skills might be. Tell each other how those skills were acquired. Demonstrate or explain to each other the particular skill they have developed. Describe in what ways having these skills helps a person, or helps others.

Organize and Edit Researched Information

4.2.3

Each student prepares a sentence by sentence, sequenced description of a project or experience he or she has done that is based on a Dene skill. This work is edited for punctuation and spelling.

Present Research Information to Classmates

4.3

The partner records the information that is researched from his or her classmate in some permanent form (display, storybook, poetry, mural, photo album, sketches, etc.)

5. Explain to students how Dene skills in the past were learned and how reading the words of Rosie Firth (Resource 1) helped them to learn.

2.2.4

This is the story of how Rosie Firth learned to sew and what she has done with her sewing. Have students discuss her words with these questions:

2.3.2

- How did she learn her skill of sewing?
- How has her skill helped her and/or her people?
- What advice does she give to the younger generation?

Developing Dene Skills

Proposed Activities in Detail

6. Students learn why Dene skills in the past were important, and how they helped the person who learned them. They can read the words of Jean Marie Sabourin (Resource 2).

2.2.4

(Note: The activities which follow are examples of the kinds of language skill development activities that can accompany text in any Dene language.)

a) Discuss the words of Jean Marie Sabourin:

2.3.2

- What were his skills and how did they help him ?
- Why do you think surviving as they did was his greatest joy?

b) Use the text of Jean Marie Sabourin to practice spelling and reading accuracy:

Consonants with and without glottal *ts'* or *ts*

5.2.5

The Slavey symbols *ts'* and *ts* are very similar in the way they sound.

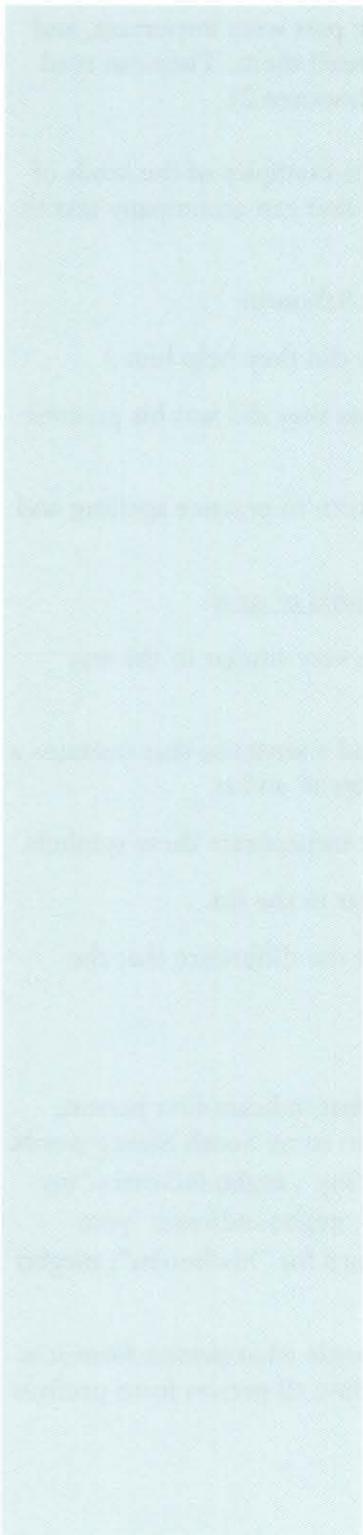
- Ask individual students to read a sentence that contains a word which incorporates either *ts'* and *ts*.
- List words from the text that incorporate these symbols.
- Say these words as they appear in the list.
- Students read and pronounce the difference that the glottal makes in the sound.

Noun prefixes *se*, *ne* and *me*

5.2.8

Se, *ne* and *me* are noun prefixes that indicate first person, second person and third person in some South Slavey words. *Se* is the South Slavey word for "my"; *seghq* indicates "my nose". *Ne* is the word for "your"; *neghq* indicates "your nose". *Me* is the South Slavey word for "his/her/its"; *mehq* indicates "his/her/its nose".

- Students read the text and decide what person form it is written in. Have them underline all person form prefixes they see.



- The words listed below are written in the first person. Ask students to write the second and third person forms of the words:

sets'ékee (my wife)
sezhaa (my children)
seké (my feet)
setá (my dad)

c) Use the text of Jean Marie Sabourin to study how words in the language have changed over time. The following South Slavey words are not used much anymore:

nimbáa hodééch'oi
Denehadí Kúé
dechí ehdzoo

- What do these words mean?
- What words have most likely replaced these words?
- Do you know of other words that have been similarly replaced?

d) Use the text of Jean Marie Sabourin to study differences in dialect between the community language and the neighbouring dialects. There are dialect differences in the Dehcho region. Jean Marie Sabourin is from Fort Providence. He might have said some words differently than they are spoken in your community. Identify those words, spell them and pronounce them the way they are spoken in your community.

7. Ask students to write short essays about the Dene culture in their lives. They may wish to consider the following questions:

- Which Dene cultural skills do you enjoy the benefit of?
- Who do you know that has the skill and shares it with you or your family?
- If something happens to that person, do you know a younger person that you will be able to rely on for this skill in the future?
- How would you feel if there were no people to carry on the knowledge and skill in this area? Why would you feel that way?

6.4

1.7

3.2.6

Developing Dene Skills

Proposed Activities in Detail

8. Have students do research on individuals of their choosing in the community who are known to have particular Dene skills. These skills can be land skills, skills for working with people or skills in the area of spirituality.

4.2

Each student selects an individual and creates a profile (written information, photographs, illustrations) of that person which can be kept in the local library or displayed at the school.

4.2.3

4.3.3

4.3.5

OR

Students can prepare a photo album of ladies' handwork, with brief descriptions about each lady and how their work has been important to them. Once the album is complete, the students can show the albums to the ladies they individually researched.

4.3.6

4.3.4

9. To learn how Dene individuals developed their particular skills, have students read the words of Elders Cecile Modeste (Resource 3) and Louis Taniton (Resource 4). Have the students discuss each of their words with the following questions as prompts:

2.2.4

2.3.2

Cecile Modeste

- What basic Dene skills was Cecile Modeste talking about? How were these skills important to the Dene in the past?
- In what way might these be valuable today? What skills could replace these?
- What attitudes and techniques did she have to enable her to develop that skill?

Louis Taniton

- What basic Dene skill was Louis Taniton talking about and how was it important to his people?
- What two kinds of advice does he give to people wanting to develop these kinds of skills?

10. What kinds of attitudes and techniques can help us in being able to develop the Dene cultural skills?

- Display the list of Dene skills that the students made in Activity #1.

- Have students look carefully at the list and try to come up with helpful guidelines for how one can go about developing these skills (see Major Cultural Understandings #4).
- Have students each choose one Dene skill (from the list or any other) that they might like to develop and then write how they would go about learning and developing the skill based on the attitudes and techniques discussed.

Example:

I would like to learn to make drums.

- I would have to very carefully watch someone make a drum. I would have to listen well to what is being said.
- I would have to try making drums over and over. I would have to be very patient and not rush my work.
- If I got bored or frustrated, I would imagine what the drum I am making will look like and what I will do with it when it is done.
- I would go out to play street hockey only after I finish working on the frame.

Evaluation

Evaluate students on their understandings and language skills by the quality of the ideas and the accuracy of the written work in Activities #9 and #10.

Evaluate students on the quality of their work in Activity #5.

Outline what you want the students to include in their work and tell them exactly how you will be assigning the marks when you evaluate their work.

Resource 1:
Rosie Firth, Gwich'in, 1996

Rosie Firth's mother taught her how to sew. Sewing was very important back then.

Her first sewing was very poor.

Her mother often praised and encouraged her, which kept her interested and wanting to sew.

It makes her proud that people are interested in Gwich'in crafts, and that she is able to provide them when people want something made.

She is proud to be able to pass on the traditions.

When I started to sew, it was my mother who taught me. I was about 12 years old. My mother used to do a lot of sewing. It was hard for the mother in those days. She had to make all the clothing for everyone – mukluks, mitts, parkas – you name it. I became interested by watching her.

My first sewing was very, very poor, but I kept on. I remember once when I first started sewing beaded uppers, I couldn't find one of my sides. One side was in my box, but the other, I wondered where I had put it. My brother, Happy, was standing there with a big smile. He dug it out of his pocket. I guess that is how poor my sewing was in those days!

My mom used to praise me as I sewed things. Sometimes when I would get stuck, she would take it from me and show me how to do it. You should never rush yourself. Always take your time and do your best. That is how I was taught.

My mother is still alive, and whenever I am sewing she will come over – even though she can't see – and she will feel my work. She says she knows that it is beautiful. When I was learning, she usually praised me and that is why I continued.

People order sewing from me and it makes me so proud that they admire my work. I started sewing for people when I got married and lived in town. The non-Dene would come around asking for mitts, slippers and parkas – even the RCMP. I have been invited to bring my sewing craft sales and they sell well. There is even a video of me sewing in the Canadian Museum of Civilization. Oh, I was so proud to see myself there sewing the crafts! This video will be for the next generation, so they can see and maybe try some of the crafts of our people.

I am so proud when someone comes around and asks if I know how to sew a certain thing. I explain to them and give them some patterns, and if it is a pair of slippers, I even baste the pattern on for them. I tell them how close they have to put their stitching and to make everything even.

She continues to sew despite growing older and she continues to thank her mother for the talents her mother helped to develop.

Talent only comes from years of working at something.

The traditional sewing is so beautiful and something to be proud of. She hopes that the younger people will continue the tradition.

When I married, my family lived in a teepee. It took a lot of wood to heat and I chopped it all myself with only an axe.

Besides chopping wood, I had to hunt and trap. There were plenty of moose, caribou, fish and fur bearing animals then. I was a good hunter and trapper.

The glory of my life was hunting and trapping. It was my greatest joy to do that kind of work.

I think I must have used every way possible to live on the land. I've used nets, snares, dead falls and white man's traps. I even worked for a white man once, and I used to fish for the mission.

Now, today, I can do any kind of sewing. Even though I am getting old, I'm still sewing. Right now I am making a traditional dress in white leather, and then I am doing the beadwork on black velvet. I know it is going to turn out beautiful. Deep down I am very proud and thank my mom that she taught me everything I know.

When you ask where talent comes from, it is because of the many years of working at it. We never give up. Every chance I get, I sit down and do beadwork or whatever. I feel so good that God still gives me the strength to continue with our traditional way of sewing. It is so beautiful, like when you go to the old time dances and see all the people wearing beaded slippers. They look so nice when people are dancing in them.

Nowadays, the younger generation doesn't seem interested in crafts. There is all this talent around here. It should be continued. The younger people should at least try. Try to help one another and encourage one another to continue with our way of sewing.

Resource 2: Jean Marie Sabourin, South Slavey, 1987²

Honínehja ekúh sets'ékee gots'eh sezhaa keh, nímbáa hodéchéh'oi zhíu náhthidéh. Mezhíi gókó gha nídé tse ló ts'enidhé, jt'áh ládeht'ee tthíh t'áh zq azhó tse tádehkáh.

Tse tádehkáh gohthá náhzéh gots'eh zehdzoo shu zah?í gha gó?o. Ekúh lah goló, medzih, hue gots'eh tsádhéh zíhló. Dene nezú náázéh gots'eh zehdzoo zah?í ilé.

Náts'ezéh gots'eh zehdzoo ats'eh?í lah séé met'áh segha gonizú gots'eh séé met'áodlhthí. Ezhi kaondíh ghálaehnda néh séé segha gonezú.

Séé zahsíi azhó t'áh gots'endih t'áh aeht'í nehthé. Míh, xóo, dechí zehdzoo gots'eh móla zehdzoo t'áh shu aeht'í. Láh dene móla gha shu eghálajhndá gots'eh denehadí kóé gogha shu mjéh aíh?í.

²Text taken from *Nabecbo Keh: Our Elders*, Slavey Research Project, Fort Providence, 1987, page 78.

Resource 3: Cecile Modeste, North Slavey, 1984³

Developing the basic Dene skill of sewing.

Persistence and repeated practice.

Learning to become independent.

Making the personal choice to practice and learn.

When I was around 13 or 14 years old, my grandmother told me that she was going to cut out a pair of moccasins for me. I was very young and didn't know how to sew. She got it all ready for me. I sewed and ripped it out five times. The sixth time I sewed it, it finally turned out okay and my grandmother was satisfied with it. The sewing was straight and you couldn't see the pleats.

Every time I had to sew it up, I cried. I said, "Granny, I can't do it! I don't know how to do it!" She sat beside me and told me not to cry. "If you do it right this time, it won't be difficult for you next time. Then you won't have to ask someone else to do it for you, and you won't envy your friends. So don't cry and do it right."

I sewed and sewed until I finally got it right. Then my Granny said, "You sew the other side exactly like the first one you did. Don't change your stitching. Remember how you did your first one. In the future, you will benefit from this. When I die, you won't be lost without my help so why are you crying. Even though you don't know how to do it, you try and try again. You will be able to do it once you find out how."

That is what my grandmother told me. She was right. Today, I don't have to ask anybody to do my sewing for me. It is important that you learn to be independent.

If you are not busy, sit down and quietly sew. You don't need to go to town. Nobody is ever going to pay you for doing that. Instead of running around visiting your friends, you should do what you are supposed to do.

³Text taken from the *Deline Values Project*.

Basic skills are developed with practice and guidance.

Watching and listening are important.

Skills can be learned from anyone.

Resource 4: **Louis Taniton, North Slavey, 1984⁴**

Snowshoe making has become very rare these days, especially meshing snowshoes. The mother taught the daughter how to do the meshing with babiche. The father would work with the son on the birchbark frame.

The father and son used a snowshoe chisel and put the birchbark over a stone when it was wet, so that it would bend easily. Then they made a hole through the bark while the stove was very hot.

When the father asked the son to make snowshoes with him, the son would immediately start to bring in the birchbark. The first time, the boy would make snowshoes with his father guiding him. The first one was always a mess, but the father would keep saying, "Bend it slowly at the end of the birchbark." After doing many snowshoes, the son got better and better at it.

I watched and listened to my parents and Elders. Also, the children watch and help each other when at work. While a girl is meshing a snowshoe, her friend watches her, and they both learn from each other. It also works the same when they are making moccasins and mitts. It is like learning from a book in school today.

⁴Text taken from the *Deline Values Project*.

Project 1: Dene Language

6

- spending time with Elders, listening to and speaking your Dene language
- translating simple messages for Elders
- storytelling in your Dene language
- preparing and giving a speech welcoming parents to a school gathering

Project 2: Oral Tradition

2

- listening to Elders' stories
- telling stories of a personal experience on the land or with an Elder

Project 3: Woodworking

1.2

6.2.2

- getting wood for projects and honouring the land
- making willow whistles
- making willow looms for beading
- making sling shot.
- making poles and paddles

Project 4: Boneworking

1.2

6.2.2

- using tools with bone
- playing games with bones
- making scrapers
- using bone hooks
- respectful disposal of bones
- making bone whistles

Project 5: Stoneworking

1.2

6.2.2

- beading jewellery
- stone weights for net fishing

Project 6: Food Preparation

1.2

6.2.2

- cleaning or filleting fish
- cooking fish

Project 7: Hidework

1.2

6.2.2

- making rugs: cutting and sewing hides
- making sinew
- making sinew snares
- lacing hide ropes
- tying knots with sinew or hide ropes
- tying bundles with hide ropes

Project 8: Sewing

1.2

6.2.2

- making duffle slippers or mitts
- beading designs on uppers: pattern and color
- braiding yarn for mukluk or mitt strings

Project 9: Entertainment and Art

1.2

6.2.2

- singing and whistling
- tea dancing
- square dancing, two-stepping, jigging
- drawing, painting, sculpting, etc. of Dene concepts and images
- making fish scale art

Project 10: Fitness

1.5

2.2.6

- running races
- doing the stick throw
- doing a snow snake
- throwing a mooseskin ball

(See Traditional Dene Games: A Resource, by Mike Heine, Ruth Carroll and Harvey Scott.)

Project 11: Community Work

6.2

- helping to organize Dene games for school
- helping organizers at a school event for parents
- volunteering to work with someone familiar who could use help (a grandmother, a young sister in daycare, an older brother who is sick)
- sharing talents (music, storytelling, dramatizations, etc.) with the school

Project 12: Developing Spirituality

1.6

2.2.1

- learning prayers in your Dene language
- participating in drum dancing
- participating in honouring the land
- listening to spiritual stories from Elders

Scheduling and Organizing Projects

- Choose the projects that would be best for your students to experience, based on student interest, development, available resources, time, etc.
- Choose people you would like to use as resources to help you in the teaching of the modules.
- Schedule the projects throughout the year so that the activities match the seasons.
- Some projects, depending on the skills and objectives, may be counted as Career and Technology Studies (CTS) courses. Each CTS course consists of 25 hours of instruction. It is therefore likely that more than one project will be required to equal a CTS course.

Keeping Parents Informed

- Before students begin each project, send a note home to the parents explaining what they are going to be doing. Stress the importance of practice in developing the basic skills. List ways in which parents can help their children at home with practice on each project.

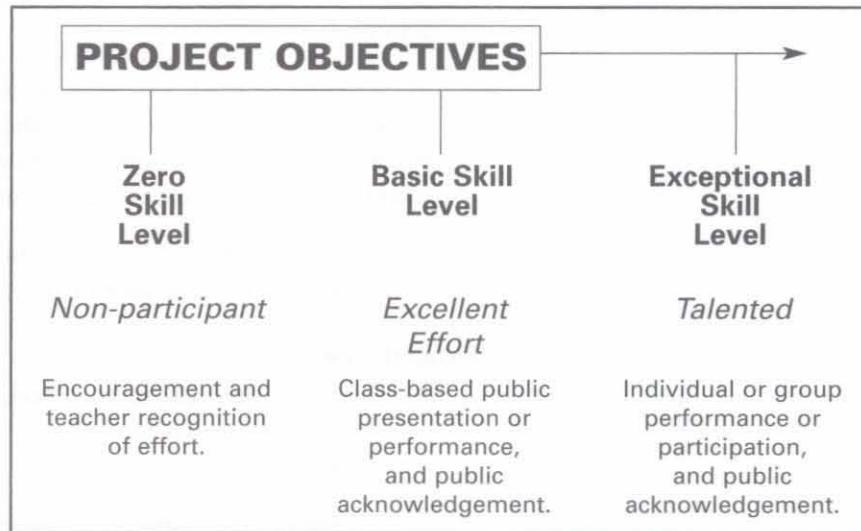
Student Reflection

- Prior to beginning each project, show students the expectations for that project:
 - a) the skill expectations regarding the project work
 - b) the behavioural and attitude expectations regarding
 - how they are to behave with resource people
 - how they are to care for their things
 - how they are to interact with one another
 - work habits
- Show and explain to the students the evaluation scale you will be using.
- During and after the project, take the time to talk to each student about his or her own feelings about:
 - personal progress
 - degree of interest
 - what caused problems for them and what was good
- Also during these meetings, talk to students about your perceptions of their work.

Developing Dene Skills Projects

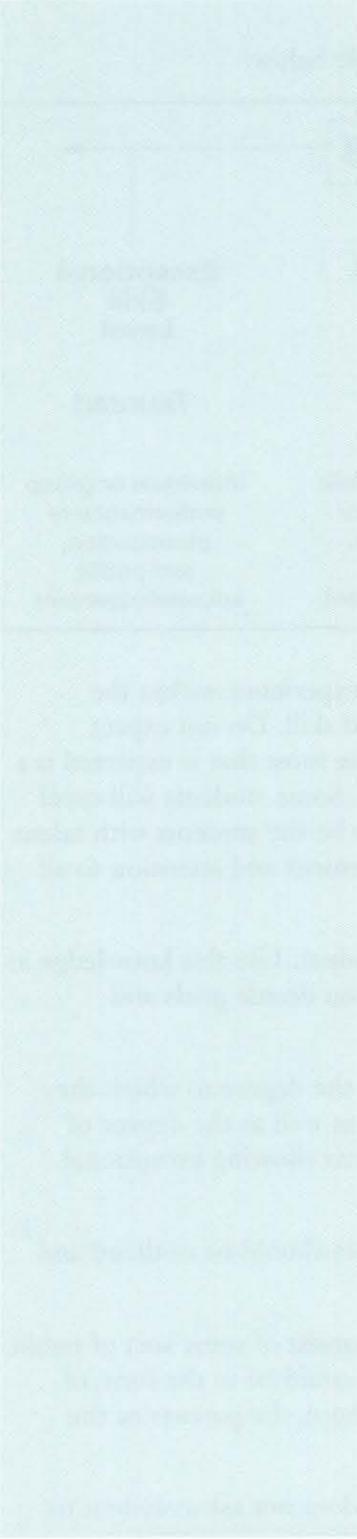
Evaluation of Project Work

Students may be evaluated using the scale below:



- Give each student the time and experience within the project to develop a basic level of skill. Do not expect perfection from the students. The most that is expected is a "mastery" of the basic skill level. Some students will excel beyond expectations. These may be the students with talent. It is important to give encouragement and attention to all students who show interest.
- Know the background of the student. Use this knowledge as well as student interest to help you decide goals and expectations for each student.
- You should evaluate students on the degree to which they have learned the required skills, as well as the degree of effort and interest shown. Students showing exceptional ability should be noted.
- The required skills in each project should be outlined and student achievement indicated.
- Student evaluation should also consist of some sort of public presentation of their work. This could be in the form of presentations to the class, the school, the parents or the community at large.

It is very important that the teacher does not ask a student to



perform prematurely. This may be humiliating for the student. In the Dene way, performance or sharing occurs only when a person has developed a level of skill which can be sincerely acknowledged.

Showcasing of work as a class through the school, local television, radio or newspapers should be encouraged. It allows public performance opportunities and recognition for students who have achieved the project goals.

For students who show exceptional talent, individual performance or participation at a public level may be possible.

Record Keeping

- In order for students to receive balanced exposure to the different projects, ensure they are learning skills in each of these areas:
 - skills that enable Dene people to enjoy and support one another
 - skills that enable Dene people to work together
 - skills that enable the use, love and respect of land
- This record will enable the teacher in the following year to prevent repetition and lack of balance when planning projects for that year. The record should outline the skills covered in each project, as well as the skill levels achieved by each student.

Question:

How do I go about constructively shaping or developing the skills of my students?

Answer:

- Role models: Solicit the help of good community role models. As a part of the various projects you choose, have them come to the school to share their knowledge and to help students who show an interest in their talents.
- Give students plenty of opportunity for instruction, guidance and practice. These are an essential part of skill development.
- Teachers should not be shy about their own level of ability at things such as sewing or woodworking. Your skills do not have to be perfect before trying to pass them on to students.
- Encourage students by reminding them that new skills do not come with immediate perfection. Remind them that everyone must begin somewhere. Teachers should be willing to share stories of how they started on their journeys to acquire talents.
- Once students have learned some basic skills and continue to show an interest, it would be good to find resource people in the community to work with them. Many Elders have indicated they would prefer that students are showing interest and have some basic skills before the Elders are called in to work with them.
- The teacher can supervise practice on most days, with a resource person coming occasionally to teach new skills or correct mistakes.

Question:

What role, if any, is there for the family to play?

Answer:

Parents should be informed of each project before it begins, with suggestions as to how they can be involved in helping their child to further develop their skills at home. As much as possible, encourage the students to take their work home to complete or practice.

Informing the parents in this way, allows them, and particularly the Elders, to become actively involved in the education of the student.

Question:

Do all the students experience the same projects or should this be individualized, based on interest?

Answer:

- At this stage, most students are not completely certain of their abilities or interests. These projects have the purpose of exposing all students to a variety of activities valued by the Dene. Hopefully, as a result of the projects that the teacher organizes for them, they will discover their talent or interest.
- As the students engage in various projects to explore their interests, it may be necessary, initially, for the teacher to focus on developing good learning, and practicing good attitudes and behaviours. After they have learned to be disciplined about learning, then talents will become more evident.
- As the students become a little more aware of their strengths and talents, they should be given choices as to which projects they may wish to pursue. However, in order to provide such choices, the school and the community must lend their support with a wide variety of resources and resource people.

Developing Dene Skills

Notes to the Teacher

Question:

What do we do with students who are being careless in their efforts?

Answer:

- Show students the correct way without focussing on their mistakes.
- Be very patient. Do not scold or humiliate.
- If students make a small error, it may be possible to use joking humour. Encourage young people to laugh at their mistakes and to take the gentle joking of others with a smile. This keeps the mood light, while letting the person know that their work needs improvement.
- Focus attention on those who are putting forth good effort.
- Do not repeat instructions unnecessarily. Once should be sufficient. The Dene way of learning is to encourage active listening the first time.
- Silent discipline is possible if the student knows what he or she is doing wrong.
- A student who is generally performing poorly due to lack of discipline should be taken aside and counselled. Explain expectations to the student clearly, hear what the student has to say in his or her own defense and clear up any misunderstandings.

Question:

How will I go about teaching this module?

Answer:

- Teach the understandings and first language skills using the suggested activities or whatever activities you find appropriate. Use the resources included in this module to help in your teaching. Use community resources such as speakers and Elders to help in this component.
- Choose the projects you plan to cover in the year and schedule them. They can be interwoven with the projects of any of the other modules throughout the year. For example, the project for handling fish can be incorporated into the Fish Camp module.
- Evaluate students as suggested in the Projects and the Proposed Activities in Detail sections of this module.