

Dene Keede

Dene Zhatie • Dene Náoweré Dahk'é
Dene Yatí • Dinjil Zhuh Ginjik • Dq Naàwo k'è



Education: A Dene Perspective

DENE KEDE CURRICULUM TEACHER'S RESOURCE MANUAL



Acknowledgments

This Dene Kede Teacher's Resource Manual is the result of the combined efforts of the following developers of the Dene Kede Curriculum:

Fibbie Tatti – Department of Education, Culture and Employment, Yellowknife (North Slavey)

J. C. Catholique – Teaching and Learning Centre, Snowdrift (Chipewyan)

(Lucy) Lisi Lafferty – Teaching and Learning Centre, Rae-Edzo (Dogrib)

Rosa Mantla – Teacher, Fort Rae (Dogrib)

Philip Mackenzie – Teaching and Learning Centre, Yellowknife (Dogrib)

Andy Norwegian – Teaching and Learning Centre, Fort Simpson (South Slavey)

Fanny Swarzenruber – Teaching and Learning Centre, Fort Simpson

Sarah Jerome – Teacher, Fort McPherson (Gwich'in)

Mitsu Oishi – Curriculum Consultant, Edmonton

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Introduction

For Whom Is This Manual Intended?

This Dene Kede Teacher's Resource Manual was originally produced with the Dene Teacher in mind. It has become clear to us, after piloting the Dene Kede Curriculum, that real success with the curriculum is the result of many people working together, not simply the Dene teacher working in isolation. The contents of this document address the different needs of the many people who become involved in the implementation of Dene Kede. We refer to it as the Teacher's Resource Manual with the understanding that in the end we all are teachers, as we work with the curriculum in our various capacities.

Curriculum or Program?

It is necessary at the outset to differentiate the term "curriculum" from the term "program". In the N.W.T., a curriculum is a document given approval by either a school board or the Minister of Education. Dene Kede was produced as a "generic" curriculum to meet the needs of all Dene in the N.W.T. and was given approval by the Minister of Education for implementation in all Territorial schools with Dene students. It is consistent with the principles and philosophy of the Department of Education, Culture and Employment and contains the minimal student learning expectations. A Dene Kede Program however, is how a teacher and a community interpret the Dene Kede Curriculum to meet their local needs. If the curriculum were a basic recipe, the program would be the unique cake created by a team of very resourceful cooks.

Community Consultation.

The curriculum is the result of extensive community input and consultation. It has been three years in the making. The primary developers were all Dene teachers who were, at the time of their involvement, working as consultants in the regional Teaching and Learning Centres. These developers worked intensively with elders in their regions and communities to gather data and to receive direction so that the curriculum could be written. This was the first stage in community consultation.

As the next step, it is still required for the teachers and administrators in individual communities to thoroughly inform, consult and involve the parents and other stakeholders in their communities.

Contents of the Teacher's Resource Manual.

The TRM is in three parts:

- In Part I, the “what”, “why”, “who” and “how” of Dene Kede is outlined. This provides an orientation to the curriculum. In the workshop type orientation to Dene Kede, it is this section of the manual which is used as the content base.
- In Part II, the steps to successful implementation of Dene Kede are outlined for those who are ready to begin implementation. The seven steps outlined will also be useful for program evaluation in that they can be used to reveal areas of strength and weakness.
- Part III is the Appendix which is a collection of experiences and ideas of the many people who have been involved in the development and piloting of the curriculum. The contents of the Appendix all relate to the Dene Kede curriculum in some specific way.

Part I : Orientation to Dene Kede

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A. What is Dene Kede?

1. Cultural Learning Expectations

The Dene Kede Curriculum consists of a set of learning expectations which are intended to help Dene students in the process of becoming capable Dene (see figure 1 and refer to page 22 “Dne Zhee”). The learning expectations are broadly categorized into four areas and relate to the students’ relationships with:

- the spiritual world
- the land
- other people
- themselves

The expectations outlined in these terms are what make this curriculum uniquely Dene. When these relationships become the focus of education within a classroom, the classroom takes on a Dene perspective or world view. This is what is meant by Dene culture in this curriculum.

2. Dene Language Expectations

Dene language competence, either in the first language or as a second language, is expected to be taught in the context of teaching or developing these relationships. Language expectations for both first and second language are therefore included as a part of this curriculum.

3. Thematic Units

The curriculum consists of approximately forty thematic unit outlines. These particular topics were chosen by the elders and developers as being most important to the Dene. Each topic is developed in terms of expectations in each of the four relationships. For example, with the topic of “Fish”:

- **Spiritual:** these expectations help students in understanding or connecting with the spiritual understandings that the Dene have with respect to fish;
- **Land:** these expectations help students develop the skills and knowledge that the Dene have with respect to the physical aspects of fish and fishing;
- **Other People:** these expectations help students understand how the Dene relate to each other, as determined by activities associated with fish or fishing;
- **Self:** these expectations help students reflect on the significance of the spirituality, knowledge and skills of the Dene with respect to fish and fishing, and become more self-aware as Dene.

Fig. 1 Dene Kede General Expectations

Dene Kede

General Expectations

In order to survive and to live life to its fullest, Dene students must develop respectful relationships with the Land, the Spiritual World, other people and themselves. These relationships are best developed with the aid of the Dene Elders and their voice which is the Dene Language.

The Land

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

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

The People

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

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

The Spiritual World

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

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

The Self

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

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

B. Why Teach Dene Kede?

1. Helping to Develop the Dene Perspective

In the developmental stages of the Dene curriculum, the elders advised that the schools can somehow be made to help Dene students to develop the Dene perspective and to become the capable Dene they are meant to be. To be capable means having responsible, skillful and respectful relationships with the spiritual world, with the land, with other people and with themselves. It was with this goal in mind that the Dene Kede Curriculum was developed.

2. Survival

Being a capable Dene means being someone with integrity. There is faith on the part of the elders and the developers of this curriculum that this type of integrity is what will be needed to take the Dene and indeed all humankind into the future. Thus the curriculum serves the very broad goal of “survival”.

3. Cultural Pride and Healing

It is recommended that these relationships be developed in the context of what is culturally and geographically familiar to the students. The thematic units which are a part of the curriculum are a suggested context in which to teach the four relationships. As the students are helped to become capable and self-aware in their familiar environment, it is movement not simply toward our future survival, but also movement toward cultural pride and healing.

4. Language/Culture

The Dene language provides access to much of how the Dene understand their spirituality, their land, their relationships with one another and themselves. Learning the language is therefore a necessary tool for true Dene education.

C. Who Delivers Dene Kede?

There are many players in the successful implementation of the Dene Curriculum. The various responsibilities and roles of the major players are listed below. Though each has responsibilities which are unique, communication and cooperation among the players is vital.

1. Department of Education, Culture and Employment:

- The Department is given directives from the Minister regarding native language and culture in the schools.
- The Department develops standard curricula which are to be taught in all territorial schools - in this case the Dene Kede Curriculum.
- The Department works in liaison with other GNWT departments in a concerted effort to bring all possible resources to bear in the implementation of Dene Kede, and monitors the overall implementation of the curriculum.
- The Department provides guidelines and orientations for the Regional Boards to help them to implement Dene Kede.
- The Department Program Specialists work with Board consultants and Supervisors of Schools to plan in-services for integration of subject areas into Dene Kede.
- The Department orients Board personnel about the Dene Kede Curriculum.
- The Department monitors the quality of Dene Kede programs with Boards and provides assistance to Boards for ongoing orientations for new teachers.
- The Department works in liaison with the NWTTA, Principal Certification Program and TEP in order to enhance the training or professional development of teachers and principals with respect to the use of Dene Kede.

2. Regional Board

- The Regional Boards develop region wide direct and indirect policies to support the Dene Kede Program.
- The Regional Boards seek political support from their respective MLAs.
- The Regional Boards inform and involve the communities in the region as to their policies regarding the Dene Kede Programs.
- The Regional Boards allocate funding for each of the schools in their regions for Dene Kede programs.

3. The Teaching and Learning Centres

- The Teaching and Learning Centres were the primary developers of the Dene Kede curriculum.
- The Teaching and Learning Centres are the primary consultants to the regional team consisting of the Director, the Supervisor of Schools, the principals and the Board members in planning and preparing for a Dene Kede implementation strategy within the region.
- The Teaching and Learning Centres provide Dene Kede orientation sessions for their regional staff and schools.
- The Teaching and Learning Centres consult with the schools and can provide individual help to staff members in planning or preparing for the Dene Kede program.
- The Teaching and Learning Centres provide in-service training to school staff for teaching Dene Kede.
- The Teaching and Learning Centres help schools and boards in the monitoring and evaluation of the Dene Kede teachers and programs.
- The Teaching and Learning Centres develop teaching materials that support the Dene Kede program.
- The Teaching and Learning Centres publish materials that support the Dene Kede program.
- The Teaching and Learning Centres access the technological aids that help in gathering, producing and distributing teaching materials.
- The Teaching and Learning Centres list all resource materials as well as human resources from their own region or available from other regions.
- The Teaching and Learning Centres provide translation services for school related programs.
- The Teaching and Learning Centres network with other Teaching and Learning Centres to share information and provide support to one another.

4. The School Team

The Dene Kede program cannot be delivered in isolation from other school programs. In schools with a majority of Dene students, Dene Kede can provide the overall perspective for the other school programs. All staff members can become a part of the team delivering the Dene Kede program.

Minimally, the Dene Kede team should consist of:

- the teacher responsible for teaching the Dene concepts, skills and attitudes from the Dene Kede curriculum,
- the teacher who integrates core subjects into the Dene experiences,
- the principal and
- the Community Education Committee.

Below are listed the major players in a Dene Kede team and the roles that can be played by each in order to facilitate the delivery of a good community based program:

Subject Teachers

- Subject teachers work with the Dene Kede team consisting of the Dene Kede teacher, the principal, and the Community Education Committee to do long range planning.
- Subject teachers may or may not be Dene.
- Subject teachers are those responsible for the learning objectives pertaining to the core subjects, e.g. math, social studies, science, language arts.
- Subject teachers articulate these learning expectations with the key experiences and learning expectations from the Dene curriculum.
- Subject teachers work as a team with the Dene Kede teachers to plan thematic units.

Dene Classroom Assistants and Dene Language Specialists

When classroom assistants were first brought into the schools, they were Dene people who were hired to help the non-Dene teacher with the extra tasks that often arose in the intercultural teaching situation. Over the years, many worked in partnership with the teacher, actually helping to deliver programs when language barriers arose. Today, the assistants are recognized for their professional roles and contributions, not the least of which is the teaching of Dene language and culture. Aboriginal Language Specialist positions have been created to recognize these teachers.

- The Dene Classroom Assistant/Dene Language Specialists should be members of the community.
- Dene Classroom Assistants are a valuable resource for a Dene Kede program. Being from the community, they know of potential resource people, they often have Dene skills that they can teach, and they often live from a Dene perspective. If they are not involved in the teaching of the Dene Kede program, they should be invited into the planning stages.

Dene Teachers

Dene teachers today have a great responsibility which is twofold: First they must help in the gathering of information from the elders who have a connection with the past. Second, they must act as leaders in getting the community involved again in the teaching of Dene perspectives and knowledge.

The Dene Kede teachers will be Dene and, preferably, from the community of the school. Where qualified Dene teachers are not available, a language/culture instructor or classroom assistant will be the Dene Kede program teacher.

- The Dene teacher works with the team to prepare long range plans.
- The Dene teacher develops thematic units and lesson plans with the help of community resource people and/or with the help of other Dene teachers in the school.
- The Dene teacher integrates subject area skills and knowledge with the cultural experiences and themes of the Dene Kede program.
- The Dene teacher provides feedback about the Dene Kede program to the parents and the community during meetings with parents and through the principal at the monthly Community Education Committee meetings.
- Dene teachers should become involved in community functions and activities.
- The Dene teachers should develop a communication network with other Dene Kede teachers.

The Principal

- The school principal works closely with the other members of the school team in planning and delivering the Dene Kede Program.
- The principal acquires all the administrative information required to deliver the program.
- The principal logs all resource people and resource materials in the community with the help of the team.
- With the Community Education Committee the principal acts as a liaison between the school and the community and parents.
- The principal is in charge of media relations.
- The principal evaluates the program for formative purposes. If there are problems, they look for the source of the problems and find solutions with the help of the team.

Community Education Committee

- A member of the Community Education Committee represents the school and community on the Divisional Board which controls the educational policies at a regional level.
- The Community Education Committee supports and provides leadership to the Dene Kede Program. In cases where the Community Education Committee is Non-Dene in makeup, a sub-committee of the Community Education Committee can be formed to support the Dene Kede program.
- The Community Education Committee develops guidelines and policies for the school with respect to the Dene Kede Program in tandem with the Board guidelines.
- The Community Education Committee accesses and secures funding for the Dene Kede Program in the school.
- The Community Education Committee is involved in the process of producing school budgets and can give direction to the administration in budgeting for the Dene Kede Program.
- The Community Education Committee recruits teachers for the Dene Kede Program as well as for the whole school.
- The Community Education Committee provides feedback to the parents about the Dene Kede Program at monthly meetings. At this time the Community Education Committee also provides feedback to the school from the community about the Dene Kede Program.
- The school accesses all the human resources in the community that support the Dene Kede program through the Community Education Committee.
- The Community Education Committee supports educational activities outside the school. By supporting adult education classes which teach language and culture, the Community Education Committee can indirectly support Dene Kede in the school.

5. The Community

Traditional Dene Education

Traditionally, the care and education of the Dene children was the responsibility of all community members:

- Parents were the providers.
- Grandparents were caretakers, storytellers and historians.
- Extended family taught survival skills.
- Community healers, hunters, and trappers were mentors and youngsters apprenticed with them.
- Leaders provided direction.

The parents, elders and skilled and knowledgeable people from the community formed a partnership to educate the youngsters. As the youngsters took their place in later life they would give back to the community what the community had instilled in them. The community involved itself because it would eventually benefit from it.

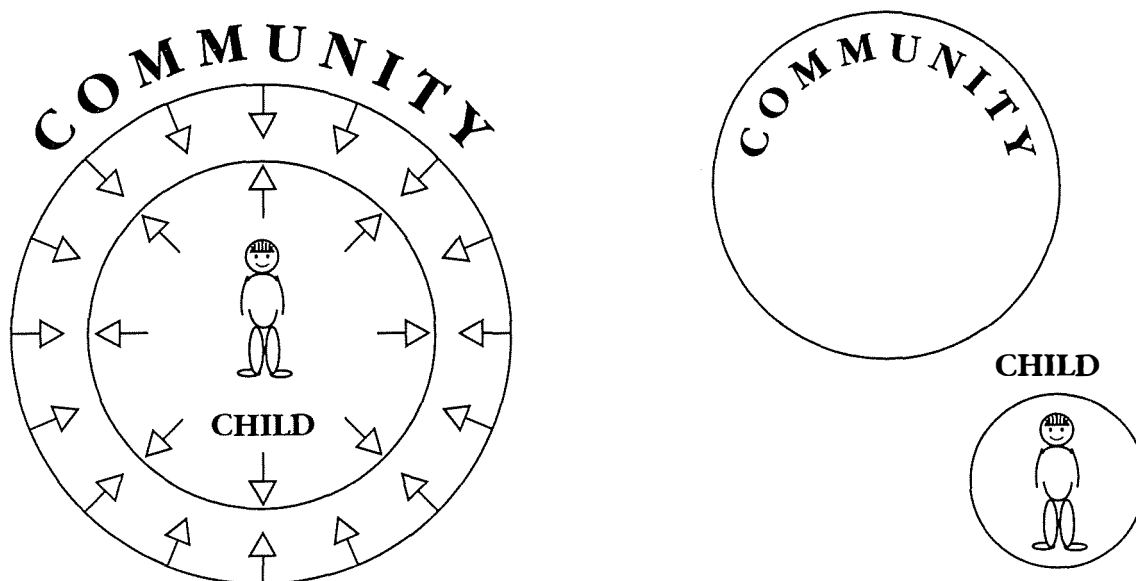
Community Based Education

Modern schooling has isolated the children from the community in many ways. The Dene Kede curriculum attempts to tie the community and the education of children back together again. Responsibility for the education of children is given back to the community. In the Dene Kede curriculum:

- Though the curriculum, developers were given direction by elders, and the culture, perspective and language taught is that of the community.
- The primary resources and role models come from the community.
- The self-esteem of the child is based on recognition by community members.

As in traditional Dene education, the people of the community are asked to help in the education of our children. The students learn what the community feels is valuable and become connected with the community again. This opens possibilities for students to give back to their communities, to receive recognition from them and to develop their self-esteem and identity based on their values and perspectives.

Fig. 2 Relationship between the child and his or her community



The community has direct input into the education of the child. The community receives back from the child what was given.

The community has no direct input into the education of the child. The child cannot give back what was not received.

Community Elders

What is the role of our elders in the delivery of the Dene Kede Curriculum?

The knowledge and wisdom of the Dene were passed down to succeeding generations through the words of elders. Today, the elders are often the only source for Dene knowledge. Many of our elders who were connected to the spirituality, knowledge and skills of the past have passed on. It is important to involve elders in the classrooms so that the children can learn directly from them (see Appendix A, page 56).

Elders are the primary source for:

- Survival skills
- Historical knowledge
- Dene medicine and spirituality
- Stories and legends
- Customs and rituals
- Language and terminology
- Values and traditions

Elders provide valuable guidance and advice to all members of the community. They are in a position to do this because they understand Dene values and spirituality gained from years of living and surviving. In times of conflict or on routine matters, their counsel is very important.

Community Resources

Community involvement can take many forms. Resource people from the community can come into the school or the students can go out into the community. Students can be offered many different kinds of cultural experiences such as camping, attending a local government meeting, working with a health care nurse attending to elders, or talking in the Dene language while working at a store for a short period.

It is important that the experiences chosen, reflect Dene perspectives from the four components (spiritual, land, self and people) as much as possible.

The following are the most commonly available community resources:

Dene Resource People – There are many community resource people that should be accessed, not only for their knowledge and skills but also to provide guidance and advice. The Dene resource people who are approached are often thought of as experts in their fields. They may be the hunters or crafts people or tool makers. Knowledgeable in their own fields, they will inform the researcher if they feel that another resource person is better equipped to answer certain questions.

Community Groups – The following groups can be accessed to help in delivering the local Dene Program:

- Band office, tribal councils
- friendship centers
- parish councils
- elders' councils
- youth clubs

Government Departments – The following local government offices are often willing to help schools in any way that they can:

- Health and Social Services
- Renewable Resources
- R.C.M.P.
- Hamlet Council

Local Businesses – It is good business to be community minded. For this reason alone, businesses are often willing to be of help to the schools. Some examples are the:

- Handicraft Store
- Other commercial stores
- Tourist companies

Communication

Communication between the school and the community is important for two reasons:

- It keeps the community and parents involved and informed about the goals, purposes and activities of the Dene Kede program. If they are kept informed and involved, their support will be more likely.
- It keeps the school informed about the concerns, needs and opportunities in the community. These can be incorporated into the curriculum in order to address the unique characteristics of each community.

Inter-agency meetings are an excellent avenue for maintaining community awareness and getting community support. School information and concerns can be added to the agenda at scheduled meetings. Many problems are best solved at a broad community level rather than by approaching one agency at a time.

In addition to keeping the community aware and involved, special efforts must be made to communicate with and involve the parents in order to obtain their support. This can be done with frequent letters home, meetings with parents, and attempts to involve them as volunteers in various school projects.

6. Policy Suggestions

A Dene Kede Program must be based on cultural experiences and the use of community elders and resource people. Such activities require administrative support in the form of adequate financing and flexible scheduling. Below are some school policy suggestions which would greatly facilitate the Dene Kede Programs:

- Each Divisional Board allocates adequate funding for Dene Kede programs in schools.
- At present, the GNWT channels funds from the Aboriginal Languages Agreement into the Teaching and Learning Centres. It is suggested that these funds be used directly to support Dene Kede programs.
- Local Study or Cultural Inclusion funds should be used to support the Dene Kede program.
- The Divisional Boards set a standard payment, across the N.W.T., for the services of community resource people.

- The Dene Kede program within a school be made central to all other learning. Subject knowledge and skills should be articulated with the Dene Kede cultural experiences as much as possible.
- Each school administration, working with the community through the Community Education Committee, and in consultation with the Teaching and Learning Centres, should decide upon the scheduling of the Dene Kede program. (The Regional Board gives each school administration and its Community Education Committee, the authority to add to the minimum recommended teaching time if the community so wishes.)
- School administrators maintain an attitude of flexibility with their timetables to allow for excursions, cultural activities, and participation in spontaneous opportunities within the community.
- Dene Kede teachers will be delivering a program which is planning-intensive and which is not accompanied by a set of learning resources. Given this, the team should be allocated time to ensure adequate planning and preparation.

D. How Is Dene Kede Taught?

1. Dene Way of Teaching

Traditionally, children learned by experiencing life in a spiralling fashion. Children would be repeatedly exposed to similar kinds of experience over a period of time, but each time they would learn at a more complex or advanced level. Children learned by:

- being observant while experiencing.
- making an individual decision as to when to try to do something on their own.
- taking responsibility for what to learn and when.

A methodology is suggested for Dene Kede programs which recreates learning situations that enable Dene students to develop these learning styles. It is a methodology based on the use of *Key Cultural Experiences*.

2. Examples of Key Experiences

Camping, hunting caribou, feasting, picking berries, hearing a story from an elder, attending a drum dance, sewing slippers, skinning and cutting up a rabbit, sharing food with an elder, watching ravens, making a drum and making dry fish are all good examples of Key Cultural Experiences.

3. What are the Features of Key Experiences?

- Key experiences are cultural experiences. They are culturally authentic, realistic or natural to the Dene.
- They are whole experiences rather than parts of an experience.
- They are usually hands-on or activity oriented.
- These activities are experienced over and over in their life times, enabling people to become more skilled or knowledgeable in a spiralling fashion.
- The Dene child becomes increasingly more skilled or knowledgeable at his or her own pace.
- A key experience may be composed of several sub-experiences or component experiences. Together, they represent a balanced Dene perspective. They include experiences dealing with a person's *Spiritual* relationships, relationships with the *Land*, relationships with other *People* and relationships with the *Self*.

Experiences such as hunting or camping should consist of a balance of all four of these relationships. A camping experience which does not pay attention to the spiritual relationships or the relationships between people does not come from a Dene perspective.

4. Key Experiences and Spiralling Learning

Throughout the year, students are exposed to various cultural key experiences. Most experiences, because of their holistic nature, can be experienced in similar form many times over several years. Each time, students will learn what they are ready for, learning more complex skills and gaining more understanding as time goes on. This is spiralling learning (see figure 3).

5. Stages of Learning and Evaluation

There are three stages which are repeated over and over throughout the process of spiralling learning throughout the lifetime of a Dene: the input stage, the reflective stage and the output stage. Teachers should plan and organize their key experiences with these in mind.

Each stage represents growth. In each stage there is a form of evaluation which drives the process on (see figure 4).

Fig. 3 Spiralling Learning

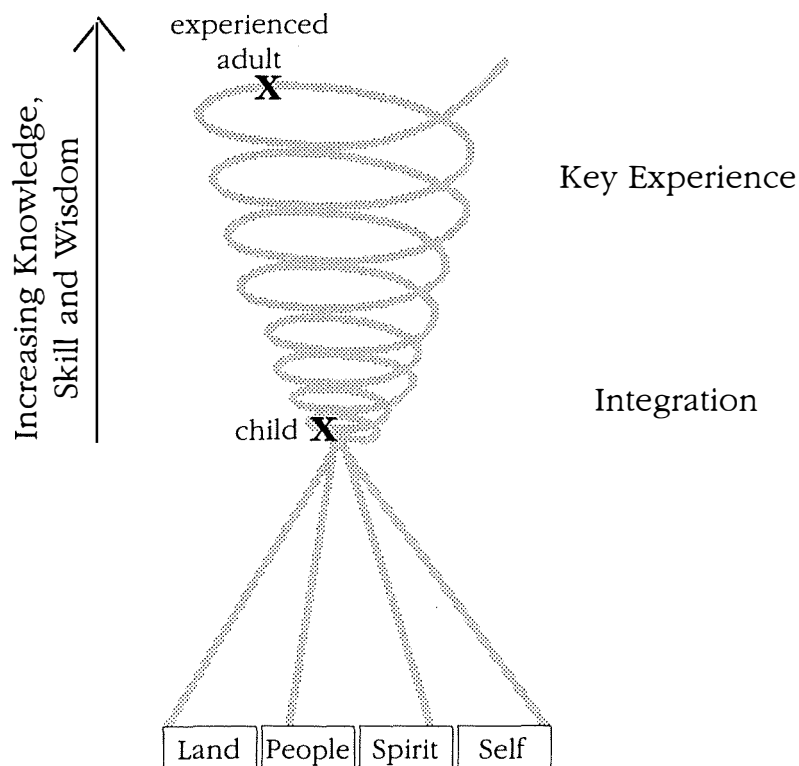
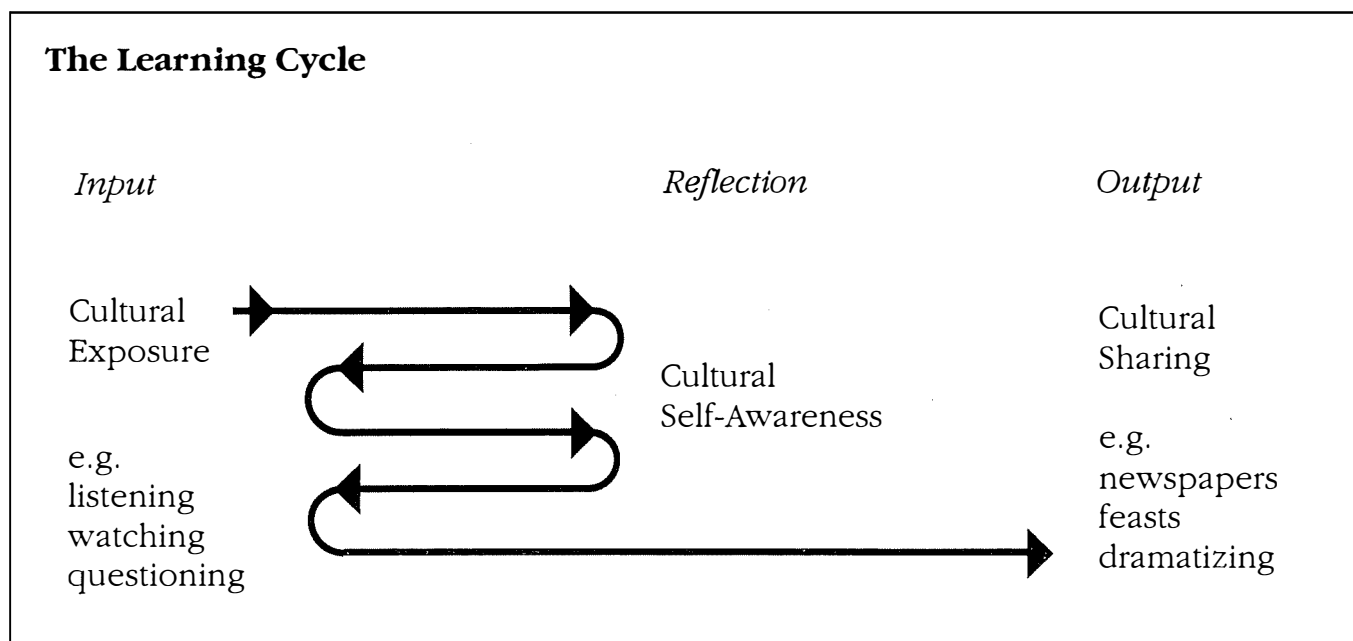


Fig. 4 Three Stages of Learning



There are two kinds of student evaluation in all school programs: formative and summative. For the purposes of the Dene Kede curriculum, formative evaluation is most important. Formative evaluation can be done by the teacher, the student or even a community member. The purpose of this kind of evaluation is simply to identify problem areas in order that the student can be helped further. It is not meant as a tool to compare student abilities.

Summative evaluation is done at the end of a teaching cycle. At this point, the student has been given opportunities to learn and is tested in various ways to see whether expected objectives have been reached.

In the case of Dene Kede, summative evaluations will *not* be based on the results of a written test. It is based on an observation of the student while he or she is participating in a key experience. It is not an evaluation of how well the student “knows” it as much as it is an evaluation of how much the student “does” it in the context of a real experience, after having experienced a similar situation in the past.

Input Stage

- In this stage, students participate in key experiences and are exposed to many cultural learning opportunities.
- Included in the input stage are teacher-planned classroom-based activities which prepare students for key experiences.

- Also included are the teacher-planned classroom-based activities that explain, review or reinforce cultural concepts or skills that are connected to the key experience.
- See Appendix for concrete ideas on how to incorporate key experiences into the school.

Reflection Stage:

- This is the stage where the students become culturally self-aware.
- They become self-aware by reflecting on their cultural experiences. They become aware of what they have learned, have not learned, what they want to learn, and why. They become aware of their behaviour and how it affects others.
- The teacher (with the help of resource people, parents and elders) helps the student in this reflection. The purpose of this reflection is not to evaluate success or failure. It is a formative evaluation, an evaluation that involves the student and is intended to help him or her become more aware of personal needs and cultural expectations so as to create a self-motivated kind of learning.
- The teacher tries to help the individual students to understand their own learning using methods such as sharing circles, conferencing and journals (see Appendix E for more detailed examples).
- Based on the results of this kind of evaluation, a decision is made by the teacher and student together as to whether the student should get more “input” or whether the student is ready for “cultural sharing”, the next stage in the learning cycle.
- If the student and the teacher feel that the student should have more “input”, the input can be in several forms which may include:
 - repeating the whole experience,
 - analyzing and practicing parts of the experience that were a problem for the student.
 - repeating a similar but not the same experience.

Output Stage:

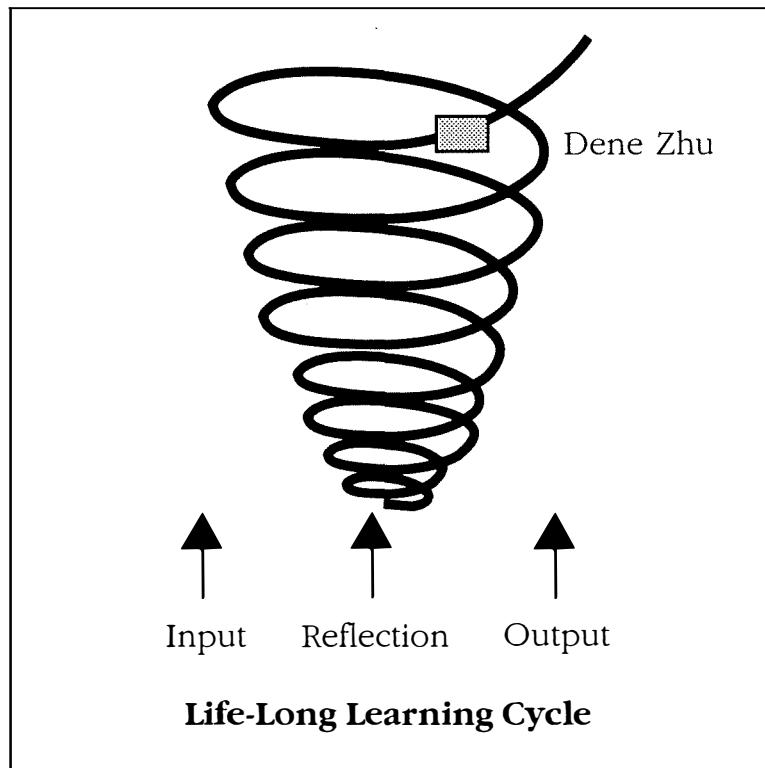
- When the student and teacher are confident in what has been learned the student is ready to share what he has learned with others. This is the output stage which consists of experiences in sharing.
- Traditionally, the output stage was the stage when the community benefited from the learnings of the young Dene.
- The output experiences can be progress reports made to the people of the community by the students. Students can display or demonstrate their work in places other than the school, or in tandem with a lunch served to elders, etc. The

sharing experiences should be frequent, at least monthly, in order for the community to see continual progress.

- The output experience can be doing things or sharing of things which actually benefit the community in concrete ways. Some examples are community newspapers written by students, elders' stories made into dramatizations, feasts or radio programs produced by students (see Appendix D for more detailed examples).
- The output stage is like the final test or summative evaluation. The teacher should keep individual student records to indicate progress. In the final analysis, the community evaluates the success of the student. If the community is satisfied with the progress of the students, if the community sees that valuable things are being learned, if the community feels that the students are learning to be responsible and happy within the community, then the program and the students have been successful.

Goal of Dene Kede

Fig. 5 Lifelong Learning



Once the sharing activities are completed, the students begin a new round of cultural input and reflection. This cycle of learning never ceases. It occurs well into adulthood. There is a concept in each of the Dene cultures which refers to the person who has undergone this cycle of learning and has reached heights of excellence and ability. It is a person who is “capable” (Dene Zhu). The goal of the Dene Kede program is to prepare the students for this life-long cycle and to motivate them toward becoming Dene Zhu (see figure 5 above).

6. Support Information for Using Key Experiences

As a part of the curriculum, approximately fifty thematic units are included, each with suggested key experiences related to the theme.

Most key experiences in the Dene Kede programs will be based on activities involving elders, community resource people, storytelling, researching, and development of cultural self-awareness through the use of journals, conferencing and sharing circles. Each of these topics is developed for the reference of teachers in the Appendix to this Manual.

7. Subject Integration

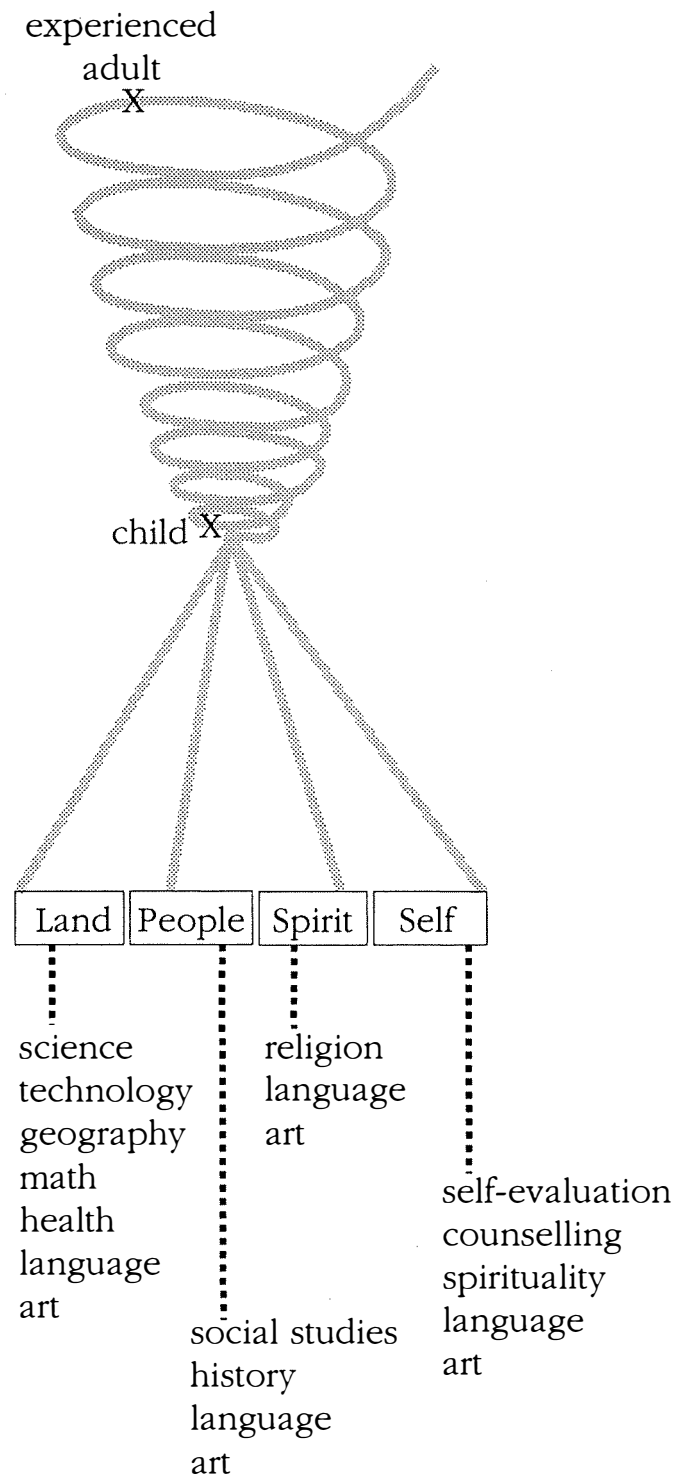
In times past, students learned math, science, religion, language arts, etc. as separate subjects. However well the students learned these subjects, they did not often recognize their value or relationship to their real world. In the Dene Kede program, skills and knowledge learned in these subject areas are tied to the Key Experiences. The Key Experiences give a sense of purpose and place to the subjects.

All of the usual academic subjects can be integrated into the Dene Kede program. The diagram on the next page shows where each of the subject areas tends to fit into the framework of the Dene Kede curriculum.

The proportion of time spent in key experiences, as compared to the integration of subject areas will vary from school to school. Some schools which have the full support of the community, and which have the resources, can have their students spend considerable time learning cultural skills or being on the land. All are key experiences. This is most consistent with the traditional learning and teaching situation.

Other schools may spend little time with key experiences and spend more time with integration of subject activity. These schools will be ones that feel they do not have the resources to spend on the land or that have parents who do not support as much time spent away from the academic subjects. In the latter case, it is important to tie at least some key experiences to the classroom and to pay attention to all four components of the experience, tying the academic subjects into these components in order to provide at least the Dene perspective to the students.

Fig. 6 Subject Integration



8. Whole Language Learning

Language skills, whether first or second language, English or a Dene language can be taught using Dene Kede as the context in which to teach “whole language”. The skills may differ but their development through use in communication is encouraged.

Dene as a First Language

Students who speak a Dene language as a first language can use key experiences as a basis for developing and extending their language skills. As an addendum to the Dene Kede curriculum, an outline of Dene first language skills is provided to guide the teacher. All skills are meant to be developed for use within the cultural experiences. It is the key experience which defines what language should be learned and taught. These expectations are *not* to be taught in the sequence presented in the curriculum.

The richer the language used in the context of the experiences, the more the students will be challenged with the language. *It is important that the students speak the Dene language while engaged in experiences.*

Dene as a Second Language

For students who have the Dene language as their second language, the language can be taught as a subject and then integrated with the key experience so that they are learning to use the language in the context of real experiences. When second languages are learned in isolation from real experiences, students are not usually able to use the language outside the classroom to any extent.

Some elders have noted that it is possible to speak a Dene language and not be Dene in the way one thinks and feels. The Dene Kede curriculum is primarily concerned with teaching this Dene perspective to students. If the students learn language for the purpose of engaging in cultural experiences, they benefit in two ways: They have the opportunity to use the language, not just learn it, and they get exposure to the Dene perspectives that make the language rich.

Cultural concepts such as those listed in the thematic units should be presented initially in the first language of the students to ensure understanding. The key experience itself, if it is activity-based, can be presented in the second language of the student. If the key experience is one which is based on language use (such as an elder telling a story), the language should be in the first language of the student, followed with second language lessons which use the same content but in a more controlled fashion. These guidelines should be followed whether the students have a Dene language, or English, as their first or second language.

9. Dene Kede School-Wide

Figure 7 shows how the Dene teacher and Subject Teacher can work together using Key Experiences as their common point of reference.

The Dene Kede teacher is responsible for:

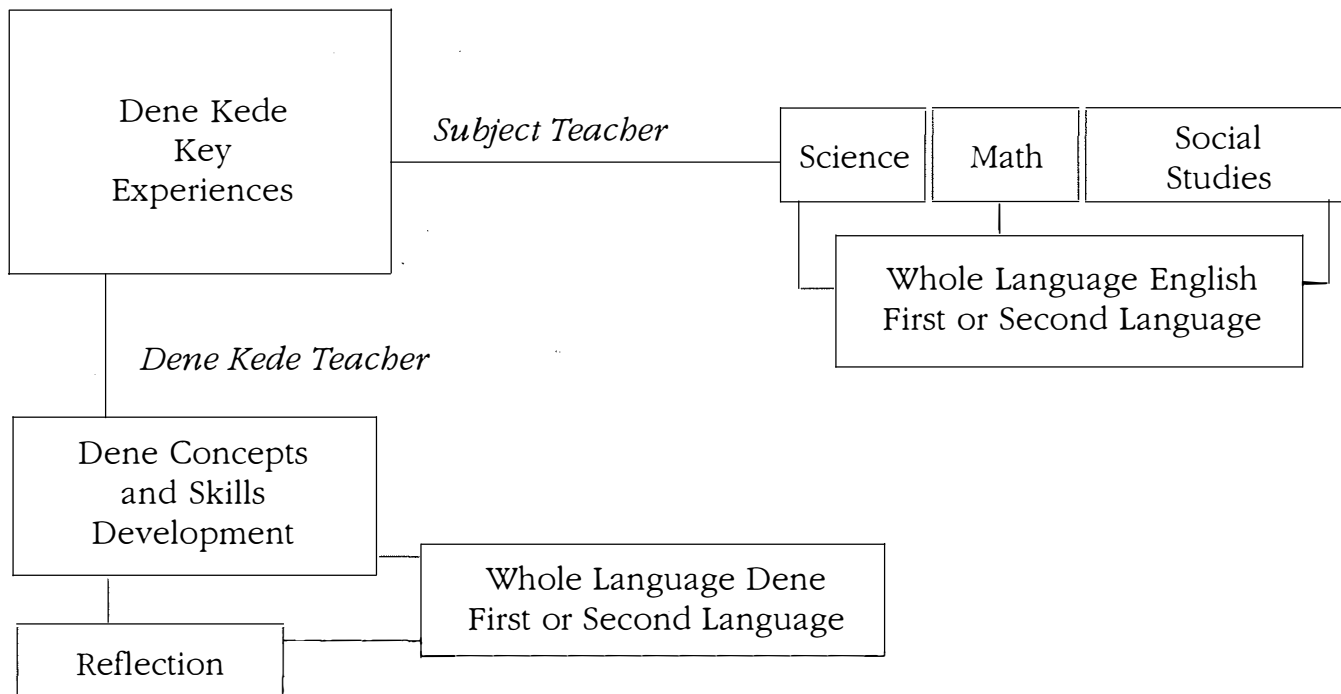
- cultural concept and skill development,
- development of student cultural and self-awareness and
- Dene language development using a whole language approach (for both Dene as a first language and Dene as a second language)

The subject teacher is responsible for teaching the academic subjects and relating them to the key experiences in a meaningful way, while developing language skills in English through whole language (with English as first or second language).

Where the Dene teacher is a certified teacher responsible for subject teaching as well as Dene Kede, the Dene Kede program can be confined to a classroom and a single teacher but it would be a better use of the resources if the whole school benefitted from the key experiences planned and prepared by the Dene Kede teacher.

Fig. 7 Dene Kede School-Wide

Whole School



Key experiences are difficult to fit into a half hour or 40 minute period. They require extended periods of time, depending upon the experience. Camping may require students to be away from the school for many days. Working on a hide may be possible in several 3 hour sessions.

Time tabling of key experiences requires cooperation and flexibility on the part of all teachers and administrators. Figure 8 shows two possible ways in which to schedule key experiences into a 5 day week.

Fig. 8 Time Tabling for Dene Kede

M	T	W	TH	F	Day 1 repeated each day					
KEY	S	S	S	S	KEY	S	S	S	DCL	S
	S	S	S	S						
	S	S	S	S						
	DCL	DCL	DCL	DCL						
	S	S	S	S						
	S	S	S	S						
	S	S	S	S						

KEY = Key experience/Sharing experience
 S = Subjects integrated thematically
 DCL = Dene language and culture instruction related to key experiences

In the model on the left, a class or several classes participate in a key experience which lasts the whole day. On subsequent days, the classes are given their usual subject lessons, including lessons on Dene culture and language which all relate to the key experience.

In the model on the right, an activity-centered approach is taken. Here, on a given day, while some students are at the centre which is the key experience, other students are at centres working at lessons which integrate subject skills and understandings to the key experience. One of the centres is a Dene language and culture centre which relates its activities to the key experience as well. The activity centered approach is ideal when the key experience can be brought to the class and where small numbers of students are preferred to large numbers.

E. Planning

1. Yearly planning

How much am I expected to teach in a year? What do I choose for cultural content?

Each community will differ in the themes it chooses to emphasize and the times of year that it chooses to undertake the various themes.

Example: The emphasis given to the topic of fishing as it applies to the Dehcho Region will vary between the communities of Fort Simpson and Trout Lake. In Trout Lake it is an important year-round activity, whereas in Fort Simpson, it seems to be a spring and summer event.

These differences make it difficult to design a program for the whole region from a central location. Each community must design a program that best suits its needs based on its cultural practices, student interest and school year. This will also allow the communities to decide the depth and the amount of time spent on each topic.

In the smaller communities with one-room schools, the native language teachers can get together with interested parent groups, elders or the Community Education Council to discuss which themes to cover and when. In the larger schools, where there is more than one native teacher, the teachers could get together to plan the yearly program as a team.

One of the ways that planning can be done is by making a large chart of the school year, as shown in Diagram I. The chart could be arranged on a table top using 5" x 8" file cards and masking tape, or drawn on a chalkboard. It should be drawn so that there are ten columns representing each month of the school year, with space under each column representing the weeks of the school year.

The themes chosen from the curriculum are written on the file cards as shown in Diagram II. For each card, the group decides what key experiences and skills-knowledge-attitudes should be taught for each grade level.

In doing yearly planning in Rae-Edzo, the teachers take into account the following kinds of activities when making up their cards:

- seasonal events such as berry picking, gathering wood, and muskrat hunting.
- community events such as the Dogrib Assembly and Christmas celebrations.
- year round activities such as hand games and drum dances
- non-Dene events such as Halloween and Valentines Day.

The thematic topics outlined in Dene Kede can fit into at least the first four kinds of activities.

The cards are then placed in the spaces representing the weeks, keeping in mind when these topics may best be taught during the school year (see figures 9, 10 and 11). The cards can be moved around until every card has found a place.

The resulting large chart can be copied onto paper and filed for teacher reference. This information can be used not simply to plan but as a record of what is taught to the students.

For the sake of school-wide planning, especially if more than one grade will be taking advantage of the key experiences, teachers from all concerned grades should plan together. The record of this planning should be used to plan from year to year to enable appropriate repetition of experiences as well as introduction of new ones.

2. Thematic Planning

What are the components of a Thematic Plan?

Key Cultural Experience(s)

The key cultural experience(s) are activities that reflect or are a real part of the Dene culture of today. The experiences are holistic, activity oriented, and ideal in the sense that they reflect, as much as possible, the ideal relationship that the Dene can have with the land, other people, the spiritual world and themselves. The key experiences bring all the concepts, skills and attitudes, that are being learned in a classroom setting, together into an activity which is real and important to the Dene.

Learning Expectations

What is it that the students should know (skills, concepts) or what attitudes should the students have, as a result of the thematic unit as a whole? The students work toward the expectations both in classroom work as well as during key experiences. The expectations should reflect a balance of the four components of the curriculum: the relationships with the spiritual world, the land, other people, and the self. The expectations should outline the language development expectations as well, in either Dene as a first language or as a second language.

Cultural Concept and Skill Development

This part of the the Dene Kede program consists of learning activities, usually classroom based, which isolate cultural skills or concepts for development and reinforcement. The skills and concepts relate to the key experience(s) at the core of the thematic unit. Language learning activities are also a part of these activities. Language skills (either first or second language) are developed as a part of, or related to, cultural concept and skill development.

Reflection

Throughout the course of a thematic unit, the teacher encourages the students to personally reflect on what they are learning. Reflection activities are similar to

counselling in that student attitudes and feelings are given attention. Through reflection, the student's and community's interests are negotiated. Effective reflection will enable the student to develop a relationship with himself or herself that is true and comfortable. Reflection activities can be in the form of sharing circles, journal keeping or conferencing with the teacher.

Subject Integration

The core subjects, math, science, social studies, health and language arts are related to the key experience in some meaningful or practical way.

Sharing Experience

After a round of key experiences and lessons which explain, reinforce and review aspects of the key experience, students should be given an opportunity to engage in some kind of activity which communicates to people in the community what they have learned. This can be in the form of a display, report or entertainment, or it can be something that is shared with members of the community, such as food that has been prepared.

Fig 9

Sample of Yearly Planning Chart

Sept	Oct	Nov	Dec	Jan	Feb	Mar	April	May	June
Aug 31 - Sept 4	Sept 28 - Oct 2	Nov 2 - 6	Nov 30 - Dec 4	Dec 28 - Jan 1 Christmas Break	Feb 1 - 5	Mar 1 - 5	Mar 29 - April 2 Spring Break	May 2 - 7	May 31 - June 4
Sept 7 - 11	Oct 5 - 9	Nov 9 - 13	Dec 7 - 11	Jan 4 - 8	Feb 8 - 12	Mar 8 - 12	April 5 - 9	May 10 - 14	June 7 - 11
Sept 14 - 18	Oct 12 - 16	Nov 16 - 20	Dec 14 - 18	Jan 11 - 15	Feb 15 - 19	Mar 15 - 19	April 12 - 16	May 17 - 21	June 14 - 18
Sept 21 - 25	Oct 19 - 23	Nov 23 - 27	Dec 21 - 25 Christmas Break	Jan 18 - 22	Feb 22 - 26	Mar 22 - 26	April 19 - 23	May 24 - 28	June 21 - 25
	Oct 26 - 30			Jan 25 - 29			April 26 - 30		

Fig.10 Index card indicating grade level expectations

BEAR

- K** Hear legends about Bear.
- 1** Hear legends about Bear.
- 2** Collect bear stories from family members.
- 3** Research bear habitats and habits.
- 4** Visit landmarks associated with the Bear.
- 5** Research spiritual qualities and medicinal value of Bear.
- 6** Research local bear sport hunting businesses.

Fig. 11 Fort Simpson Yearly Plan

This example is based on the situation in the community of Fort Simpson.

Sept.	Oct.	Nov.	Dec.
Aug. 31 - Sept. 4	Sept. 28 - Oct. 2 FOOD	Nov. 2 - 6 TRAPPING	Nov. 30 - Dec. 4
Sept. 7 - 11	Oct. 5 - 9	Nov. 9 - 13 TRAPPING	Dec. 7 - 11
Sept. 14 - 18 MOOSE	Oct. 12 - 16	Nov. 16 - 20	Dec. 14 - 18
Sept. 21 - 25 MOOSE	Oct. 19 - 23 FIRE & WOOD	Nov. 23 - 27	Dec. 21 - 25 Christmas Break
	Oct. 26 - 30		Dec. 28 - Jan. 1 Christmas Break

The topic of "Trapping" may best be taught at the beginning of November. This is when the trapping season begins.

The topic of "Moose" may best be taught in the last two weeks of September. This is when moose are hunted the most.

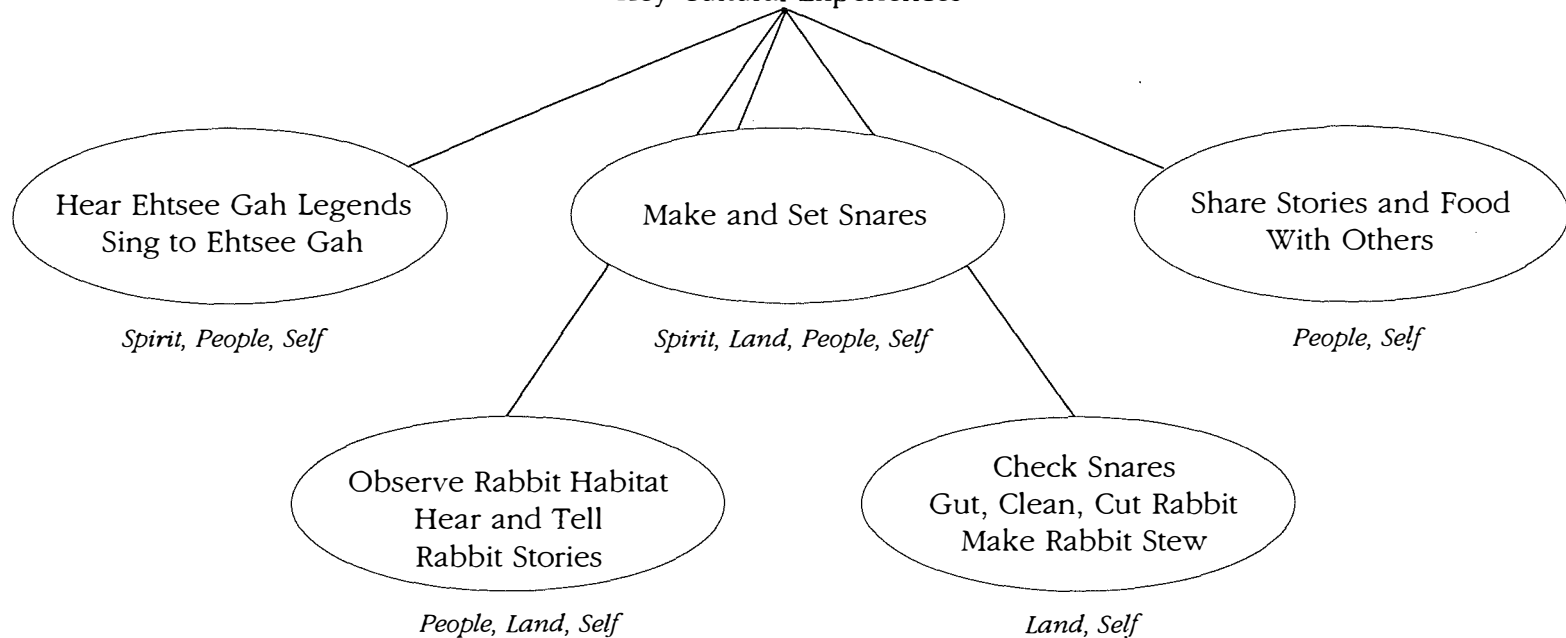
SAMPLE THEMATIC UNIT PLAN

Slavey as a First Language

Grade 3

"Rabbit"

Key Cultural Experiences



Thematic Unit: Rabbit - Key Experience #1

Slavery as a First Language

Key Cultural Experience #1 (done in Slavery)

While in the bush observe rabbit habitat, hear Ehtsee Gah legend, sing Ehtsee Gah song, and hear and listen to stories told about rabbits.

- Pay the land.
- Look for signs of rabbit.
- Gather things from rabbit habitat (stools, fur, photos of trails, bark or leaves chewed).
- Look for tree stump where rabbit's spirit is thought to be.
- Hear Ehtsee Gah legend about rabbit and its spiritual powers (N. Slavery).
- Hear and or sing Ehtsee Gah song.
- Listen to stories told by others about experiences with rabbits or snaring and tell personal stories.

Reflection Activities (done in Slavery)

In a sharing circle:

- Ask individual students what they liked and didn't like about the outing into the bush.
- Ask students why we are thankful to the rabbit.
- Talk about the group behaviour during the outing, what you were happy about and what made you unhappy.
- Ask individual students if they would like to go into the bush again and whether they can go with someone in their families.
- Ask students if they sang the song or told the legend to anyone in their families.
- Discuss what was enjoyed or not enjoyed about hearing people's stories about rabbit.

In individual conferencing:

- Talk with students who seem uncomfortable with any part of the thematic unit work or key experience.
- Talk with students who behaved particularly disrespectfully during the key experience. Ask for their feelings and try to understand what is motivating them as well as try to make them understand what kind of behaviour is expected and why.

Learning Expectations Spiritual World

- Show respect to the land when in the bush.
- Be familiar with rabbit legend and be able to retell part of legend.
- Be able to sing song to rabbit.
- Be familiar with the spiritual meaning of rabbit.
- Understand people should be thankful for and respectful of the rabbit for the gifts it gives us as well as the nourishment it provides.

The Land

- Know how rabbits survive: being able to be still, camouflage fur, strong back legs, active at night, strong teeth for chewing bark and branches.
- Know that rabbits tend to travel along trails that cross and come back to themselves.
- Recognize a rabbit trail.
- Use knowledge about rabbits to find them in the bush.
- Know what creatures depend on rabbit (its predators).

Other People

- Know that we turn to elders for spiritual knowledge about rabbit or any other creature.
- Know that something should be given in exchange for a story from an elder.
- Know the kind of respectful behaviour that is expected when legends are being told by elders.
- Know that the Dene enjoy hearing the stories of others about their past experiences or observations (about rabbit).
- Access family members to research Dene cultural and language information.

The Self

- Recognize characteristics in self that are like rabbit.
- Understand that through the Dene perspective, all creatures, including rabbit are viewed with respect.
- Understand why the elders come to teach the students and be willing to behave respectfully toward these elders.
- Be willing to listen to the stories told by others about their experiences with rabbit and to share personal stories with others.

Sharing Experience (done in Slavery)

- Students teach or tell rabbit song, poems or legend to younger students or family members.
- Students take work done on rabbit unit home to parents and share what has been learned.

Cultural Concept/Skill Development (in Slavery)

Preparation For Experience

1. Talk about expectations and plans.

- Discuss the outing that has been planned and the purpose of it. Ask for student input.
- Outline learning behaviour that is expected of students while on the outing.

2. Have students make personal connection with the topic:

- Have you been close to a rabbit and watched it? Tell us the story.
- Have you snared rabbits before? Tell us the story.
- Have you heard stories about rabbits from others? Tell us the stories.
- Explain the importance of rabbit for good teeth. Refer to students' teeth falling out and new teeth coming in and how rabbit is seen to give us the gift of good strong teeth.

3. Give students background about the spirituality of the rabbit.

- Read or have read book Ehtsee Gah: this book describes a little girl who learns about the spiritual powers of Rabbit from her grandfather and sings to the Rabbit to ask for new teeth. Discuss the spiritual gifts and powers of rabbit.

Concept Development

1. Spirituality of Rabbit

- Discuss characteristics of the rabbit and compare to personal strengths.
- Have students make a wall display showing what gifts they receive from rabbit.
- Ask students to save their teeth when they fall out or are pulled out so that they can put their teeth on the stump when they go out for the key experience.
- Talk about the importance of the Ehtsee Gah story and how important it is to pass the story on to others. Suggest that they share the Ehtsee Gah story with someone.
- Learn song which is sung for Ehtsee Gah.
- Discuss ways to show respect to the rabbit (to not kill or tease for the fun, to eat all that is caught and to not waste the meat, to dispose of rabbit carcass or bones respectfully).

2. History

- Explain how Dene story tellers help us to understand things in life with their stories.
- Tape record stories or have elder come in to tell stories about starvation times and how rabbits were the only food.
- Discuss whether it is important as a food today (We like to eat rabbit meat, we can find plenty of rabbit to eat in the bush, we can snare rabbits to eat if we are lost or stuck in the bush).

3. Trails

- Students make heavy trails (many students) and light trails (fewer students) in the snow in a figure eight like rabbit trails.
- Make rabbit trails in soft play dough: Roll out play dough. Have students make finger puppets of rabbits and make a figure eight trail in the play dough. Place a picture of a predator there. Ask the next student where she or he will make a trail. Will it be in the same place? Show students that well used trails tend to be where there are few predators. Ask students where they would set their snares (where well used trails cross).
- Have students compare people and rabbit - they both have habits of making trails. Walk out into the community and find well used trails, and lightly used trails.

Language Development (in Slavery)

- Make an outline on chart paper, of the things that will be done by the students during the key experience. Keep the outline displayed so that students will know what to expect and what is expected of them.
- Make a checklist for students that lists what students are expected to do or experience during the key experience. Have students use this list for self-evaluation after the experience, or at the end of the unit.
- Students write their stories about rabbits in rabbit-shaped books.
- Students read each other's stories.
- Pair students to create a puppet play of a story using finger puppets. Pair students with different gifts; a good artist with one who is not shy about acting, or someone who has a good story with someone who is willing to help draw puppets.
- Retell the Ehtsee Gah story orally and in written form. In the written form, the teacher can start a sentence and students can fill in blanks or finish the sentence.
- Identify five or six words which may be new vocabulary for students and practice these in the retelling or writing of the story.
- Practice particular literacy skills using words and sentences chosen from the Ehtsee Gah story.
- Have students work in small groups to independently create a play that depicts a story about the past and about rabbits, told to them by an elder. Let groups act out their plays for each other. Have props on hand that they can use such as backpacks, snare, snow shoes, old jackets, etc.
- After the students have been into the bush, create an experience story together. The students contribute orally to the story. The story is then used as a context for practicing language skills such as literacy or learning to identify verb stems, or introducing new vocabulary.

Subject Integration - Science
(in Slavey)

1. The Habits and Characteristics of Rabbit

- Using rabbit droppings, pieces of fur, willows, grasses and seeds and spruce branches etc. gathered during key experience, make a mural of the rabbit habitat.
- Have students brainstorm together the characteristics and habits of a rabbit. Once the list is made have them draw a picture that shows that a rabbit or rabbits have been in an area (trails, bits of fur, willow bark eaten, predators around, hiding in the snow or bush etc.)
- Have students research the rabbit, either using reference books or asking questions of someone in their family. Give students questions like: What do rabbits eat? Where is the best place to find rabbits? What things depend on the rabbit in order to survive? When and where do rabbits sleep, eat?
- Play a game called "Stay Still" to develop concept of survival through behaviour: Make a wolf mask with a toque big enough to fit over the faces of the students. Put eyes and ears on the toque. Pull the mask down over the eyes of a student. Have other students hop around like rabbits until teacher calls "Here comes wolf". Then all students become still as rabbits. The one with the wolf mask must find as many rabbits as possible in a given amount of time.
- Make summer and winter dioramas for rabbits to develop concept of survival through camouflage. Set willows, grasses, and earth into boxes to recreate the habitat of rabbits. Make rabbits with salt dough (brown dough for summer, white dough for winter). Winter diorama is made to look like winter by spraying white paint over all using tempera paint and a toothbrush.
- With student input (after they have completed their research), make a chart showing how rabbits fit into nature. Make two lists: one identifying what things rabbit needs to survive and another chart identifying things that depend on rabbit in order to survive.

Things That Help Rabbit

grass
willows
bark
moss
seeds

Things That Rabbit Helps

man
wolves
owls
foxes
plants whose seeds are carried by rabbit

- Make pictures comparing the way rabbits and people spend their days and nights. Have students use wax crayons to draw and then use thin yellow (for day) or purple paint (for night) to brush over the pictures.

Language Development Activities
(In Slavey)

- Let individual student explain the mural to classroom visitors.
- Have students describe their picture, or write about them. They can use words or phrases found on the brainstorming list as a reference when writing.
- The following poems can be memorized, and also printed neatly into poem books to illustrate and give to younger children.

Gah Yaa

Gah yaa, gah yaa,
Bedaa dehbai.
Bewa ets'arehmone.
Dedzi pee helu
Dezi nake helu
Ya ehko ya ehko
Deno ts'e na erehko.

Se Gah

Se gah bedzi nechao nake.
Bigho k'ola dloowhe at'i
K'ai gho sheti begha nezo
Gots'e ode k'eda nide ya?ehko.
(My rabbit has two large ears, his nose makes funny twitches, he likes to eat willows, and wherever he walks, he likes to hop.)

Gah Honeno

Gah lee, gah nake wha ekegwa.
Gah tai, gah dii ya gerehkw'i.
Gah solai, gah ets'etsetai egewehkw'e.
Gah lahdii, gah etsi'edii dene ghageda.
Gah loto, gah honeno legerehzha
*(One rabbit, two rabbits putting things in their mouths.
Three rabbits, four rabbits hopping about.
Five rabbits, six rabbits listening.
Seven rabbits, eight rabbits looking at Dene.
Nine rabbits, ten rabbits ran away together.)*

Gah

Ejo gah bedzi go?o hitlolia
Ejo be?o go?o.
Asii wehkw'e nide bedzi nalegwe.
Gotse'e de?o goyi na?ehko.
(This rabbit has floppy ears. Here is his home. When he hears something, his ears stand up. Then he jumps back in his home.)

- Use the chart showing how rabbit fits into nature for teaching vocabulary or literacy skills.

**Key Cultural Experience #2
(in Slavey)**

In the bush find rabbit trail, make snares, set snares, and check snares.

- Go into bush and try to find a rabbit trail or some other good places to set snares.
- Make snares and set them.
- Go back at later date to check the snares. (If it is not practical to have the whole class go back, have a parent and student go back to check the snare, or have a student and assistant go back to check the snare.)

**Reflection Activities
(in Slavey)**

In a sharing circle:

- Ask individual students what they liked and didn't like about the outing into the bush.
- Talk about the group behaviour during the outing, what you were happy about and what made you unhappy.
- Discuss the possibility of individual students going into the bush again with someone in their families.

In individual conferencing:

- Discuss with students how they are doing in learning to make snares. Ask how they feel about this activity and discuss their feelings.
- Talk with students who behaved particularly disrespectfully during the key experience or in the presence of resource people. Ask for their feelings and try to understand what is motivating them as well as try to make them understand what kind of behaviour is expected and why.

**Learning Expectations
(in Slavey)
Spiritual World**

- Show respect to the land when in the bush.
- Understand that the rabbit gives itself to people for food and so the individual should be thankful or and respectful of the rabbit.

The Land

- Recognize a rabbit trail or some other good place to set snares.
- Be able to make and set a snare.

Other People

- Know that there are certain people in the community who have much knowledge about and experience with rabbits and snaring. These are the people to whom we turn to ask to teach us. We should be respectful of their knowledge and learn well from them when they come to help us.

The Self

- Be willing to behave respectfully toward the resource people who come to teach.
- See the need to learn how to make and set snares.
- Challenge oneself to make and set better snares than one could previously.
- Become familiar with the people in one's family who are most experienced in snaring.

**Sharing Experience
(in Slavey)**

- Students take materials home so that they can show parents how they have learned to make snares.

Thematic Unit: Rabbit - Key Experience #2

Slavery as a First Language

Cultural Concept/Skill Development (in Slavery)

Preparation for Experience

1. Talk about expectations and plans.

- Outline on chart paper the when, where, who, why of the next outing to set snares.
- Outline behaviour that is expected of students while on the outing and also while learning to make snares in class.

2. Have students make personal connection with the topic:

- Who has made and set snares before? Who has gone with someone to set snares? Tell us the story.
- Ask students if they think they should learn how to set snares. Discuss.

Skill Development

1. Making and Setting Snares.

- Practice making snares. Have resource person to help if Dene Kede teacher does not know how to make snares.
- Practice setting snares in class using real twigs and wire set into plasticine or salt dough.
- Picture Set of Making and Setting snares: Use set to prepare students for key experience, or to review after key experience. Talk about each picture. Mix up the picture set and have students place back in order.

Language Development (in Slavery)

- Display chart on the wall and refer to the chart as one progresses throughout the planned activities.
- Find stories written about rabbit snaring. Have students read them to each other in partners.
- Have students write stories about snaring, either fictional or recounting a real experience. Give them a story starter sentence. "Once when I went snaring..."
- Have students write about each picture in the picture set, or put sentence strips that describe snaring in order.
- "Snare the Rabbit Game" for sight word or vocabulary building: sight words printed on shapes of rabbit prints. Prints lead up to a snare. In the snare are pictures of rabbit to color with all sight words written on it. Student reads from bottom up. When he cannot, next student takes over and reads as many as possible. When a student reaches the top, the student gets to take a coloring picture home and reads new words to their parents.
- The following poem is about snaring rabbits. Students can learn it as a poem or have an older class set it to a tune and come in to sing it and teach it to the younger students.

Small little rabbit young ones, small little rabbit young ones.

On this land they hop around.

Little rabbit young ones, Little rabbit young ones.

Hopping away from the snares,

Little rabbit young ones, little rabbit young ones.

Jumping far far away from it.

Little rabbit young one, little rabbit young one.

Jump to this set snare.

Silently crawling, silently, silently, silently crawling.

Quietly hopping, quietly, quietly, quietly hopping.

Silently creeping, silently, silently, silently creeping.

Gah Yaa Netsilia

Gah yaa netsilia, gah yaa netsilia.

Dire nene k'e k'ena?ehka.

Gah yaa netsilia, gah yaa netsilia.

Gah xoe cha k'e?ehka.

Gah yaa netsilia, gah yaa netsilia.

Goniwa, goniwa yecha ?ehko.

Gay yaa netsilia, gah yaa netsilia.

Ejo xoe daetli ts'e erihko

Tsinia hedu, tsinia, tsinia, tsinia hedu.

Tsini ya?ehko, tsinia, tsinia, tsinina ya?ehko.

**Key Cultural Experience #3
(in Slavey)**

Check snare, clean and cut rabbit, cook and share stew.

- Go into bush and check snares for rabbits. Bring rabbits caught back to the classroom to be cleaned and cooked. (If the Dene Kede teacher has not worked with rabbit before, arrange a resource person to come in to work on the rabbit with students.)
- Skin the rabbit
- Hear story about how the rabbit got its shape.
- Gut the rabbit.
- Cut up the rabbit.
- Make rabbit stew.
- Invite grandparents and elders to share the stew, and to hear the songs and poems and stories learned and written by the students and to see the work they have done.

**Learning Expectations
The Land**

- Be familiar with how to skin, gut and cut up a rabbit.
- Know the parts of a rabbit.
- Be familiar with a way of cooking rabbit.

Other People

- Know that the Dene tradition is to share food with others, especially land foods.

The Self

- Be willing to behave respectfully toward the resource people who come to teach.
- See the need to learn how to prepare and cook rabbit.
- Be willing to try to clean, gut and cut up parts of a rabbit, knowing that this is a part of being a capable Dene.
- Be willing to share food freely with others, especially elders.
- Be willing to display and explain own work, and to sing, read or tell stories, songs or poems learned to elders so that the elders will know that the students have successfully learned what the elders have taught.

**Reflection Activities
(in Slavey)**

In a sharing circle:

- Discuss how they felt about the cleaning and cutting up of the rabbit and then making stew. Discuss honest feelings of students and try to balance them with how the Dene feel about these things.
- Discuss how they felt about sharing their work with the elders and grandparents. Tell students about comments made by the elders during the visit.
- Discuss behaviour problems and especially good behaviour that was displayed by the students during the visit.
- Discuss how students feel about Dene food (rabbit stew) compared to store bought food. Suggest ways in which students can use what they have learned outside of the classroom (such as helping to clean rabbits, helping to cook, sharing with others).

In individual conferencing

- Discuss behaviour of student, good and bad. Encourage strengths, suggest concrete ways in which students can work on weaknesses.

**Sharing Experience
(in Slavey)**

- Students make stew and bannock to share with invited elders and grandparents.
- Students sing, recite poetry, read stories to their grandparents when they come to the class to share the rabbit stew. Students also display and explain their work.
- Students make rabbit stew recipe cards to take home to their families.

Cultural Concept/Skill Development

(in Slavery)

Preparation for Experience

1. Talk about expectations and plans.

- Tell students who will be going to check the snares and when.
- Tell students that they will be skinning, gutting, cleaning and cutting whatever rabbits that are caught in the snares.
- Tell students they will be inviting their grandparents to their classroom. Students will make rabbit stew and bannock to share with the visitors. Students will practice their stories, poems and songs to share.
- Ask students which work, poems, stories, songs, etc. they would like to share.

2. Have students make personal connection with the topic.

- Discuss with students who they will invite. Have students write their own invitations to give to their grandparents.
- Discuss with students the making of the stew and bannock. Make a list of the ingredients that are necessary outside of the rabbit meat. Have students volunteer to bring these to class (rice, onion, flour, baking powder, etc.)
- Ask students if they have ever cleaned a rabbit for cooking. Ask these students to describe what is done. Talk to students about the value in learning to clean a rabbit.

3. Give students background about the Dene tradition of sharing food.

- Tell students a legend about sharing food.
- Discuss with students times they have seen food shared: after a big hunt, during special events in the community, food shared with elders, etc.
- Explain why sharing of food is important to the Dene.

Skill Development

1. Learning the body parts of a rabbit.

- Examine a real rabbit which is going to be used for making stew.
- As you point out the shape and parts of the rabbit, tell students the story about how the rabbit got its shape.

2. Skinning, gutting and cutting a rabbit.

- If an elder or resource person is used, students watch the demonstration. Later with the help of an aid or the teacher, students work with the rabbits, hands on rather than simply observing.

3. Making stew and bannock.

- Prior to cooking, talk about the ingredients and the process used by referring to recipes written on a large chart.
- Allow small groups of students to each make their own stew and bannock following the recipes. The ingredients for the stew can all be transferred into a large pot at the end for cooking.

Language Development

(in Slavery)

- Review body parts with game "Pin the Tail on the Rabbit": Blindfolded students pin a fluffy tail on a large drawing of rabbit. As tail is pinned, other students call out "No, it's on his hind legs" or "No, it's on his neck" etc. until it is put on the proper place.
- Play memory: Collect picture cards of other northern animals. Put pictures upside down on a table. Ask questions like "Rabbit has longer ears than...?" or "Rabbit has a shorter tail than...?" or "Rabbit has sharper teeth than...?" or "Rabbit has softer fur than...?" Let each child try to remember where the different animal cards are and reach for the correct one.
- Photograph the resource person or even a student working at cleaning and cutting up a rabbit. Have students write sentences to describe the photographs.
- Students write the recipe for rabbit stew on an index card, as neatly as possible.
- Teacher begins a story about going rabbit hunting or snaring, and making a nice stew. Individual students add to the story whatever they want. The teacher takes a turn frequently to keep the story somewhat on track. Tape record the story as it is being put together. Write up the story into a little book for the student to read and do literacy work from.

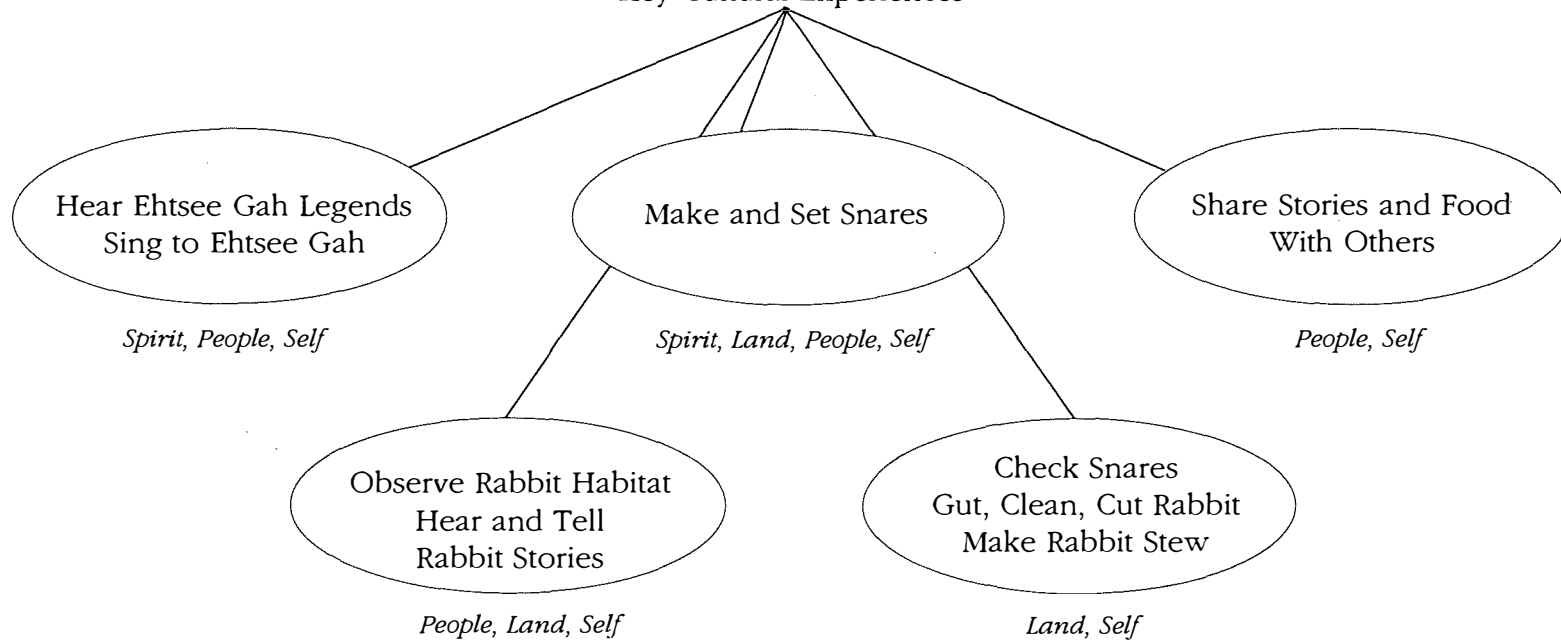
SAMPLE THEMATIC UNIT PLAN

Slavey as a Second Language

Grade 3

"Rabbit"

Key Cultural Experiences



Key Cultural Experience #1

While in the bush observe rabbit habitat, hear Ehtsee Gah legend, sing Ehtsee Gah song, and hear and listen to stories told about rabbits.

- Pay the land (in Slavey).
- Look for signs of rabbit (in Slavey).
- Gather things from rabbit habitat (stools, fur, photos of trails, bark or leaves chewed).
- Look for tree stump where rabbit's spirit is thought to be.
- Hear Ehtsee Gah legend about rabbit and its spiritual powers (N. Slavey).
- Hear and or sing Ehtsee Gah song (in Slavey).
- Listen to stories told by others about experiences with rabbits or snaring and tell personal stories.

Reflection Activities

In a sharing circle:

- Ask individual students what they liked and didn't like about the outing into the bush.
- Ask students why we are thankful to the rabbit.
- Talk about the group behaviour during the outing, what you were happy about and what made you unhappy.
- Ask individual students if they would like to go into the bush again and whether they can go with someone in their families.
- Ask students if they sang the song or told the legend to anyone in their families.
- Discuss what was enjoyed or not enjoyed about hearing people's stories about rabbit.

In individual conferencing:

- Talk with students who seem uncomfortable with any part of the thematic unit work or key experience.
- Talk with students who behaved particularly disrespectfully during the key experience. Ask for their feelings and try to understand what is motivating them as well as try to make them understand what kind of behaviour is expected and why.

Learning Expectations

Spiritual World

- Show respect to the land when in the bush.
- Be familiar with rabbit legend and be able to retell part of legend.
- Be able to sing song to rabbit.
- Be familiar with the spiritual meaning of rabbit.
- Understand that the rabbit gives itself to people for food and so the individual should be thankful for and respectful of the rabbit.

The Land

- Know how rabbits survive: being able to be still, camouflage fur, strong back legs, active at night, strong teeth for chewing bark and branches.
- Know that rabbits tend to travel along trails that cross and come back to themselves.
- Recognize a rabbit trail.
- Use knowledge about rabbits to find them in the bush.
- Know what creatures depend on rabbit (its predators).

Other People

- Know that we turn to elders for spiritual knowledge about rabbit or any other creature.
- Know that something should be given in exchange for a story from an elder.
- Know the kind of respectful behaviour that is expected when legends are being told by elders.
- Know that the Dene enjoy hearing the stories of others about their past experiences or observations (about rabbit).

The Self

- Recognize characteristics in self that are like rabbit.
- Understand that through the Dene perspective, all creatures, including rabbit are viewed with respect.
- Understand why the elders come to teach the students and be willing to behave respectfully toward these elders.
- Be willing to listen to the stories told by others about their experiences with rabbit and to share personal stories with others.
- Recognize and acknowledge personal enjoyment of stories and story telling.

Sharing Experience

- Students teach or tell rabbit song, poems, or legend to younger students or family members (in Slavey).
- Students take work done on rabbit unit home to parents and share what has been learned.

Cultural Concept/Skill Development

Preparation for Experience

1. Talk about expectations and plans.

- Discuss the outing that has been planned and the purpose of it. Ask for student input.
- Outline learning behaviour that is expected of students while on the outing.

2. Have students make personal connection with the topic:

- Have you been close to a rabbit and watched it? Tell us the story.
- Have you snared rabbits before? Tell us the story.
- Have you heard stories about rabbits from others? Tell us the stories.
- Explain the importance of rabbit for good teeth. Refer to students' teeth falling out and new teeth coming in and how rabbit is seen to give us the gift of good strong teeth.

3. Give students background about the spirituality of the rabbit.

- Read or have read book Ehtsee Gah: this book describes a little girl who learns about the spiritual powers of Rabbit from her grandfather and sings to the Rabbit to ask for new teeth. Discuss the spiritual gifts and powers of rabbit.

Concept Development

1. Spirituality of Rabbit

- Have students make a wall display showing what gifts they receive from rabbit.
- Ask students to save their teeth when they fall out or are pulled out so that they can put their teeth on the stump when they go out for the key experience.
- Talk about the importance of the Ehtsee Gah story and how important it is to pass the story onto others. Suggest that they share the Ehtsee Gah story with someone.
- Learn song which is sung for Ehtsee Gah.
- Discuss ways to show respect to the rabbit (to not kill or tease for fun, to eat all that is caught and to not waste the meat, to dispose of rabbit carcass or bones respectfully).

2. History

- Explain how Dene story tellers help us to understand things in life with their stories.
- Tape record stories or have elder come in to tell stories about starvation times and how rabbits were the only food.
- Discuss whether it is important as a food today (We like to eat rabbit meat, we can find plenty of rabbit to eat in the bush, we can snare rabbits to eat if we are lost or stuck in the bush).

3. Trails

- Students make heavy trails (many students) and light trails (fewer students) in the snow in a figure eight like rabbit trails.
- Make rabbit trails in soft play dough: Roll out play dough. Have students make finger puppets of rabbits. Have ready small pictures of an owl, wolf, trapper, fox. Have a student make a figure eight trail in the play dough. Place a picture of a predator there. Ask the next student where she or he will make a trail. Will it be in the same place? Show students that well used trails tend to be where there are few predators. Ask students where they would set their snares (where well used trails cross).
- Have students compare people and rabbit - they both have habits of making trails. Walk out into the community and find well used trails, and lightly used trails.

Second Language Development

(in Slavey)

- Make a list on chart paper, of the things that will be done by the students during the key experience.
- Make a simple checklist for students of what they are expected to do or experience during the key experience. Have students use this list for self-evaluation after the experience, or at the end of the unit.
- Give students key words that can be used on the outing to remind them of their expected behaviours: e.g. "Be still." "Listen carefully." "Look at this." "Bring that." "Put it in the bag."
- Make list of key words that described the rabbits the students have observed: e.g. still, white, brown, long ears, hop, fur, etc. Students learn these words using various vocabulary learning games and flashcards.
- Write a very short story, using very simple sentences with a repeating pattern, that describes one of the stories told by the students. Have students cut up the sentences and put them in order. Have the students draw this story or their own stories in a rabbit book.
- Students use puppets to tell a short story about rabbits in Slavey.
- Have each student make paper figures of rabbit, grandfather, the girl and a tooth. Tell the story of Ehtsee Gah, in Slavey, using these words as often as possible, even in their varied forms (changes in prefixes). Students raise one or the other of their puppets when you say the word.
- Have students match pictures from the story to spoken sentences from the story using a language master.
- Students learn 5 new vocabulary words from the story.
- Learn the song sung to Rabbit in Slavey.

Subject Integration - Science

1. The habits and characteristics of the rabbit.

- Using rabbit droppings, pieces of fur, willows, grasses and seeds and spruce branches, etc. gathered during key experience, make a mural of the rabbit habitat.
- Have students brainstorm together the characteristics and habits of a rabbit. Once the list is made have them draw a picture that shows that a rabbit or rabbits have been in an area (trails, bits of fur, willow bark eaten, predators around, hiding in the snow or bush, etc.)
- Have students research the rabbit, either using reference books or asking questions of someone in their family. Give students questions like: What do rabbits eat? Where is the best place to find rabbits? What things depend on the rabbit in order to survive? When and where do rabbits sleep, eat?
- Play a game called "Stay Still" to develop concept of survival through behaviour: Make a wolf mask with a toque big enough to fit over the faces of the students. Put eyes and ears on the toque. Pull the mask down over the eyes of a student. Have other students hop around like rabbits until teachers calls "Here comes wolf". Then all students become still as rabbits. The one with the wolf mask must find as many rabbits as possible in a given amount of time.
- Make summer and winter dioramas for rabbits to develop concept of survival through camouflage. Set willows, grasses, and earth into boxes to recreate the habitat of rabbits. Make rabbits with salt dough (brown dough for summer, white dough for winter). Winter diorama is made to look like winter by spraying white paint over all using tempera paint and a toothbrush.

Second Language Development (in Slavey)

- While students are making the mural, use only Dene language, trying to get students to understand your suggestions for the mural by pointing, repeating and making gestures.
- Use rabbit as subject of common verbs to make simple sentences.
Rabbit is eating.
Rabbit is sitting.
Rabbit is hopping.
Rabbit is hiding.
- Make a poem or song using these sentences in a repeated fashion. e.g.
Rabbit is eating, eating, eating
And Rabbit is hopping.
Rabbit is eating, eating, eating,
And Rabbit is sitting.
Rabbit is eating, eating, eating,
And Rabbit is hiding.
- This "Stay Still" game can be played in Dene 2nd language exactly in the same way. Add to the language learning by having students count the number of rabbits caught in the Dene language.
- Have students label things in their dioramas such as colors, seasons, and write short sentences for each box.
In winter, the rabbit is white.
In summer, the rabbit is brown.

Subject Integration - Science continued

- With student input (after they have completed their research), make a chart showing how rabbits fit into nature. Make two lists: one identifying what things rabbit needs to survive and another chart identifying things that depend on rabbit in order to survive.

Things That Help Rabbit

grass
willows
bark
moss
seeds

Things That Rabbit Helps

man
wolves
owls
foxes
plants whose seeds are carried by rabbit

- Make pictures comparing the way rabbits and people spend their days and nights. Have students use wax crayons to draw and then use thin yellow (for day) or purple paint (for night) to brush over the pictures.

Second Language Development
(in Slavey)

- Make the chart in Dene language but use pictures. Review frequently with students, getting students to respond with Dene words for the pictures when asked “What things do Rabbits eat?” or “What things eat Rabbit?”
- Have students caption their pictures in Dene language “during day” and “at night”.
- These poems can be learned as finger plays to help students to understand and memorize them. Try to establish a rhythm or beat to the poems to make them easier to learn.

Gah

Ejo gah bedzi goꝛo hitlolia
Ejo beꝛo goꝛo.
Asii wehkꝛe nide bedzi nalegwe.
Gots'e deꝛo goyi yaꝛehko.

(This rabbit has floppy ears. Here is his home. When he hears something, his ears stand up. Then he jumps back in his home.)

Se Gah

Se gah bedzi nechao nake.
Bigho k'ola dlóowhę at'i
K'ai gho sheti begha nezo
Gots'e ode k'eda nide yaꝛehko.

(My rabbit has two large ears, his nose makes funny twitches, he likes to eat willows, and wherever he walks, he likes to hop.)

Gah Honeno

Gah lee, gah nake wha ekegwa.
Gah tai, gah dii ya gerehkw'i.
Gah solai, gah ets'etsetai egewehkw'e.
Gah lahdii, gah etsi'edii dene ghageda.
Gah loto, gah honeno legerehza.
*(One rabbit, two rabbits putting things in their mouths.
Three rabbits, four rabbits hopping about.
Five rabbits, six rabbits listening.
Seven rabbits, eight rabbits looking at Dene.
Nine rabbits, ten rabbits ran away together.)*

Gah Yaa

Gah yaa, gah yaa,
Bedaa dehbai
Bewa ets'arehmone.
Dedzi pee helu
Dezi nake helu
Ya ehko ya ehko
Deno ts'e na erehko.

Key Cultural Experience #2

In the bush find rabbit trail, make snare, set snare, and check snares.

- Go into bush and try to find a rabbit trail or some other good places to set snares.
- Make snares and set them.
- Go back at later date to check the snares. *If it is not practical to have the whole class go back, have a parent and student go back to check the snare, or have a student and assistant go back to check the snare.

Reflection Activities

In a sharing circle:

- Ask individual students what they liked and didn't like about the outing into the bush.
- Talk about the group behaviour during the outing, what you were happy about and what made you unhappy.
- Discuss the possibility of individual students going into the bush again with someone in their families.

In individual conferencing:

- Discuss with students how they are doing in learning to make snares. Ask how they feel about this activity and discuss their feelings.
- Talk with students who behaved particularly disrespectfully during the key experience or in the presence of resource people. Ask for their feelings and try to understand what is motivating them as well as try to make them understand what kind of behaviour is expected and why.

Learning Expectations

Spiritual World

- Show respect to the land when in the bush.
- Understand that the rabbit gives itself to people for food and so the individual should be thankful for and respectful of the rabbit.

The Land

- Recognize a rabbit trail or some other good place to set snares.
- Be able to make and set a snare.

Other People

- Know that there are certain people in the community who have much knowledge about and experience with rabbits and snaring. These are the people to whom we turn to ask to teach us. We should be respectful of their knowledge and learn well from them when they come to help us.

The Self

- Be willing to behave respectfully toward the resource people who come to teach.
- See the need to learn how to make and set snares.
- Challenge oneself to make and set better snares than one could previously.
- Become familiar with the people in one's family who are most experienced in snaring.

Sharing Experience

- Students take materials home so that they can show parents how they have learned to make snares.

Cultural Concept/Skill Development

Preparation for Experience

1. Talk about expectations and plans

- Outline on chart paper the when, where, who, why of the next outing to set snares.
- Outline behaviour that is expected of students while on the outing and also while learning to make snares in class.

2. Have students make personal connection with the topic:

- Who has made and set snares before? Who has gone with someone to set snares? Tell us the story.
- Ask students if they think they should learn how to set snares. Discuss.

Skill Development

1. Making and Setting Snares

- Practice making snares. Have resource person to help if Dene Kede teacher does not know how to make snares. (in Slavey)
- Practice setting snares in class using real twigs and wire set into plasticine or salt dough.
- Picture Set of Making and Setting snares: Use set to prepare students for key experience, or to review after key experience. Talk about each picture. Mix up the picture set and have students place back in order.

Second Language Development

(in Slavey)

- Make a chart in Slavey with 3 simple sentences describing the planned experience:

Who will go snaring?

We will go snaring.

When they will go snaring?

We will go on Tuesday.

Where they will go snaring?

We will go into the bush.

Have students convert these sentences to describe oneself (I will go), oneself and a friend (Jane and I will go)

- Have students draw pictures of their own stories about snaring or seeing a rabbit. Encourage them to write sentences about their stories. Have stronger students help the others while teacher works with each student individually.
- Have students practice making a snare. As they are doing this, use Slavey to give them instructions. Instructions are repeated over and over as teacher moves from student to student.
- Identify each picture of the set of photographs with a very short sentence of words. Mix up words. Have students match words to pictures. Put words in correct sequence. Give each picture to a different student. Have another student give words in correct sequence. As words are spoken, the person holding the picture goes to front of class and lines up behind the other students in line.
- This same game can be adapted to the second language class by drawing pictures on each footprint. Students say words as they move along to the snare. The coloring picture also has pictures of words they know. Students will take picture home to parents to tell them the words they know.
- The following poem is about snaring rabbits. Students can learn it as a poem or have an older class set it to a tune and come in to sing it and teach it to the younger students. Help students to understand each of the words in the song.

Small little rabbit young ones, small little rabbit young ones.

On this land they hop around.

Little rabbit young ones, little rabbit young ones.

Hopping away from the snares,

Little rabbit young ones, little rabbit young ones.

Jumping far, far away from it.

Little rabbit young ones, little rabbit young ones.

Jump to this set snare.

Silently crawling, silently, silently, silently crawling.

Quietly hopping, quietly, quietly, quietly hopping.

Gah Yaa Netsilia

Gah yaa netsillia, gah yaa netsilia.

Dire nene k'e k'ena?ehka.

Gah yaa netsilia, gah yaa netsilia.

Gah xoe cha k'e?ehka.

Gah yaa netsilia, gah yaa netsilia.

Goniwa, goniwa yecha ?ehko.

Gay yaa netsilia, gah yaa netsilia.

Ejo xoe daetli ts'e erihko

Tsinia hedu, tsinia, tsinia, tsinia hedu.

Tsini ya?ehko, tsinia, tsinia, tsinia ya?ehko.

Key Cultural Experience #3

Check snare, clean and cut the rabbit, cook and share stew.

- Go into bush and check snares for rabbits. Bring rabbits caught back to the classroom to be cleaned and cooked. (If the Dene Kede teacher has not worked with rabbit before, arrange a resource person to come in to work on the rabbit with students.)
- Skin the rabbit. (in Slavey)
- Hear story about how the rabbit got its shape.
- Gut the rabbit. (in Slavey)
- Cut up the rabbit. (in Slavey)
- Make rabbit stew. (in Slavey)
- Invite grandparents and elders to share the stew, and to hear the songs and poems and stories learned and written by the students and to see the work they have done.

Learning Expectations

The Land

- Be familiar with how to skin, gut and cut up a rabbit.
- Know the parts of a rabbit.
- Be familiar with a way of cooking rabbit.

Other People

- Know that the Dene tradition is to share food with others, especially land foods.

The Self

- Be willing to behave respectfully toward the resource people who come to teach.
- See the need to learn how to prepare and cook rabbit.
- Be willing to try to clean, gut and cut up parts of a rabbit, knowing that this is a part of being a capable Dene.
- Be willing to share food freely with others, especially elders.
- Be willing to display and explain own work, and to sing, read or tell stories, songs or poems learned to elders so that the elders will know that the students have successfully learned what the elders have taught.

Reflection Activities

In a sharing circle:

- Discuss how they felt about the cleaning and cutting up of the rabbit and then making stew. Discuss honest feelings of students and try to balance them with how the Dene feel about these things.
- Discuss how they felt about sharing their work with the elders and grandparents. Tell students about comments made by the elders during the visit.
- Discuss behaviour problems and especially good behaviour that was displayed by the students during the visit.
- Discuss how students feel about Dene food (rabbit stew) compared to store bought food. Suggest ways in which students can use what they have learned outside of the classroom (such as helping to clean rabbits, helping to cook, sharing with others).

In individual conferencing:

- Discuss behaviour of student, good and bad. Encourage strengths, suggest concrete ways in which students can work on weaknesses.

Sharing Experience

- Students make stew and bannock to share with invited elders and grandparents.
- Students sing, recite poetry, read stories to their grandparents when they come to the class to share the rabbit stew. Students also display and identify their work (in Slavey).
- Students make rabbit stew recipe cards to take home to their families.

Cultural Concept/Skill Development

Preparation for Experience

1. Talk about expectations and plans.

- Tell students who will be going to check the snares and when.
- Tell students that they will be skinning, gutting, cleaning and cutting whatever rabbits that are caught in the snares.
- Tell students they will be inviting their grandparents to their classroom. Students will make rabbit stew and bannock to share with the visitors. Students will practice their stories, poems and songs to share. Ask students which work, poems stories, songs, etc. they would like to share.

2. Have students make personal connection with the topic.

- Discuss with students who they will invite. Have students write their own invitations to give to their grandparents.
- Discuss with students the making of the stew and bannock. Make a list of the ingredients that are necessary outside of the rabbit meat. Have students volunteer to bring these to class (rice, onion, flour, baking powder, etc.)
- Ask Students if they have ever cleaned a rabbit for cooking. Ask these students to describe what is done. Talk to students about the value in learning to clean a rabbit.

3. Give students background about the Dene tradition of sharing food.

- Tell students a legend about sharing food.
- Discuss with students times they have seen food shared: after a big hunt, during special events in the community, food shared with elders, etc.
- Explain why sharing of food is important to the Dene.

Skill Development

1. Learning the body parts of a rabbit.

- Examine a real rabbit which is going to be used for making stew.
- As you point out the shape and parts of the rabbit, tell students the story about how the rabbit got its shape.

2. Skinning, gutting, and cutting a rabbit.

- If an elder or resource person is used, students watch the demonstration. Later with the help of an aid or the teacher, students work with the rabbits, hands on rather than simply observing.

3. Making stew and bannock.

- Prior to cooking, talk about the ingredients and the process used by referring to recipes written on a large chart.
- Allow small groups of students to each make their own stew and bannock following the recipes. The ingredients for the stew can all be transferred into a large pot at the end for cooking.

Second Language Development

(in Slavery)

- Write a short experience story based on the key experience. The language used should consist of short sentences with controlled vocabulary, repeating as many words as possible which they already are familiar with. Use the experience story to practice 2nd language skills such as identifying vocabulary words they know, or cutting story into sentence strips and having them put them back in sequence, or putting pictures into the written story in place of words and having kids read the story saying the words when the pictures come up.
- Review body parts with game "Pin the Tail on the Rabbit": Blindfolded students pin a fluffy tail on a large drawing of rabbit. As tail is pinned, other students call out where it is located (on its neck, on its leg, etc. until it is put on the proper place.
- Have students draw a rabbit as you say its body parts. Do this on the blackboard with individual students coming up to draw as you give a word. Then have students draw on their own papers as you say the body parts.
- Photograph the resource person or even a student working at cleaning and cutting up a rabbit. Have students write words to describe the photographs.
- Write ingredients for rabbit stew on a chart. Have students read the recipe while making the stew.
- Before beginning to make the stew, put out all the ingredients and the tools required to make the stew. Have students close their eyes. Remove one object. Students guess what is missing.
- Play shopping game. One student identifies something used in the stew. Next student adds an ingredient, and in the process the list gets longer.

Part II: Implementation: Seven Steps to Dene Kede

Part II : Implementation

Implementation is difficult because there are so many variables which can influence the success or failure of a program. In an attempt to sort out the significant variables implementation is described below in **Seven Steps**. The *Seven Steps to Dene Kede* were developed with the hope that it would be useful when beginning the process of implementation, as well as during implementation when problems seem to arise, for all parties involved. The Seven Steps describe action as well as players, in sequence.

Seven Steps to Dene Kede

1. *The Gathering*
 - The regional meeting
2. *Lighting the Fire*
 - The Orientation to Dene Kede
3. *The Drummers*
 - Creating the School Team
4. *Dancing to the Drum Beat: The Story is Created*
 - Involving the Community
5. *Re-telling the Story*
 - Teaching and Evaluating Dene Kede
6. *Rekindling the Fire*
 - Professional Development and Networking
7. *Celebrating the Story*
 - Celebration

Seven Steps to Dene Kede

Step One: The Gathering

The Regional administration meets with its community school administrators. At this meeting, decisions are made about funding, orientation and in-service to support Dene Kede programs. The value of a “team approach” to program implementation is emphasized. (See pages 7-8 of this Teacher’s Resource Manual).

An implementation accountability plan is developed which includes the following:

- allocation of monies for Dene Kede.
- schedule of Dene Kede orientation and in-service.
- plan for school based teams.
- outline of criteria for evaluation of Dene teachers and Dene Kede programs.
- outline of ongoing roles and responsibilities of the supervisor of schools, consultants, principals, and the Teaching and Learning Centres in the implementation process.

Step Two: Lighting The Fire

Each school is given a basic orientation to Dene Kede. It is presented by the Regional Teaching and Learning Centre and where this is not possible, other Teaching and Learning Centres and Headquarters staff are brought in to deliver the orientation. (See Part I of this Teacher’s Resource Manual).

The basic orientation to Dene Kede outlines the “why”, “what” and “how” of the Dene Kede Curriculum.

Why?: The Dene Kede Philosophy and Rationale

What?: The Dene Kede General Expectations and Objectives

- Concepts, skills and attitudes relating to the development of the students’ relationships with the land, other people, the spiritual world and with themselves.
- Language Development in First or Second language.

How?: The Dene Kede Methodology

- Dene Perspective developed through the use of key cultural experiences, cyclic learning, reflection activities and activities which give back to the community, all organized around themes important to the Dene culture.
- First or Second Language developed using a whole language approach based on Dene culture/language experiences and student centered reflective activities.
- Subject integration: Core subjects integrated into thematic units.

Step Three: The Dene Drummers

In any traditional Dene gathering, drummers are crucial in that they provide the basic framework for others to join in and to become a part of the event. Drummers are always accountable to the other people who come to participate. Drummers must judge the mood and the needs of the people and reflect these in the way that they drum. The people have the option of not participating if the drumming does not capture their mood or their needs, or if they deem the drummers to lack skill, harmony and/or integrity.

At the school level, a team is organized to implement the Dene Kede program. This team consists of the principal, Community Education Committee member(s), Dene teacher, and core subject teacher(s). Once the long term plan is sketched out and the community becomes involved (step 4), then the team is responsible for the ongoing delivery of the program. (See pages 8-11 of this Teacher's Resource Manual).

It is recommended that the team meet at the beginning of the school year to *tentatively*:

- identify key cultural experiences by season for the various grades
- schedule experiences (allocate time)
- identify required resources (elders, community people, materials, AV aids) and secure funding

It should be decided who will be responsible for the following:

- gathering of material resources
- contacting resource people
- planning and organizing key experiences
- planning and delivery of integrated core subjects (including Dene as a First Language)
- planning and delivery of second language instruction
- planning and delivery of Dene concepts, attitudes and skills

Not all key experiences will require the presence of a community resource person or elder. Many of the less complicated key experiences (such as making snares or cleaning rabbits or making caribou stew) can be delivered by the Dene teacher him/herself.

The Dene teacher is responsible for all classroom based learning activities which will reinforce the concepts, skills and attitudes integral to the key experiences, as well as for all the Dene language learning activities which evolve from the key experiences.

Core subject teachers are encouraged to follow the thematic units of the Dene Kede teachers so that the core subjects will reinforce the importance of the key cultural experiences as well as enable the integration of the subject areas.

Step Four: Dancing To The Drum - The Story Is Created

In this step, the school team takes their tentative plan to the community. A meeting including the parents, elders and key figures in the community is held (see pages 12-15 of this Teacher's Resource Manual). At this meeting, the school team:

- explains the history of the curriculum: it originated from a mandate given to the Department of Education by the Legislative Assembly.
- explains the goals and objectives of the curriculum.
- asks for the community to add substance to the framework already partially developed by the team, making it reflect community needs and interests.
- asks the parents, elders and other community people to volunteer for specific projects at specific times. For example, a group of elders can be formed to come to the school once a week to tell stories. A list of resource people can be formed who are willing and able to be with students and teachers for land experiences such as snaring, hunting, gathering, or camping at certain times of the year. As much as possible, rely on the help of the parents to help in the coordination or supervision of students during key experiences.

Step Five: Re-telling the Story

The Dene teacher brings the Dene Kede story to his or her classroom and retells the story. During the telling, others listen, reflect and evaluate the story (the Dene Kede program) and the storyteller (the teacher). The students, the principal, the parents, the Supervisor of Schools are all listeners, adding their own meaning and emphasis to the story with their reactions and responses to the storyteller (see pages 18-23).

Step Six: Rekindle the Fire

Over time, there is a natural tendency for interest and effort to lag. It is necessary therefore, to plan to rekindle the fire so that school teams can gather to bring life back to the story and encourage growth in the storytellers. Rekindling can be in the form of inservicing, professional development days, teacher conferences and networks.

Step Seven: Celebrate the Story

Each step is crucial and each step brings a community closer to successfully creating its own Dene Kede story. Successful implementation enables the story to become embellished and retold, to evolve to fit the needs and the times as we move into our future.

Traditionally, the Dene would gather to celebrate after each successful hunt or after surviving each winter. In like manner, the regions, the communities, the school teams and the students should make celebration an integral part of each successful phase of their Dene Kede programs.

APPENDIX

APPENDIX

A. Using Elders in the Classroom

What are some ways to use elders in the classroom?

The elders have played a crucial role in the development of the Dene Curriculum. Their involvement continues to be crucial in the delivery of the program at the community and classroom levels. Elders should be accessed for advice in planning or other problem areas, and to help in teaching concepts and skills.

1. Suggestions for the Teacher

The following suggestions will help the teacher who wants to involve elders in the classroom. In all cases, the proper respect should be given and protocol should be followed when dealing with elders:

- The Community Education Committee should make decisions as to which of the elders in the community should be approached by the teacher. Having a core group of elders that the teacher can access is very helpful.
- The Community Education Committee should be made responsible for deciding how the elders should be paid for their services. (Some schools have found it most acceptable to pay their elders and resource people cash from the Community Education Committee account. The Community Education Committee is then reimbursed by the Board in due course.)
- The elder should be approached well in advance and told what is required, the age of the students, and the time needed.
- Prior to the elder's classroom visit, set up the classroom so that the elder has a chair and the students can gather comfortably around the elder.
- If possible, video tape or tape record the elder's presentation. The tapes can be used by the students later for follow-up work, or shown to other students if it is not possible for the elder to do another presentation. Also, since the elders are the only source of this knowledge, the schools must do what they can to collect the knowledge for future use. It is important however, that the elder be asked for his or her permission to tape the presentation with a full explanation of how the tape will be used in the future.
- Whenever possible, restrict the number of students to small groups of about 5-6 students, especially if hands-on skills are being taught. An effective way of organizing the classroom to allow this kind of grouping is to use the "activity-centered" approach (see page 27).
- Ensure that the students understand why the elder is so important to their

education. This understanding should be at the base of teaching the children respectful ways of being with an elder:

- greeting
- listening politely
- showing interest
- observing local manners such as not walking ahead of an elder
- thanking
- using the Dene language as much as possible when with the elder.
- Teach the students the custom of “paying back” the elder for the stories, knowledge or advice they are given. Some ways that students can become involved in “paying” an elder are to:
 - prepare a stew or some other food for the elder
 - deliver groceries for the elder
 - shovel snow
 - get wood, etc.

The Community Education Committee and the teacher can decide together whether this is sufficient payment or whether the elder should also be paid a fee.

- Encourage students to begin visiting the elders on their own, always keeping in mind that they must help the elder and give things in payment for the stories they will hear.
- Encourage the students to ask questions of the elder during or after a presentation depending upon what is appropriate.
- So often today, our children do not have the behaviour, language or knowledge that children in previous years may have had. This may be very frustrating for some elders, resulting in their being impatient or belittling. Elders chosen to work in the school should have patience, especially with disruptive students, though the teacher should control these students as much as possible.

2. An Example From Fort Rae

In the Elizabeth Mackenzie School in Fort Rae, the school administrator and the supervisor of the Elders' Home arrange for elders to make monthly visits to the school. On these occasions, the students sing or read to an elder, or elders tell stories, drum or chant with the students. To “pay” the elders and to show their appreciation, the students take traditional foods they have prepared to the home for the elders.

B. Land Experiences

How do land experiences fit into the Dene Kede Program?

1. Need for Land Experiences

For many years, Dene language and culture has been taught in the schools in 20-40 minute periods, 2-3 times a week, often times isolated from real cultural experiences, especially land experiences. Such an approach has not been effective in teaching the subtle but uniquely important perspectives of the Dene.

The Dene Kede curriculum is concerned primarily with developing these basic Dene perspectives in students. The elders involved in the development of the Dene Kede curriculum saw land experiences as the only effective way of developing these perspectives.

Any land experience will not do. Attention must be given to the Dene perspectives while on the land. The community resource people who are involved in the land experience should model the Dene perspectives and behaviours that are desired for the students. The land experience must be of a quality of which the elders can approve and have a comfortable feeling about.

2. Kinds of Land Experiences

- Day Picnics:

For the youngest of children, frequent picnics to locations close to the community are easily arranged. These can occur on nice days in all seasons and involve the parents, grandparents, families and elders.

- Excursions within the community:

Throughout the year, there will be times when individuals within the community are involved in special projects or events which relate to the land. Examples are summer cooking tents, preparation of hides, bringing in a load of fish etc. With the permission of the individuals, students can be taken to watch, or if appropriate, be actively involved in the activity.

- Overnight camping trips:

Frequent overnight camping trips to locations close to the community would be appropriate for students in grades 4-6. Community resource people should be involved to help the teacher with these trips.

- Week-long land trips:

Week-long trips for hunting and camping are very effective for the older students. These experiences should be arranged in all seasons to challenge the students. The community resource people who are involved to help in teaching the students

on the land should be very capable and have the Dene perspective toward land experiences.

- Immersion camps:

Immersion camps are perhaps the most effective of all land experiences for learning language, cultural skills and perspectives in a holistic and concentrated way.

Example: In Fort McPherson joint community efforts have led to camps at Midway Lake, Noch River and trips to Old Crow. These camps were funded through various organizations such as the Community Education Committee, the school, the Teaching and Learning Centre, Social Services (Young Offenders), Renewable Resources and the Band Council.

The amount of time spent on the land will vary from community to community depending upon the amount of community support there is for such activity. Minimally, students should be exposed to frequent day trips out onto the land with occasional overnight camping experiences for the older students.

3. Need for Parental and Community Involvement

For years it has been understood that what is taught in the school should be reinforced in the home. To support the school program, parents must take the initiative to re-educate themselves in their language and land skills. On their own initiative, parents and their children should attempt to spend more time on the land as a family, learning from their family elders, reinforcing the perspectives and skills being taught through the Dene Kede curriculum. This information should be conveyed to parents at a meeting which orients them to the Dene Kede curriculum.

Parents should be available to help the Dene Kede teachers and resource people with the land projects as much as possible. Even if they feel they are not experts on the land themselves, they can use the opportunity to learn along side their children.

As mentioned earlier, the most effective land experiences are the immersion projects which have the students on the land for an extended period of time. Because of the tremendous resources that are required for this type of venture, immersion camps are best organized at a community level. Leadership is crucial in initiating such projects but there is need also for the support and cooperation of resource people from the community including the Dene teachers.

C. Story Telling

How do I use story telling in the classroom to teach the Dene perspective?

1. Our Story Telling Heritage

In the past, oral story telling was not simply a form of entertainment. The oral tradition was the only way of passing knowledge from generation to generation. It was a means of teaching the Dene child the history, knowledge, values and beliefs of the Dene. The stories provided a perspective on how to relate to the land, the spiritual world, other people and the self. The morals contained in the stories were used to guide youngsters as they learned to conduct themselves into young adulthood.

The elders were the main storytellers. They told stories about the cycle of life, the environment, the animals, the geography and the seasons. The content was rich with experience and wisdom. As children heard the stories told by the elders, they showed respect for the elder and his or her knowledge by being patient and self-disciplined.

The oral tradition has been somewhat weakened in the recent past, but it is time now to rejuvenate that tradition so that we may learn as much as possible from those elders who are still with us. We can learn also from their taped or transcribed stories.

Though we have both print and non-print media to help us in transmitting knowledge from the elders to the children of tomorrow, the tradition of oral story telling should be maintained. We are not simply interested in the content of the stories. Oral story telling is a way of learning - a Dene way of learning. Children hear stories over and over through their lifetimes, in different forms, with different degrees of complexity and subtlety. With each hearing, they understand more or less depending upon their personal readiness. They do not take tests after each hearing. They retell only what they feel interested in or feel ready to retell. Gentle references are made to stories when problems are confronted in real life. Youngsters make whatever connection they are able to and apply them to their lives.

The content of the stories told by elders are so rich that they beg to be used for dramatization, dance, story books, video presentations and other forms of modern communication. It can be very exciting and meaningful for students to further develop the content using modern technology, with appropriate permission from the elders or the Community Education Committee.

2. Learning Objectives Associated With Oral Story Telling

In Dene Kede, stories are used:

- as an opportunity to learn from elders
- as an opportunity to enjoy elders
- as an opportunity to show respect to elders
- as an opportunity to practice patience and self-discipline while listening
- to learn the values and beliefs of the Dene perspective
- to learn the history of the Dene
- to internalize language
- to learn the skill of oral tradition: listening and re-telling
- as content to learn drama and dance
- as content to learn use of audio-visual aids and media: radio, video and T.V.

D. Student Research

What is the place of student research in the Dene Kede program?

Research involves locating, gathering and organizing information.

In the Dene Kede program, students are researching topics which are related to being Dene (the land, history, stories, traditional skills, etc.).

1. Locating and Gathering Information

Locating and gathering information is the “Input” stage in the cycle of learning. There are a variety of sources for researching cultural information.

- Elders have an unparalleled quantity and breadth of experience to share. For example, students can:
 - listen to their stories
 - look at long-ago photographs together
- Community leaders and individuals have skills and resources to share. For example, students can:
 - watch someone make a fire
 - watch someone prepare fish for cooking
 - walk into the bush with a knowledgeable parent and identify plants.
- Photographs from the past contain much information.
- Certain families or homes in the community may be involved in interesting cultural activities which they could share with students.

When researching with elders, teachers and students must take into consideration the special way they have of providing information.

- Their stories will often unfold around a certain topic in a holistic fashion. They will revolve around a point with many concrete stories and examples, lasting for a significant period of time until the point is firmly established.
- The truth or meaning is often implicit rather than explicit, and embedded in the story. It is up to the listener to draw from the listening experience what is required. This is perhaps the elders' way of causing the listener to think and reflect.

Researching enables students to follow their interests and aptitudes.

- Teachers should help students to identify what their interests and strengths are.
- Teachers should be flexible enough to allow a student or a group of students to explore and research further on topics of interest to them. Independent research and extended research should be encouraged and arranged.

2. Recording and Summarizing Information

Researched information can be recorded and summarized in different ways either by the teacher or by the students independently or with the help of the teacher. Every type of recording is important in the research process. The information can be used by the teacher to formatively test student understanding of the Dene concepts or skills.

There are several ways to record and summarize information:

- Information can be recorded into an interesting and easily-read format.
- One way of recording information is with photographs. During special activities or cultural experiences, photographs taken can be kept as a permanent record to accompany information. The photographs can be used as a follow-up to review or reinforce learning.
- Information can be recorded and summarized into visual forms using a variety of materials and means other than the written form:
 - modelling
 - construction,
 - drawing and painting
 - picture booklets
 - graphs, charts, maps
 - annotated photographs or pictures
 - scrapbooks
 - photo albums
- Research recorded by the students should be kept in a special place in the school so it can be used for future reference by students.

3. Sharing Researched Knowledge

Once the students have shown that they understand the information that they have gathered and organized, the next step in the learning cycle is to share the information or what they have learned with the community. This is the “output” stage. The community benefits from the information but also the community can see what the students are learning and give recognition to the students. Community recognition is important in building self-esteem and a Dene identity.

Below are some ways in which knowledge can be shared with the community:

Displays

- Students can create hands-on activity-based displays to involve others in the information gained through research. Observers can be asked to match items, respond, or add to the display.
- Students can place photographs of elders with researched information about the elders in an important place within the school.

- Students can collect quotes from elders through research and choose quotes appropriate for themes they are working on. These can be displayed in a prominent place so that others will notice them.
- Students can put elders' words into a self-expressed picture and display the pictures in prominent locations.
- Displays can be set up in places other than the school. The Band Office, Seniors Home, Community Halls, Nursing Stations can all benefit by the messages in a display.

Demonstrations and Presentations

- Dramatization of a legend or an event that occurred on the land.
- Class newsletters can feature children writing about their experiences.
- Oral presentations to community groups such as the Elders, the Band Council, the Community Education Committee.
- Existing school wide activities and events should, as much as possible, integrate activities of a traditional nature. For example, the science fair may incorporate a special category for student prepared projects involving traditional Dene technology; games days can incorporate traditional Dene games organized by the Dene Kede students.

Celebrations and Feasts

- Students can be involved in planning and organizing a feast or celebration in the classroom or the school
- Students can help in preparing for a feast or celebration at the community level by making the bannock or contributing traditional tea. They can also have the honor of serving the elders or offer to tidy up after the gathering.
- In the event that a celebration of an individual student's accomplishments is in order (such as a young man's first hunt) the teacher and class should become involved only with the permission and involvement of the parents of the individual.

Community Radio and Newspapers

- After hearing an elder's story, students can write about it and share with the community via the radio or newspaper. They learn not only to listen effectively when researching with the elder, but also to re-tell stories in oral and written form.
- Students can prepare information for different purposes in a variety of forms for the newspaper or the radio: e.g. weather reports, comings and goings of people, reports about hunting or trapping trips, translation of interesting pieces of news from T.V. news, etc.

E. Journals, Conferencing and Sharing Circles

How does the Dene Kede Program help to develop cultural self-awareness and promote self-development?

1. Reflection as a Stage in Learning

In the section “How is Dene Kede Taught?” (page 17-49), three stages in learning were described.

In the “Reflection” stage of learning, students, with the help of the teachers:

- decide what interests they have,
- consider what interests they will pursue,
- examine what they are having trouble learning,
- think about what is getting in the way of their learning,
- decide the next course of action: to review or reinforce, and
- reflect on what has been learned or present the result of their learning to the community.

Teacher feedback to the students is geared to the individual and his or her needs but is also based on cultural expectations and needs. The students are helped to understand their feelings toward what they are learning to enable them to find a place for themselves within the cultural community.

Traditionally children were very aware of the cultural and community expectations. With those as their reference point, children were encouraged to develop through self-monitoring, self-evaluation and self-motivation. The good “students” were the ones who learned well independently through careful observation and listening.

Individualized and independent learning is discouraged when all students learn the same thing at the same time and at the same rate. In the Dene Kede program cultural key experiences enable students to learn in a more culturally familiar way: to observe, to listen, to try, all based on self-motivation and self-evaluation. But because the cultural way of learning has been somewhat lost with formal schooling, it is necessary to supplement the reflective stage with activities such as conferencing and sharing circles.

2. Methods for Creating Cultural Self-Awareness

There are several basic methods recommended to promote student reflection:

Journal Writing

- Students keep daily journals
- Feelings and thoughts about their experiences with the thematic units, the resource materials, the resource people, and the cultural activities are invited.

- Students are also invited to give input to follow-up activities or suggestions in other areas having to do with the Dene Kede program.
- The teacher can look for evidence that reveals students' attitudes toward their culture, language and perspectives being taught. Indications of growth, confusion, or negativism will be revealed in the journal. (Students may reveal a burning curiosity about certain topics or, conversely, a lack of understanding, disinterest, or lack of pride in their achievements.)
- The teacher should be appropriately discrete about the information that the student chooses to trust the teacher with.
- The teacher should respond helpfully and positively to the journals without making the students feel threatened or punished for what they have written.
- This is an opportunity for the students to practice their written language, but it should not be the focus. Teachers should not correct spelling or language unless meaning is not clear. During language arts or Dene Second Language lessons, the teacher can take recurring mistakes made in journal writing as a basis for a language lesson. At this time, do not reveal very personal information shared by the students. Reveal only as much as necessary to teach the language patterns or spelling.

One-on-One Conferencing

- Teachers meet and talk with students individually.
- Conferencing can happen weekly, monthly, or after each thematic unit.
- This is an important time for the teacher to deal with things which have been revealed through the journal, or through observation of the student during class time or after cultural experiences and activities. It is a time for the teacher to provide feedback to the student on an individual basis about the student's work and feelings.
- Teachers should encourage students to be reflective: to think through the complexities of things that have happened and to express their observations, concerns or feelings.
- The conference should be non-judgmental and encouraging. Allow for the student to evaluate his own work or behaviour. The student should be kept realistic in this.

Sharing Circles

- Students and teachers meet as a group to discuss the Dene Kede program.
- They may deal with topics such as how they feel about being Dene after a certain activity, or the importance they attach to a certain skill they have learned, or even how they feel about particular instructors.
- Students are encouraged to share their thoughts and feelings with one another. This is a student centered sharing circle and should not be dominated by the teacher.
- These are important opportunities for the teacher to model culturally appropriate ways

of interacting with others to be maximally influential without being aggressive. The students should follow basic rules of interaction.

- Begin sharing with a free flow of comments and thoughts to create a comfortable atmosphere.
- Criticisms should be constructive.
- Oral sharing of ideas and feelings with others, be it just the teacher or other students, requires trust and risk-taking. It is, in itself, a valuable attitude to develop. Students learn the value of expressing themselves clearly so as not be misunderstood. Students learn the value of being sensitive and encouraging to others because they want to be treated in a similar way during these sharing times.

Conflicts between individuals and families should be dealt with by the teacher in a non-judgemental and calm way.

- Once problems are identified, the group can be encouraged to think of solutions together. It is important for the teacher to support the students and help them put their solutions in place.

Conferences and Exchanges

- If resources allow, Dene Kede students from different communities should be given opportunities to meet and learn with and from each other.
- Students themselves should be involved in the planning and preparation of the conferences and exchanges for ownership purposes.
- Conferences can occur through computer modems and, where resources exist, by live satellite link-ups between communities.
- Conferences can be a sharing time for the students, to display for each other what they have learned or how they feel about what they have learned in their programs. It is an opportunity to build a Dene identity larger than the community.
- Teachers and principals can arrange for students to make presentations or prepare displays at teachers' conferences, Dene Nation Assemblies or other inter-community gatherings.

3. Cultural Self-Awareness: Teachers and Communities

Cultural self-awareness is not growth expected only of the students. Over the next few years, as the Dene Kede program grows, the participating teachers, schools and the communities will grow in their cultural self-awareness as well. In the same way that students need experiences and opportunities to share their concerns and ideas with others, the Dene Kede teachers and community resource people would also profit from sharing circles and conferences in much the same fashion as the students. Such opportunities can be built into teachers' conferences and workshops both within and between regions. Even at the community level, school staff and Community Education Committee or parent groups can meet frequently in sharing circles.

F. Learning Resources

What learning resources are available to the teacher?

1. Kinds of Learning Resources

The most important kind of resource for the teacher is the key experience. Key experiences are based on community resources. The teacher, school and Community Education Committee are primarily responsible for identifying and preparing these resources for use.

There are other kinds of resources which we commonly think of as learning resources. These are the print and non-print materials that students can use to develop their concepts, skills or knowledge. The following types of learning resources are available. They have been produced at the community, regional and headquarters levels over the years and would be useful to the teacher. The teacher would have to match these with appropriate key experiences so that they would be in keeping with the Dene curriculum.

Materials for Developing Literacy Skills

- print materials
- hands on activities
- workbooks

Dene Legends, Stories and History

- print materials
 - English
 - Dene language
- audio tapes and video tapes of elders
 - English
 - Dene language
- film strips
 - English
 - Dene language
- films
 - English
 - Dene language
- guides for teaching activities
 - for English
 - for the Dene language

Aspects of Dene Culture

- print materials
 - English
 - Dene language
- audio tapes and video tapes of elders
 - English
 - Dene language
- video tapes showing cultural activity
 - English
 - Dene language
- photographs with text in
 - English
 - Dene language
- display kits
- hands-on kits/materials with activity guides or learning activities

2. Learning Resources to Accompany the Dene Curriculum

As teachers work with the Dene curriculum, they will begin to develop learning resources which focus upon developing a firm Dene perspective with respect to various key experiences.

As these are collected, reproduced and distributed, the work of the Dene teacher will not be so overwhelming. It is understood however, that in the beginning stages, the Dene teacher will have to spend many hours in preparation and planning.

3. The Teaching and Learning Centres

The Teaching and Learning Centres have the mandate to produce learning resources to accompany or support the Dene curriculum for their own regions. In addition, the Teaching and Learning Centres can work to collect and reproduce materials made by teachers, and distribute these to other schools within and between regions. The Teaching and Learning Centres can serve to keep the teachers connected and informed about any new resources which they feel are useful.

4. Updated List of Learning Resources

The Department of Education is in the process now of developing a computer based data bank of all available learning resources for schools in the Dene regions. As teachers and Teaching and Learning Centres send in information about learning resources, the information is put into the data bank. Periodically, updated learning resource lists will be made available to all schools to let them know what is available and where these materials can be obtained.

The data bank of learning resources can categorize the learning resources in many different ways to meet the needs of the teacher. If the teacher is interested only in those materials written in his or her Dene language, such a list can be obtained. If the teacher requires all of the resources to be listed for any one topic or theme, such a listing is possible. If the teacher is interested only in materials having to do with legends, such a list is possible.

G. Working with Limited Resources

What should a teacher do when resources are limited?

When planning cultural experiences for students, it is best to keep groups of students small. This is particularly true when using a resource person or an elder in the classroom. These people usually find it easier to work with small groups, especially if they are teaching a skill.

Small groups pose a particular problem however, when resources (including human resources) are limited. Fewer students can be exposed to the resources for shorter periods of time. One way to maintain small groups and get maximal use of the limited resources is to use interest centres.

The teacher can plan several centres. While one centre can be the cultural experience, the other centres can focus on parts of the experience, or the integrated activities from the academic subject areas such as language arts, second language, science, etc. The students can move from centre to centre maintaining a group of 5-6 students working at the cultural experience centre.

It may be that just one group gets the opportunity to work with the resource person. In that case, the activity can be video-taped, and used by other students as a resource at a later date. These students can follow-up the video with an activity which is based on what they observed. Simply watching a video without actual hands on experience is not an adequate cultural experience on its own.

In situations where material resources are scarce, such as the availability of moose hides for learning the tanning process, not all students will be able to have the experience. Here again, a small group can be given the actual experience, with the others simply being able to watch a video of the experience. Students chosen to have the actual experience should be those who are "ready". Others can be given experiences with more available resources such as beaver or muskrat hides.

Another way to organize interest centres is to have several centers with different parts of a key experience. For example, on the topic of rabbit, one center can have an elder telling stories with the aid of a parent, another centre can have a parent helping students to make snares and review photographs of rabbit snaring, while the teacher can be helping students at another centre to skin, cut up and cook rabbits. To prevent disruption, of course, each centre should be in a separate room if possible.