

Dene Kede

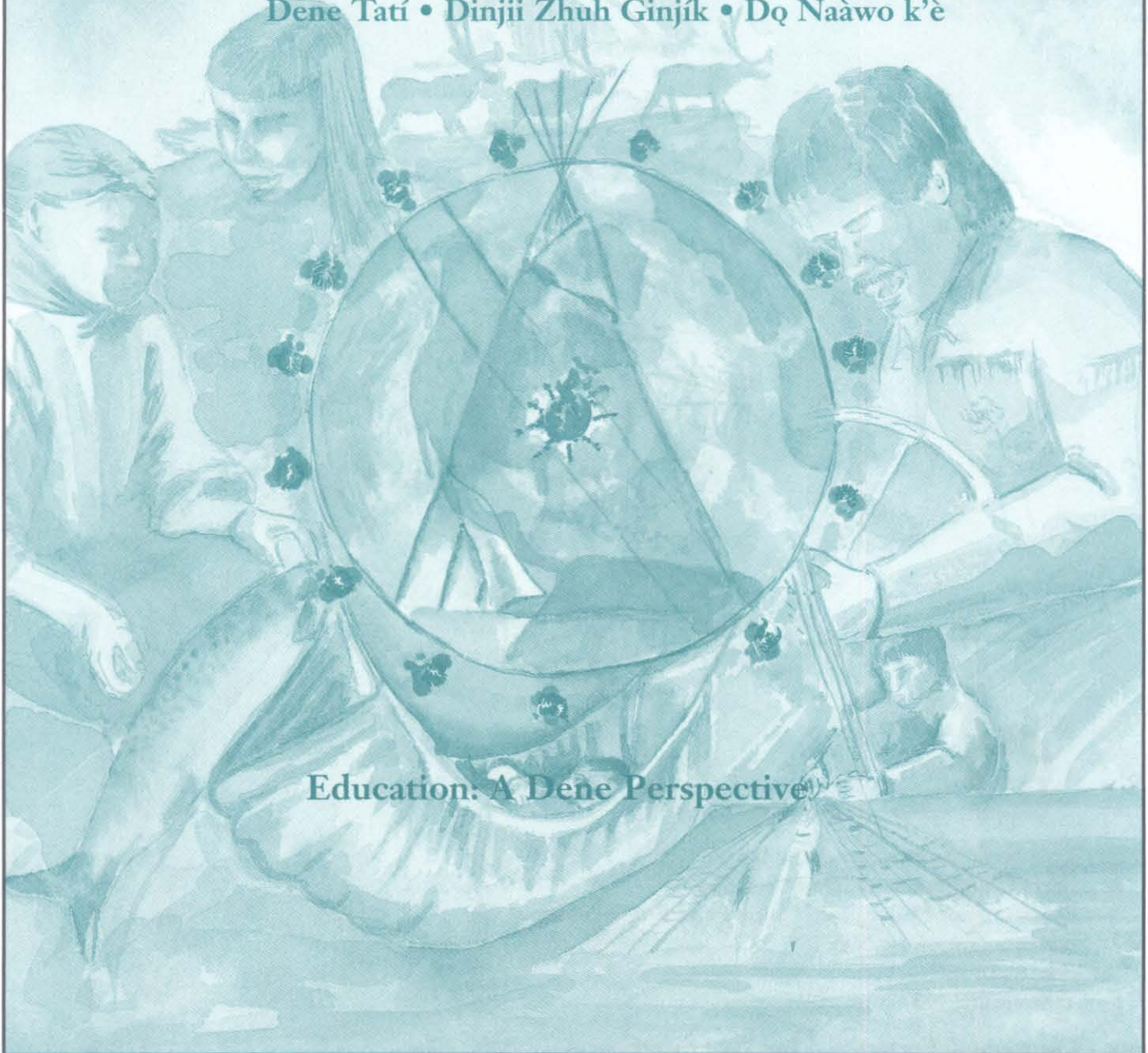
Dene Zhatie • Dene Náoweré Dáhk'é
Dene Tatí • Dinjii Zhuh Ginjík • Dq Naàwo k'è

Education: A Dene Perspective

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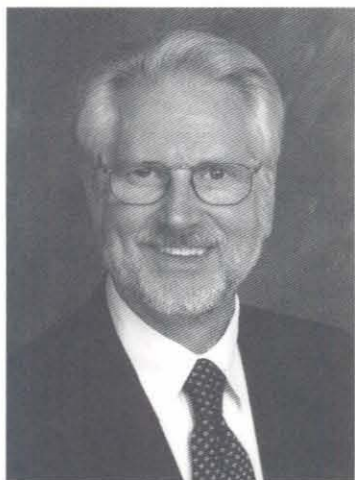


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Letter from the Minister



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

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

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

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

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

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

Jake Ootes

Minister of Education, Culture and Employment

Acknowledgments

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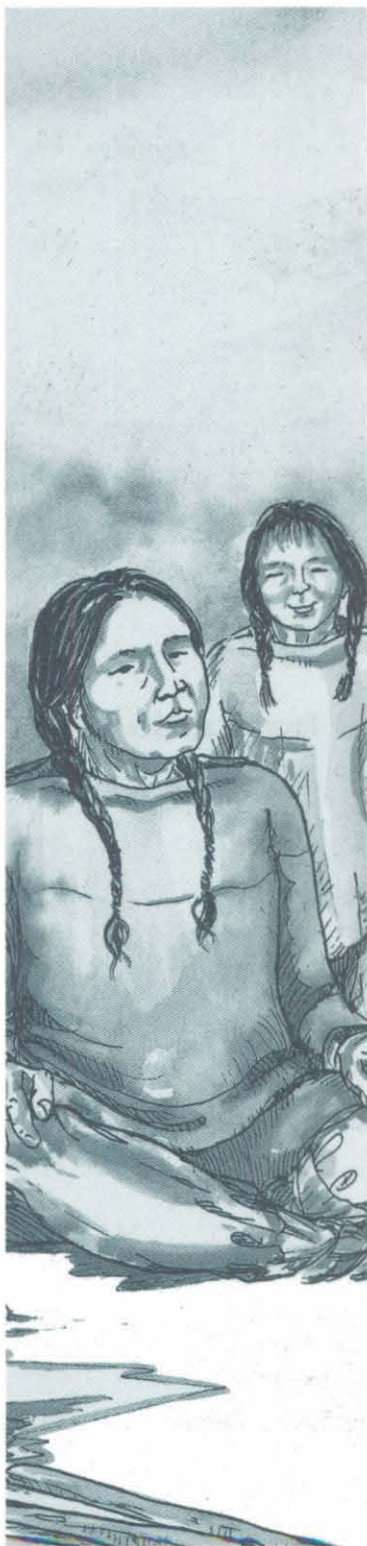
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Whatever trail they took at this time would be the trail they would follow in their life. Thus, much guidance was given the young girls to help them stay on the right trail.

Adele Hardisty,
Wrigley

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

Leo Norwegian,
Fort Simpson

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

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

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

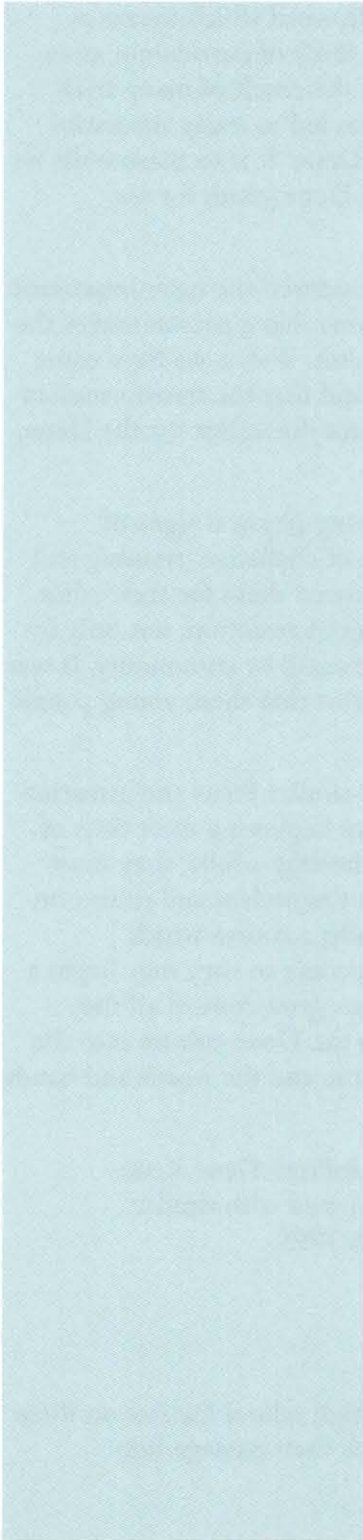
This curriculum is an attempt to bring a similar focus and attention to the young Dene girls and boys who are beginning their time of passage. In order for them to grow into healthy adults, they must acknowledge the changes taking place in themselves and reflect on them. Like those in the past, it is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

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

Curriculum Focus

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

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



Students are given challenges

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

Students are given training in Dene skills

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

Students are given guidance

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

Curriculum Status

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

Curriculum Development Process

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

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

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

Curriculum Components

Cultural Outcomes

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

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

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

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

Dene First Language Outcomes

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

- use the Dene language to build and celebrate their community

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

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

Dene Second Language Outcomes

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

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

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

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

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

Philosophy and Rationale

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

George Blondin, Deline

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

Elizabeth Mackenzie,
Rae-Edzo

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

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

Relationship With the Spiritual World

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

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

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

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

Rosa Mantla,
Rae-Edzo

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

Gabe Kochon,
Fort Good Hope

Dene Kede Jr. High Curriculum

Becoming Aware of One's Spirituality

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

Relationships With Others

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

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

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

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

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

Philosophy and Rationale

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

Rosie Firth,
Fort McPherson

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

Lucy Lafferty,
Rae-Edzo

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

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

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

Dene Kede Jr. High Curriculum

Finding One's Place in the Dene Community

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

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

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

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

Dehcho Elders,
Fort Simpson, 1996

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

Pierre Lacorne
in Nahecho Keh,
Fort Providence

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

Relationship With The Land

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

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

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

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

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

Philosophy and Rationale

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

Moise Martin,
Rae-Edzo

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

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

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

George Blondin,
Deline

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

Fibbie Tatti,
Deline

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

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

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

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

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

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

Dene Kede Jr. High Curriculum

Becoming One With the Land

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

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

Edward Wayellon,
Rae-Edzo

Relationship With One's Self

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

Introduction

Philosophy and Rationale

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

Dehcho Elders,
Fort Simpson, 1996

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

Adele Hardisty,
Wrigley

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

Rosemary Charlo,
Yellowknife

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

John B. Zoe,
Rae-Edzo

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

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

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

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

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

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

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

Jimmy Rabesca in
Strong Like Two People, pg. 33

Dene Kede Jr. High Curriculum

Discovering and Becoming Oneself

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

Our Dene Languages

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

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

Philosophy and Rationale

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

Dene Elders

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

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

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

Program Development and Instruction

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

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

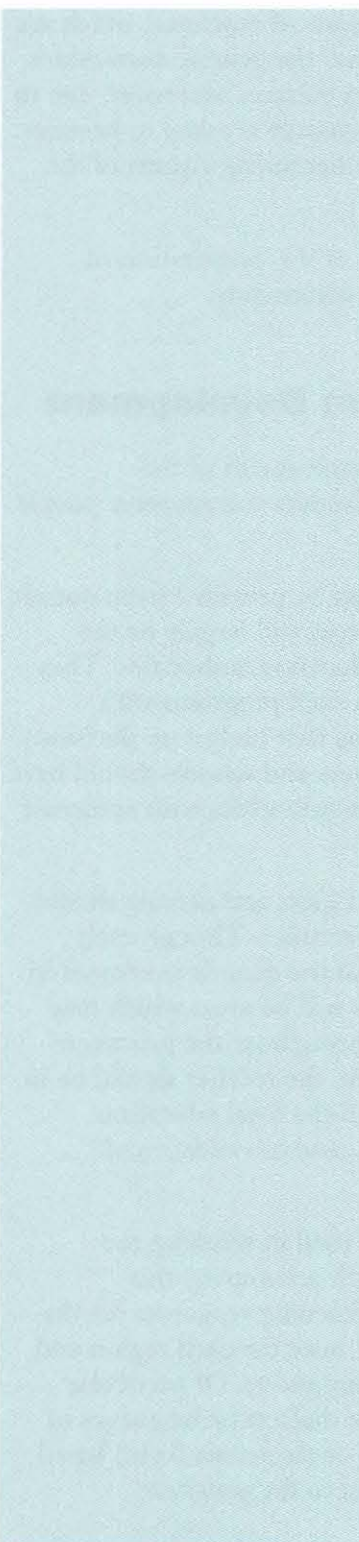
Community-Based Program Development

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

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

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

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



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

Integration and Team Teaching

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

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

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

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

Program Development and Instruction

Instructional Modules and Learning Resources

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

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

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

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

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

Teaching Dene Culture

Can culture be taught separately from the language?

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

What cultural content is to be taught?

All the cultural content of the curriculum is organized around 15 themes, which are laid out in modules. These themes and the cultural objectives of each of the modules are outlined on page 31. In each of the modules, there are three kinds of cultural outcomes:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

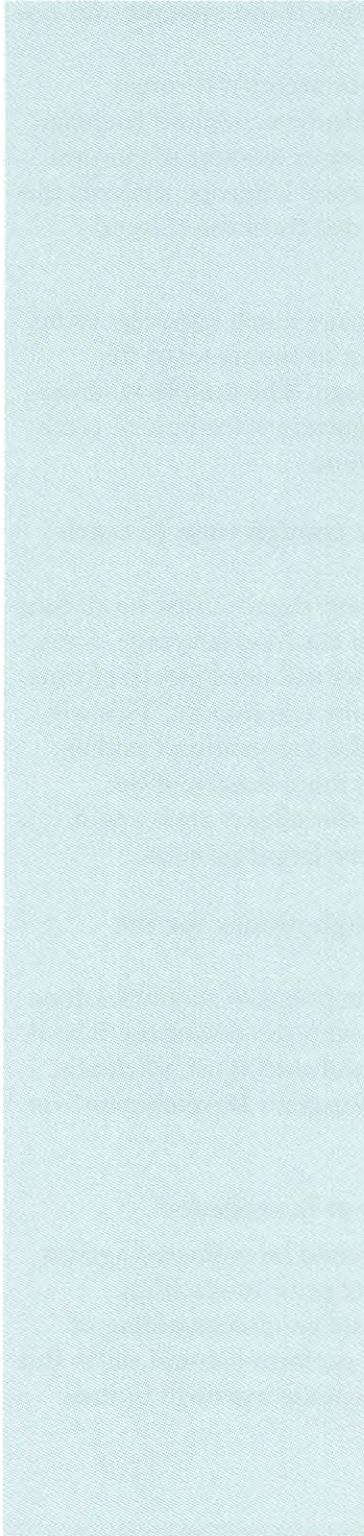
Teaching language with cultural content requires that more time be allotted for the language class than teaching language alone. In addition to extra class time, students will need blocks of time for special projects on the land or in the community. This will require flexibility in timetables, and the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

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

Planning for the resource needs of the program should be done a year in advance and in cooperation with the rest of the school staff so that resources can be shared and used most efficiently. See the section "Community-Based Program Development" on page 23 for more information.

How do I evaluate cultural development in students?

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



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

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

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

Overview of Themes and Cultural Objectives

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

Dene Cultural Outcomes

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

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

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

The following pages contain summaries of the experiences, reflections and major cultural understandings for each module in Grade 8.

Experience

- Student Goal Setting
- Study Hall
- Learning From Elders

Major Cultural Understandings

1. Education which includes learning the academic subjects as well as cultural knowledge and skills creates a person who is "Strong Like Two People".
2. Being "Strong Like Two People" will provide more opportunities for the student.

Dene Cultural Outcomes

Module One: Strong Like Two People

Reflection

- on personal wishes for future life
- on present behaviours that help or hinder in reaching personal goals
- on people that can help in reaching personal goals
- on personal value of academic education and traditional education

Knowledge

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

Academic and cultural education creates a person who is strong like two people.

- S/he can operate in and enjoy both cultures.
- S/he has the trust of both cultures and can help the two to understand each other.
- S/he will be able to make positive choices from both cultures.

The opportunities include:

- more occupational choices and higher standards of living
- more prestige
- more knowledge and therefore influence
- ability to help Dene in complex areas of economic and political development
- ability to more effectively learn about and experience the world

3. Goal setting is important for success in education.

4. There are ways that the community and the adults can support the students with their education.

These are strategies that students can use to set goals for themselves...

- Identify where you would like to be in five years as a young adult.
- Decide realistically what strengths and weaknesses will help you or hinder you in reaching your dream.
- Identify goals for the next year toward your dream.
- Identify what must be done to reach goals. Who will help?
- Identify shorter term goals.

Student success in learning depends upon the support of the adults in the community. There are many ways for them to show their support.

- Ensure the availability of Elders and other resource people for cultural teaching.
- Provide an atmosphere supportive of study and practice.
- Provide adequate counselling to go with the student goal setting.

Experience

- Hunting Camp
- Related Career/Technology Project

Major Cultural Understandings

1. Hunting area
2. Game and hunting techniques

Dene Cultural Outcomes

Module Two: Hunting Camp

Reflection

- on personal strengths and weaknesses at camp
- on how one can prepare oneself for next camp
- on value of land food to family and community, today and future
- on the meaning of land to one's self and its importance in the future

Knowledge

Note For the following, teachers should research and provide information specific to hunting as practiced in the local area.

- familiarity with map use in finding locations
- distance from the community
- route landmarks and Dene names
- lakes, rivers, creeks along the way, spiritual sites
- dangerous areas by season
- historical land use information
- seasonal uses by Dene

Small game and caribou hunted in fall or spring.

Note: Caribou are to be studied only if they are hunted by people in the community. This can be substituted with any other large game hunted in the fall or spring.

- species found at hunting location
- habitat and likely location of game
- how best to hunt based on knowledge of their habits
- life cycles including migration for caribou
- tracking and chasing
- shooting

3. Land and water safety and survival

- making shelter: moss huts with smoke fire, spruce bark shelter with pitch and roots and poles, spruce bough shelters
- first aid for burns, cuts and broken bones
- finding direction using stars and wind and sun
- using ingenuity when tools are not available
- canoe handling

4. Equipment and supplies

- hunting equipment and basic camping supplies
- packing for efficiency

5. Handling game

- cleaning and butchering
- making caches
- making drymeat or smoking meat
- campfire cooking
- packing meat

6. Camping skills and attitudes

- camp set-up, first aid, respectful behaviour, required equipment

7. Dene laws and spirituality

- honouring water, land and fire
- handling game and equipment with respect
- not wasting

Experience

- Canoe Building or Woodworking on the Land
- Taking Ancestral Trails

Major Cultural Understandings

1. The birchbark canoe is an example of the sophistication of traditional Dene technology.
2. Canoes were a very important part of Dene history and culture.

Dene Cultural Outcomes

Module Three: Birchbark Canoes

Reflection

- on personal value found in working in the bush, working with local resources
- on new awareness about strengths and weaknesses, likes and dislikes
- on value of traditional technical knowledge in one's own life
- on personal goals, with respect to preserving traditional knowledge

Knowledge

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

The scientific and technological principles of structure and materials used for:

- creating maneuverability and speed for the canoe
- creating canoe durability
- creating ability of canoe to bear weight

The scientific principles involved in:

- slipstreaming

Canoes were a part of history and culture of the Dene in the following ways:

- uses of birchbark versus spruce versus moose hide canoes by various tribes and in various seasons
 - caribou hunting
 - fishing
 - muskrat hunting
 - trading

3. Canoe building involved many important relationships for the Dene.

- enabled extensive hunting territory during summer months
- into the barrens
- down mountains

Important relationships involved in the making of a canoe.

- Birchbark and moose hide canoes were built involving the efforts of many people working cooperatively together.
- Learning how to build the canoes required many years of experience with others more knowledgeable and experienced in the making and using of canoes.
- Those who were very skilled at building birchbark or moose skin canoes were highly esteemed people because the canoe designs were the result of generations of Dene experimenting and learning from one another. The knowledge passed down from one to another was very complex and invaluable.
- Canoe making was a part of the seasonal cycle of the Dene. It was an important activity for all of the people of a camp at certain times of the year.
- Canoes were made in the bush where the materials were available. Canoe-making and being in a good relationship with the land went hand-in-hand.

Experience

- Working on Class Project with Leader
- Shadowing a Community Leader

Major Cultural Understandings

1. A traditional Dene leader was one who enabled others to survive.
2. Traditionally, Dene leaders were spiritual leaders.
3. Traditional Dene leaders had special abilities and attitudes.

Dene Cultural Outcomes

Module Four: Leadership

Reflections

- on the leaders in one's life and their characteristics
- on ways in which to be helpful to a leader
- on one's own strengths and leadership talents

Knowledge

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

Food and security were provided to those who went with a leader because of the leader's:

- knowledge of the land
- spiritual powers
- physical strength

Spiritual leaders were those who:

- lived morally good lives
- were prophets with messages to the Dene from the Creator
- reminded Dene that there was a power greater than themselves and that they had to be humble in their living

People chosen as leaders had the following special abilities and attitudes:

- They led by example rather than by force or persuasion.
- They were the most capable providers. They knew the land exceptionally well and were hardworking.
- They were often spiritual people possessing medicine powers which they used for the good of the people.
- They had foresight and planned ahead.
- They were concerned with the welfare of the whole group, rather than simply themselves and their families.

4. Dene leaders were chosen and worked with others in ways different than today.

5. Traditionally, there were different levels of Dene leadership.

- They were generous.
- They were humble. They did not brag about their abilities, nor did they abuse their power by imposing their wishes on people.
- They were often good orators and communicators.

Traditional ways in which the Dene chose their leaders:

- People did not compete for leadership nor were there elections. Instead, a person became a leader when others chose to follow him or her (traditionally, the leaders were predominantly male) because of his abilities and attitudes.
- There was no law which said that everyone must follow the same leader. Those who did not wish to follow that person were free to go their own way or to make their own decisions.
- Elders and the most experienced were influential deciding who should be chosen as leader. Every person did not have equal influence or power in deciding who to follow.
- Because all those who depended upon his leadership chose him freely to be their leader, they gave the leader their full support in carrying out any decision that was made for the group. There was little in the way of in-fighting. Those who felt strongly in opposition to a leader could go their own way.
- Those who dissented were free to speak their minds to the leader. A good leader would hear all voices, especially those of the Elders and find a solution which suited everybody's concerns (consensus decision making).
- Once consensus was reached and a decision made, it was expected that all the people in the group would act responsibly and efficiently in carrying out the decision. To do otherwise threatened the safety of the group.

Dene leaders existed for the following levels of organization:

- The band camp - This was the main group of the Dene in traditional times. Most of their time was spent living within this group (see Grade 7 - Module Four). Often the camps

Introduction

Dene Culture

6. Stories of famous Dene leaders are a part of the oral tradition.

7. The ways of leadership have changed for the Dene.

were made up of extended families and friends and followers. The leader of this camp was often a male head of the extended family, a person who displayed all the characteristics of a good leader.

- The tribe - When bands would come together for special annual hunts or celebrations, usually one person was chosen to speak for all of them. This tribal leader would meet with the band leaders and Elders to make decisions concerning the tribe.
- The hunting group or family camp - Small hunting groups would sometimes go off from the band camp to hunt and live, especially when food was scarce. These groups were usually made up of family, a father perhaps and one or two grown sons with their wives and children. The father or oldest hunter was the leader while they were away from the band.
- Different tribes had different kinds of tribal organization.

Each tribe has oral stories about its famous and heroic people:

- Chipewyan: Akaitcho, Marlow, Dzentue, Cateli, Huyane, Pierre ʔadze, Satlule (Sunrays)
- Dogrib: Edzo, Ewagho, Monfwi, Jimmy Bruneau, Charlie Charlo, Alexis Arrowmaker, Joe Rabesca
- North Slavey: ʔehtseo, Ayah, Naedzo, Jimmy Soldat, Harry Harry, George Kodakin, Joe Naedzo, Victor Beyonnie, Colin Cambell
- Gwich'in: Archdeacon MacDonald, James Simon, Julius Salu, Edward Sittichinli, Johnny Kaye Sr., John Charlie Sr., Tadit Francis, James Ross, Robert A. Alexie Jr.
- South Slavey: Ek'aeidzeh, Etthilo, Shandlee, Chief Sunrise, Francoise Lamalice, Pierre Lahash, Julian Yendo, Joseph Jumbo (Gohtia), Louis Norwegian, Minoza, Philip Simba (Chua)

The ways in which Dene forms of leadership have changed:

- During the fur trade, leaders became those who dealt with the traders in the name of the camp or band.
- After treaty, leaders became elected chiefs and councilors.
- Government imposed elected mayors and MLAs.

8. Dene leaders today are needed to enable Dene survival in ways different from the past.

The skills and knowledge required of Dene leaders today:

- They must know the land.
- They must know how best to preserve and protect the land against the many new threats such as industry and population increases.
- They must be familiar with new technology, or be able to learn about it.
- They must know how to deal with the many other groups such as industries, settlers and government who are interested in the land.
- They must know ways to use the land's resources in new ways that create wealth and work for the increasing Dene population.

Dene values and approaches to leadership which can be applied in our lives today:

- leaders who are humble and generous
- leaders who are chosen for their skills and abilities in required areas
- leaders who consult with Elders and other people in the group
- support and cooperation given to the leader
- consensus and negotiation are used in decision making

Dene Cultural Outcomes

Module Five: Discovering Our Dene Talents

Experience

- Language Projects
- Woodwork, Bone Work, Sewing, Food Preparation, Stonework, Hide Work, Design, Decoration
- Engine Work
- Spirituality
- Entertainment and Art
- Community Work
- Dene Fitness

Major Cultural Understandings

1. People are born with talents and these are sacred.
2. A person's talent must be discovered.

Reflection

- on talents and interests evident from an early time
- on people who can help in discovering one's talents or strengths
- on ways in which to strengthen one's talents or skills
- on ways that one benefits from the talents of others

Knowledge

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

The Nature of Talent:

- Talents are gifts which come to individuals from the Creator.
- Everyone is born with a talent but it must be discovered and developed.
- A person's talents can be discovered when the person is very young.

How talent is discovered:

- Things come easily to those with talent.
- People in one's family may know the talents of the family members.
- A person with talent must not boast of it or ridicule others who do not have it.
- A person with talent does not speak of his talent. It is left to others to recognize and speak of the talent.

3. A person must use his or her talent to develop skills.

4. An individual's talent is meant to be shared.

5. Developing one's Dene talent and skills gives focus and meaning to life.

How skills are developed:

- Skills are developed with long practice and learning.
- Practice is aided by setting one's own goals and trying to accomplish them.
- Skills can be developed by watching others with talent. It is not just the skills which are learned but the mental attitudes as well.
- Parents are often the first teachers and role models for young people with talent.

Why and how talents are shared:

- Special talents and abilities are provided to individuals by the Creator in order for them to be shared.
- The talents were meant by the Creator to help people to survive and to live a better life.
- Talents which are not shared are left unused (can't be shy or lazy).
- You receive back what you give away or share in the way of talents.

Ways in which one's talent and developing one's skills can give focus or meaning to life:

- Developing one's talent occupies time and effort throughout life.
- Sharing and teaching skills through one's life is rewarding.
- It may lead to a rewarding career.
- It is a way of helping the Dene culture and people.

Dene as a First Language

Teaching Dene Language Arts

Who are Dene First Language students?

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

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

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

For example, Outcomes 2.2.1 and 2.3.2 (p.53 and 54) require that students use certain comprehension strategies while listening to legends told by an Elder. Once the students are taught the strategies, they can practice them while hearing legends which are a part of the cultural lesson.

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

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

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

- Read and write what is important to the Dene, using Dene words.
- Encourage others to use the language in their daily lives and promote the language in creative and effective ways.


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

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

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

How do I deal with the First Language Outcomes?

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

Beside each activity, there is a button like this , indicating which first language outcome is being addressed. The outcomes for Grade 8 are listed, beginning on page 51 of this section.

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

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

The teacher is required to keep a record of the outcomes covered in each of the modules to ensure that all outcomes are covered during the course of the year. The best way to keep a record of these is to use the Dene First Language Checklist on page 68. The example on the next page shows what the checklist might look like after completing Grade 8 Module One.

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

Introduction

Dene as a First Language

Grade 8

Dene First Language Checklist

Strong Like Two People • Hunting Camp • Birchbark Canoes • Leadership • Discovering Our Dene Talents

Component 1: Using Language to Build and Celebrate Community	Component 2: Understanding & Appreciating Dene Oral Tradition	Component 3: Maintaining the Oral Tradition	Component 4: Researching Dene Culture	Component 5: Developing Literacy Skills	Component 6: Ensuring a Living and Changing Language
1.1 Socialize with friends, familiar adults	2.1 Understand importance of hearing oral tradition	3.1 Making a personal commitment	4.1 Understand student role in research	5.1 Spelling and syllabication	6.1 Use the language in creative ways of interest to teens
1.2 Group work	2.2 Hear a legend/stories told orally and in another form for guidance, information and/or as a tribute	3.2 Retell, share and/or create a legend/story told orally for guidance, information and/or as a tribute to others	4.2 Prepare for research, collect information, and organize and edit the information	5.2 Punctuation	6.2 Use the language while interacting with people of the community
1.3 Create consensus	2.3 Overall understanding of text	3.3 Use effective language techniques in text	4.3 Present researched information in various formats	5.3 Increasing speed and comprehension	6.3 Promote Dene literacy in the home
1.4 Make requests of familiar adults	2.4 Understanding moral messages in text	3.4 Use story structure to create story		5.4 Increasing speed and accuracy	6.4 Terminology seminars and literacy workshops
1.5 Support others	2.5 Understanding words and phrases in text	3.5 Use Dene perspectives/values when creating text			6.5 Athapaskan languages
1.6 Celebrate	2.6 Recognizing language techniques used in oral tradition				6.6 Translate simple stories
1.7 Study another Dene language	2.7 Compare perspectives and understandings of people of different ages				

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

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

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

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

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

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

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

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

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Dene as a First Language

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

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

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

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

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

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

Dene First Language Outcomes

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

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

The following pages list the Dene First Language Outcomes for Grade 8. They are designated by numbers such as 1.1, 1.2, 1.3, etc. These numbers are cross-referenced throughout each module in the curriculum to assist instructors when teaching lessons.

The numbers are printed in a button (as shown here **2.7**) beside each activity, indicating which first language outcome is being addressed.

Dene as a First Language

Dene First Language Outcomes

Component 1: Using Language to Build and Celebrate Community

1.1 Converse with friends, classmates and familiar adults:

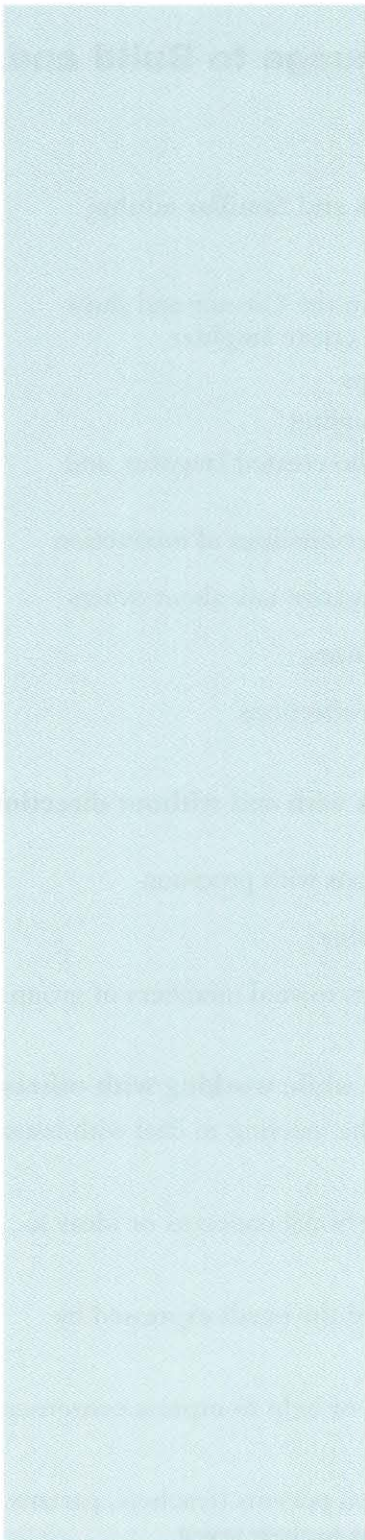
- create or appreciate laughter
 - know that laughter is a gift from the Creator and show appreciation for those who can create laughter
 - know about teasing relationships
 - experience those who create laughter
 - recount stories about people who created laughter, and recount their stories
- appreciate different styles and personalities of interaction
- attempt to control gossip and negative talk about others
- share concerns, provide reassurance
- share information and personal reflections

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

- be attentive and follow instructions with precision
- teach one another, share knowledge
- show support and encouragement toward members of group

1.3 Participate in creating consensus while working with others:

- gather information to bring to the meeting to deal with issue affecting class or school
- become better able to express personal concerns or ideas to group clearly
- become better able to understand the needs expressed by others in the group
- become better able to recognize or help to express consensus solutions or decisions
- respect input of more experienced persons (teachers, parents, or Elders) by giving more weight to their voice



- reflect on the effectiveness of the decision after living with it: what was good, what might have been better

1.4 Make requests of familiar adults for information and or resources:

- phrase requests in ways that are not demanding and in ways that enable a person to refuse without embarrassment
- use appropriate tone, body language, gestures when making requests

1.5 Show support to others during times of difficulty:

- know how to show support while keeping things light, helping people to "surface" despite problems

1.6 Celebrate with people of the community:

- 1.6.1 Learn rules, language and body movements for handgames if played locally
- 1.6.2 learn prayer songs used at local drum dances or other cultural gatherings
- 1.6.3 learn ways of honoring the land as practiced locally
- 1.6.4 express gratitude in individual ways

1.7 Listen to and try to understand other Dene languages close to the language spoken in the community:

- 1.7.1 identify sounds and patterns in those languages
- 1.7.2 identify vocabulary differences between the community language and the neighboring language or dialect

Introduction

Dene as a First Language

Dene First Language Outcomes

Component 2: Understanding and Appreciating Dene Oral Tradition

2.1 Understand the importance of hearing or being exposed to authentic oral text:

- It may not be immediately apparent what the meaning or purpose of a story may be but if the words are carried with you, they will become useful in the future.
- Though one may not understand what is being spoken, with enough exposure, things will become more meaningful. Patience is key.
- Yours may be the last generation to hear the voice of the past as carried by the elders of today

2.2 Experience authentic text¹ with various purposes and intended audiences:

Legends

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

Fantasy or real experience stories

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

Guidance

- 2.2.5 given by an elder, the teacher, or parent

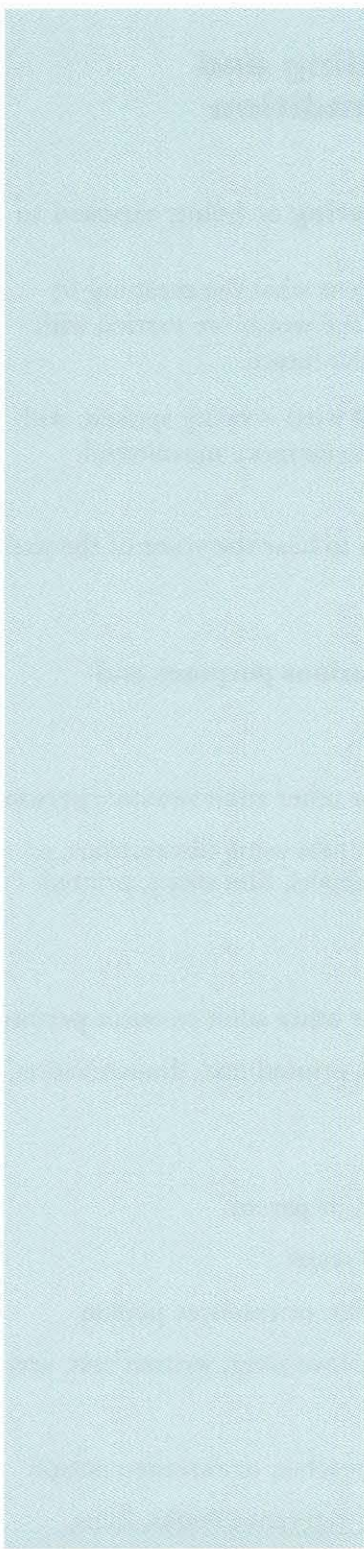
Tributes to the Creator, the land or to special people

- 2.2.6 given orally by an elder, teacher, or resource person
- 2.2.7 presented in other forms (e.g. love song, written text, art)

Information

- 2.2.8 presented orally by an elder, teacher, or resource person
- 2.2.9 presented in other forms (e.g. reference books, films, illustrations)

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



2.3 Continue to use strategies to help in overall understanding of text:

2.3.1 Pre-talk

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

2.3.2 Comprehension

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

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

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

2.5 Continue to use strategies to understand unfamiliar words or phrases:

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

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Dene as a First Language

- use the word in other sentences or ways
- discuss Dene concepts in the text and compare with non-Dene concepts or words
- examine the possibility of multiple and symbolic meanings
- examine word parts to help in understanding meaning

2.6 Continue to identify and appreciate the techniques used in effective oral tradition:

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

2.7 Compare how people of different ages within the community may understand or interpret various texts.

² Example: “never wrong”

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

Dene First Language Outcomes

Component 3: Maintaining the Oral Tradition

3.1 Reflect on a personal level of commitment to the oral tradition and identify steps that can be taken toward the commitment.

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

Legend

3.2.1 Retell legend orally

3.2.2 Retell legend using written text with or without illustrations

3.2.3 Retell legend using technology such as film strip, computer animation , video movie etc.

3.2.4 Retell legend using song or art

Fantasy or real experience stories and personal reflections

3.2.5 Choose a story told by another, to retell orally to class mates

3.2.6 Create a story (based on fantasy or real experience) or personal reflections to share with class mates orally

3.2.7 Tell own story, or story of others using written text with or without illustrations

3.2.8 Tell own story or story of others using technology and media

3.2.9 Tell own story or story of others using song or art

Guidance

3.2.10 Share messages learned from others (as expressed by elders, teacher, leaders, parents) using various forms (such as letters, posters with quotations, artwork, song, story or poem etc.)

Tributes

3.2.11 Create a tribute to the land, another person, or the Creator and present orally

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Dene as a First Language

- 3.2.12 Present a tribute to the land, another person, or the Creator, using another form (such as a song, poem, poster, editorial)

Information

- 3.2.13 Accurately recall and retell information gained in non-print form

3.3 Continue to use techniques to make language effective when creating text:

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

3.4 Continue to incorporate elements of story structure to create effective stories:

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

3.5 Continue to incorporate Dene perspectives and values when creating text.

Dene First Language Outcomes

Component 4: Researching Dene Culture

4.1 Understand their own role in researching Dene culture:

- some forms of knowledge are considered too sensitive or private to be entrusted in the hands of the school curriculum. With the guidance of elders and the parents, students must decide what forms of knowledge can be pursued from within the school and which can be pursued on their own.

4.2 Engage in research of the Dene culture based on class needs:

4.2.1 Prepare for research

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

4.2.2 Collect information

4.2.2.1 When using Elders, follow appropriate protocol:

- Inform the Elder/resource person
 - what information is being requested and why
 - why this person was chosen to research
 - whether a tape or video recorder might be used
 - what will be done with the collected information

Introduction

Dene as a First Language

- Be with teacher when resource person is contacted
- During the interview, be aware of local rules of etiquette
 - do not interrupt while Elder is speaking
 - leave questions for after the Elder has finished speaking
 - if you require assistance in understanding, ask another adult to help in interpreting or understanding the words of the Elder at a later date
- Allow the teacher to judge whether the questions are being addressed. (If the resource person strays from the topic and does not provide the information required, the teacher can interrupt and ask again for the information, offering to take other information at a later time. The resource person may feel the need to share other kinds of information and should be acknowledged for that.)

also

- During interview, if elder misunderstands a research question, rephrase question or give an example of what is being requested

4.2.2.2 When using reference material

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

4.2.3 Organize and edit researched information

- Based on collected information, decide whether to use research topic as it is, or whether to change it.
- Mark what collected information will be used

- Organize information into categories using visual mapping techniques (headings and subheadings, cognitive maps, webs etc.)
- Add useful information already known or researched from other sources
- Make a written outline and cross-reference with information from Elder
- Write and revise information to convey information effectively. Use effective language techniques (see Component #3.3)
- Indicate sources of information and provide appropriate acknowledgment
- Date and label the raw research data. Indicate where and in what form raw data from can be accessed.

also

- Look for implied meaning in information to determine whether it is related to topic
- Do further research if there are information gaps

4.3 Present researched information:

Choose an audience for the researched information

- 4.3.1 classmates
- 4.3.2 parents and Elders
- 4.3.3 school open house

Choose a form of presentation that is most effective for the audience chosen

- 4.3.4 display
- 4.3.5 reference booklet/pamphlet
- 4.3.6 oral presentation with posters
- 4.3.7 video program

Dene as a First Language

Dene First Language Outcomes

Component 5: Developing Literacy Skills

5.1 Attend to the following areas in spelling:

- 5.1.1 consonants unlike English (e.g. ɬ)
- 5.1.2 syllabication
- 5.1.3 syllables with high and low tone
- 5.1.4 verb stems (e.g. present and past tense non-dual forms
dehtla - déehtla)

5.2 Attend to accuracy in punctuation.

5.3 Read increasingly complex and long Dene text with increasing speed.

5.4 Write Dene text with increasing accuracy, speed and length.

- syntax: common sentence patterns for nouns, verb affixes, adverbs and object markers

Dene First Language Outcomes

Component 6: Ensuring a Living and Changing Language

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

- 6.1.1 music (e.g. song writing workshop)
- 6.1.2 science and technology (e.g. science fair exhibit)
- 6.1.3 entertainment (e.g. organizing talent show or hand games)
- 6.1.4 news (e.g. put together newsletter for teens)
- 6.1.5 educational (e.g. work with TLC to produce teen oriented stories in Dene language.)
- 6.1.6 home (e.g. organize teen "Slave For a Day" in Dene language, teens cook for Elders)
- 6.1.7 health (e.g. personal hygiene or aerobic classes)
- 6.1.8 land (e.g. boat rides, teen camps, berry picking, snow shoeing)
- 6.1.9 sports (e.g. soccer plays in Dene language, sports days, cross-country run)

6.2 Use the language while interacting with people of the community:

- 6.2.1 Elders (e.g. doing chores for Elder)
- 6.2.2 people with land skills (e.g. learning to make or work with wood products on the land)
- 6.2.3 community organizers or leaders (e.g. help to organize a community feast)
- 6.2.4 church organizers (e.g. learning new hymns in Dene language).
- 6.2.5 businesses (e.g. help craft store do inventory of artisans and their crafts)
- 6.2.6 government services (e.g. work with clerks who work with Elders)

Dene as a First Language

6.3 Promote Dene literacy in the home:

- producing a school newsletter for parents, writing children's stories, preparing notices of community events and messages for parents, writing school messages for parents

6.4 Observe terminology seminars and participate in literacy workshops.

6.5 Know the names and characteristics of the Athapaskan languages in the NWT.

6.6 Translate simple stories.

Dene First Language Checklist

Strong Like Two People • Hunting Camp • Birchbark Canoes • Leadership • Discovering Our Dene Talents

Component 1: Using Language to Build and Celebrate Community	Component 2: Understanding & Appreciating Dene Oral Tradition	Component 3: Maintaining the Oral Tradition	Component 4: Researching Dene Culture	Component 5: Developing Literacy Skills	Component 6: Ensuring a Living and Changing Language
1.1 Socialize with friends, familiar adults	2.1 Understand importance of hearing oral tradition	3.1 Making a personal commitment	4.1 Understand student role in research	5.1 Spelling and syllabication	6.1 Use the language in creative ways of interest to teens
1.2 Group work	2.2 Hear a legend/stories told orally and in another form for guidance, information and/or as a tribute	3.2 Retell, share and/or create a legend/story told orally for guidance, information and/or as a tribute to others	4.2 Prepare for research, collect information, and organize and edit the information	5.2 Punctuation	6.2 Use the language while interacting with people of the community
1.3 Create consensus					
1.4 Make requests of familiar adults	2.3 Overall understanding of text	3.3 Use effective language techniques in text	4.3 Present researched information in various formats	5.3 Increasing speed and comprehension	6.3 Promote Dene literacy in the home
1.5 Support others	2.4 Understanding moral messages in text	3.4 Use story structure to create story		5.4 Increasing speed and accuracy	6.4 Terminology seminars and literacy workshops
1.6 Celebrate	2.5 Understanding words and phrases in text	3.5 Use Dene perspectives/values when creating text			6.5 Athapaskan languages
1.7 Study another Dene language	2.6 Recognizing language techniques used in oral tradition				6.6 Translate simple stories
	2.7 Compare perspectives and understandings of people of different ages				

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

Teaching Dene as a Second Language

Who are Dene Second Language students?

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

Are we responsible for teaching the Dene culture as well?

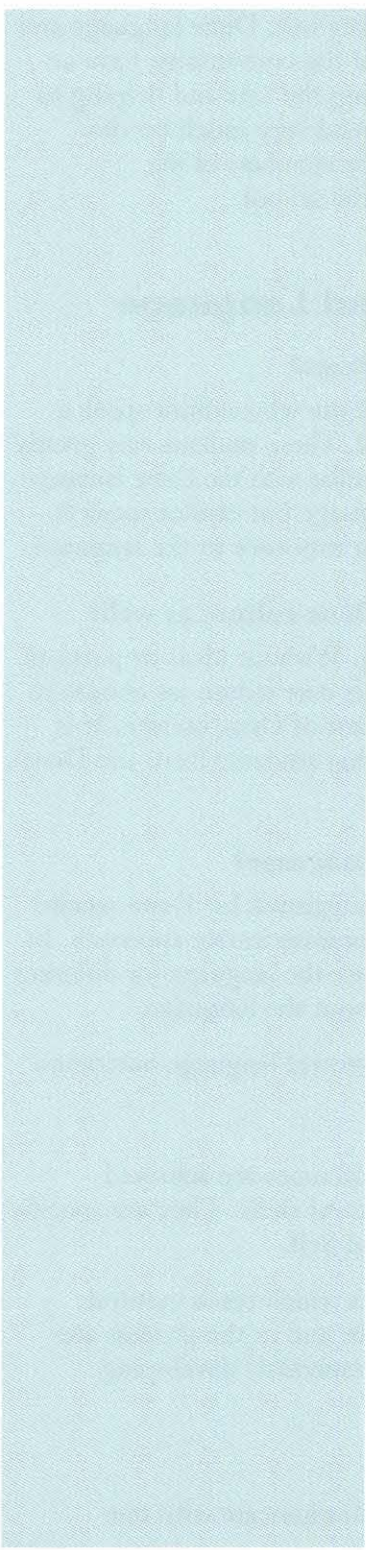
Language is used for communicating. Without ideas or purpose, communication is meaningless. In this curriculum we choose to communicate Dene ideas in the context of Dene culture. It is through the learning of the culture that students learn the Dene language.

How do we teach Dene as a Second Language?

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

There are three components to the second language outcomes:

1. Cultural Skills
 - There are four areas in which outcomes are achieved through the development of cultural skills. They are specific to Land, One Another, Spirit and Self.
 - Students are engaged in activities which teach cultural understandings and cultural skills, and in the process are asked to use the language, simultaneously developing communication skills.
2. Communication Skills
 - Interact – enables students to communicate with one another, face to face.

-
- 
- Understand – enables students to understand the oral or written text of others. Text can be in the form of a set of sentences on a topic, such as in a story, song, instructions or lecture.
 - Produce – enables students to produce text. It can be text which is retold, such as the telling of traditional narratives, or it can be text which is created by the student.

3. Linguistic Skills

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

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

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

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

The sample module outlines the planning and development process for second language teaching using this curriculum. An example of how this process is used follows on p.70, using the module “Strong Like Two People” from Grade 8.

Introduction

Dene as a Second Language

How do we evaluate students for second language development?

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

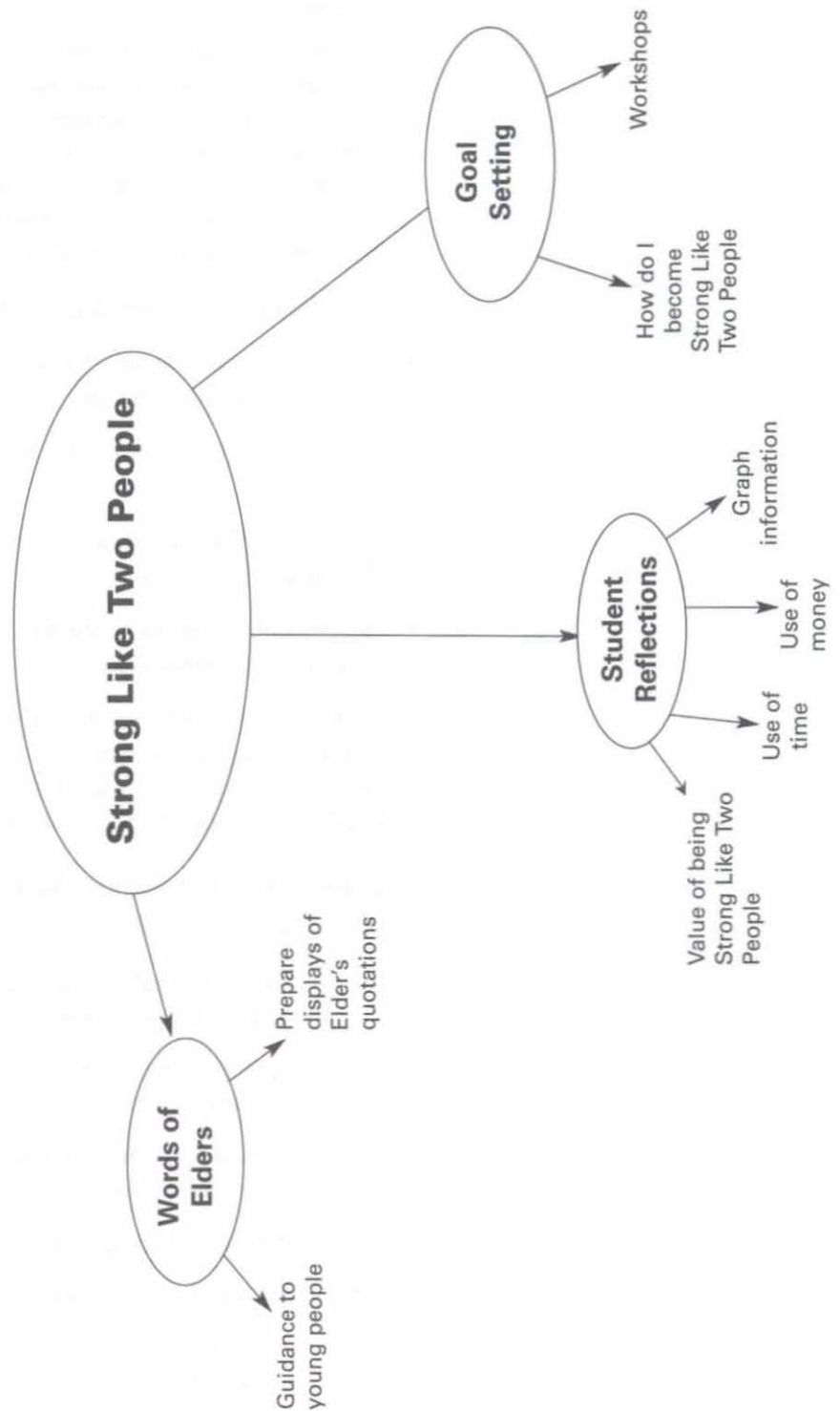
- samples of student work kept so that there is evidence of progress
- one on one oral testing by teacher or aid, using standard questions or instructions
- student self-evaluation after participating in a language use situation
- student evaluation of one another after participating in a language use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

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

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

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

Dene Second Language Sample Unit Plan



Dene as a Second Language

Dene Second Language Activities and Outcomes

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

The modules selected are:

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

In Module One: Strong Like Two People starting on the next page you will find sample modules in the following languages: Dogrib, Chipewyan, Gwich'in, North Slavey, South Slavey.

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

- cultural skills
- communication skills
- linguistic skills

The following pages show the Grade 8 sample – Module One: Strong Like Two People – in the North Slavey Language. In this sample module each activity is followed by the outcomes for that activity. These outcomes are applicable to each of the sample modules found in Module One: Strong Like Two People.

Dene Second Language Activities and Outcomes

Sample – Module One: Strong Like Two People (North Slavey)

Activity #1: Work with motivating words of Elders.

Language Use	Language Sample	Language Practice
<p>a) Understand Expose students to 2 or 3 quotations from Elders which can provide guidance to the young people.</p>	<p>Dene Náoweré náke k'ə gots'edí n̄dédé dene náke láats'it'e. If we live two cultures, we are Strong Like Two People.</p> <p>Ayíi dúwé! That's impossible! (Do it if you are able.)</p> <p>Denecho ke gogodí h̄dó ts'aʔa. Carry our ancestor's message forward.</p> <p>H̄dó gogha ededets'en̄j̄. Visualize yourself in the future.</p> <p>Nez̄ó nár̄j̄ə t'á h̄dó h̄da gha. Choose your steps carefully as you proceed. (It will bring you into the future.)</p> <p>Newá gok'énedí. Watch what you say.</p> <p>Dene k'é edegor̄dí. Live the way of the Dene.</p> <p>Bet'á edegor̄dí gha as̄j̄ negha wela. Things are out there for you.</p>	<p>Transliterate each word and parts of words in a quotaion to show students where the meaning comes from.</p> <p>?ehtsée ↓ Grandfather</p> <p>gogodí ↓ their words</p> <p>h̄do ↓ forward</p> <p>ts'aʔa ↓ one carries</p> <p>We carry our ancestor's words forward.</p>

Introduction

Dene as a Second Language

Language Use	Language Sample	Language Practice
<p>b) Understand</p> <p>Provide students with examples of how each quotation can be lived.</p> <p>Ask students to give their own example in Slavey. Write each of their sentences on chart paper.</p> <p>Have each student read their own sentence after all sentences are written.</p>	<p>Dene náoweré hedets'itq̃. Hold on to our Dene tradition.</p> <p>Dene láanj̃ Dene k'é nágwə. Live the way of the Dene.</p> <p>Dene láanj̃ Dene k'é daehtłə. Dance the way of the Dene.</p> <p>Dene láanj̃ Dene k'é K'énahtłə. Walk the way of the Dene.</p> <p>Dene láanj̃ dene k'é gohde. Talk the way of the Dene.</p> <p>Dene láanj̃ dene k'é heh̃j̃l̃. Sing the way of the Dene.</p> <p>H̃j̃dó gogha ededets'eñj̃. Visualize yourself in the future.</p> <p>H̃j̃dó ñj̃dé ʔer̃j̃htł'ékq̃ eghálaehda gha ededeneh̃j̃. I visualize myself teaching in the future.</p> <p>H̃j̃dó ñj̃dé dech̃j̃tah xaré sekq̃ góʔq̃ gogha ededeñj̃h̃j̃. I visualize myself at my own cabin in the bush.</p> <p>H̃j̃dó ñj̃dé sets'ódane kə góh̃t̃j̃ gha ededeñj̃h̃j̃. I visualize myself with my children in the future.</p>	<ul style="list-style-type: none"> Have students convert each of the Slavey expressions into first person sentences in the future tense: <p>If we live two cultures, we are Strong Like Two People. If I live two cultures, I will be Strong Like Two People.</p> <p>Live the way of the dene. I will live the way of the Dene.</p> <p>Visualize yourself in the future. I will visualize myself in the future.</p>

Cultural Skills

Communication Skills

Activity #1: Outcomes

Land

- listen to Elders who share their stories of living a traditional Dene life on the land
- identify the skills needed to be able to live on the land as a Dene in today's world

One Another

- have students work in groups to discuss and come to consensus about the pros and cons of staying in school to get a good formal education, as well as learning traditional Dene knowledge that will help them become "Strong Like Two People"

Spirit

- reflecting on how Dene culture and non-Dene values fit into their lives – "Elders of the past knew who they were."
- acknowledgment that we are guided by a supreme being

Self

- show respect to the Elder's wisdom by listening
- reflect on how they see themselves in the future by setting personal goals
- identify what they can do to work toward becoming "Strong Like Two People"
- realization that the education one gets from Elders requires a great deal of patience
- reflect on the true meaning of where student wants to be in the future

Interact

- with people in the community or their families who they think come closest to being "Strong Like Two People"
- with one another in groups to discuss Elder's comments and then students formulate their own ideas on what it means to be "Strong Like Two People"

Dene as a Second Language

Linguistic Skills

Suggestions for Evaluation

- in a goal setting workshop to set career and life goals
- with one another to discover the skills and attitudes needed to become “Strong Like Two People” and create a list of these things to be displayed in the classroom

Understand

- education in both cultures creates a person who is “Strong Like Two People”
- the opportunities that are available to a Dene person who is well educated as a Dene and in academic education
- how a Dene person who is “Strong Like Two People” is able to help their people
- the differences between “Stuck between two cultures” and “Strong Like Two People”

Produce

- vocabulary: language, customs and traditions in both worlds
- dialogue for getting and giving information
- patterns in sentences that have a subject, verb and object
- patterns in sounds: effects of tones and nasals upon vowels
- spelling, consonants, vowels, syllables in words
- have students convert each of the expressions into first person sentences in the future tense
- transliterate each word and parts of words in an Elder’s quotation to see where the meaning comes from

- Ask students to quote Elders that provide guidance to young people. Evaluate pronunciation, as well as ability to list appropriate quotes.
- Students create a journal of Elder’s quotes of wisdom in their respective Dene language.
- Students can be evaluated on the quality of the input they made in group discussions, as well as their effort in oral pronunciation of language samples.

- Students write an essay/report summarizing the teachings from the Elders on being “Strong Like Two People”. It should explain how this has impacted their thinking on this topic and their own personal goals towards achieving a balance between traditional Dene culture and academic education. Option: Reports can also be presented orally to the whole class using as much Dene language as they can.

Introduction

Dene as a Second Language

Dene Second Language Activities and Outcomes

Sample – Module One: Strong Like Two People (North Slavey)

Activity #2: Prepare displays of Elders' quotations.

Language Use	Language Sample	Language Practice
<p>a) Interact</p> <p>Students will work in groups to make quotations into displays for the school or public institutions.</p> <p>Each group chooses the quotation they will work together on and how they will present their quotation.</p>	<p>Dialogue:</p> <p>Mary: Hjdó ededets'enj?l k'ə eghálats'udá. Let's work on "visualize yourself in the future".</p> <p>Danny: ?erjht'é nechá dawehchú ts'uhts'j. Let's make a large sign.</p> <p>Mary: Dánj ats'jla woljné? How should we do it?</p> <p>Raymond: Sjñe godi ruht'é. I will write the words.</p> <p>Susan: Ayí dáohle? What shall I do? / How can I help?</p> <p>Danny: Godi káht'á. You can do the cutting.</p> <p>Mary: Godi edenjhdí, Danny. Colour the words, Danny.</p> <p>Danny: Ekáa begħo enats'jt'e. We're done.</p> <p>Raymond: Edire t'á ?ehtsée gogodí hjdó ts'ara. We are carrying our grandfather's words into the future.</p>	<ul style="list-style-type: none"> • Give the Slavey dialogue to groups of students. Have them work together to read and understand the dialogue. • Have students draw illustrations to accompany each sentence. • Have each group act out the dialogue and speak their lines to the class. • After students have practiced the dialogue, have them work in groups to do a communicative activity using the language sample as a guide.

Cultural Skills

Communication Skills

Activity #2: Outcomes

Land

- being able to identify from the Elder's quotations the skills from the past needed to survive on the land today

One Another

- each group chooses quotes they will work with and how they will present their quotes

Spirit

- reflect on the importance of honesty and being realistic when setting goals for oneself
- make a personal commitment to the visualization exercise they have done

Self

- having the realization that traditional Dene skills are valuable assets for living in both the Dene culture and the non-Dene culture worlds
- students realize their strengths and weaknesses and building upon their strengths as they relate to culture and language programs in the schools

Interact

- with one another to illustrate their quotations
- with one another to practice the dialogue for the presentation of their quotations
- option: share these presentations with other classes

Understand

- the importance of language, traditional culture and how these will enable a Dene person to be "Strong Like Two People" and develop a strong sense of identity – ("Who am I?" and "Who do I want to be in the future?")
- the importance of staying in school will give them better opportunities for career choices

Introduction

Dene as a Second Language

Linguistic Skills

Produce

- vocabulary: accuracy in the transcribing of Elders quotations orally and in print form
- an oral presentation focussing on simple consonants and vowels with nasals and tones
- identify different dialects in their own regions
- patterns in sentences that have a subject, verb and object
- sentences describing the quotations
- Have students make connections with other legends and stories with similar messages.
- Students demonstrate their linguistic abilities through their presentation and/or play.
- Students keep a journal each day that the teacher evaluates weekly, noting their sentence and paragraph patterns.
- Teacher to observe students during discussions on “Strong Like Two People” and see how they participate in the group discussions.

Dene Second Language Activities and Outcomes

Sample – Module One: Strong Like Two People (North Slavey)

Activity #3: Students reflect on the way they use their time.

Language Use	Language Sample	Language Practice
<p>Before beginning this activity, talk to the students in English about the importance of using time wisely so that they can plan for and create their futures.</p> <p>a) Understand</p> <p>Show students a Slavey example of how a record can be kept of how time is spent.</p> <p>Have students work in groups to try to understand the sample record they are given.</p> <p>Students must use actions, drawings or other words in Slavey to help others understand the record of activities. They must not use English.</p> <p>b) Produce</p> <p>Give students a form to use in which to keep a record of how they spend their time.</p>	<p>Dárewhá gok'énahta? How much time was spent?</p> <p>Segha súdi gohwhę Good living for myself</p> <p>Łée sadzé gots'ę bet'á ętets'ę ęts'eręłú t'á séhtée ts'ę goide. I talk to my friend on the phone for one hour.</p> <p>Łée sadzé gots'ę séhtée hé k'énaehdzo. I skated with my friend for one hour.</p> <p>Náke sadzé gots'ę sats'ónéke nágoiyę. We skated for two hours.</p> <p>Łée sadzé gots'ę TV ghaídá. We watch TV for one hour.</p> <p>Sáaréhwah gots'ę zhabehchįné t'á k'énaehda. I went skidooing for awhile.</p> <p>?erįhtł'ékų gha For school</p> <p>Sáaréhwah gots'ę se?erįhtł'ę ghálaehda. I worked on my homework for awhile.</p> <p>Séot'įnę hé senáoweré gha As it applies to Dene ways</p> <p>Łée sadzé gots'ę ?ehtsį ts'ę náidí. I helped grandmother for one hour.</p> <p>Łée sadzé gots'ę show k'ę ředzi geréhkwl gháihdá. I watched handgames on show for one hour.</p>	<ul style="list-style-type: none"> As students report the things they have done or spent money on keep a class list of any words which are new to the students on a chart. <p>goihdi talk</p> <p>k'énaehda skating</p> <p>nágohye playing</p> <p>TV gháehda. watching TV.</p> <p>kw'áh k'enárehtse. washing dishes.</p> <p>se?erįhtł'ę ghálaehda. study my books.</p> <ul style="list-style-type: none"> Use the class list of new vocabulary for students to memorize. A game such as charades can help students to relax, have fun and practice the vocabulary. Use class list of vocabulary to practice spelling, especially the sounds which are unlike those found in English. Use vocabulary of things that students did, to practice changing the person or number in some of the verbs.

Introduction

Dene as a Second Language

Language Use

Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have written in their records.

Language Sample

Łéə sadzé gots'é Edáedzené k'ə yahtj náwehtła.

I went to church for one hour on Sunday.

Sáaréhwah gots'é bé goyí deréehwaha.

I helped to bring in meat for awhile.

Łéə sadzé gots'é kw'áh k'ená?ihtse.

I washed dishes for one hour.

Language Practice

Kw'áh k'ená?ihtse.

I washed dishes.

Kw'áh k'enáanítse.

We washed dishes.

Kw'áh k'enáagjhtse.

They washed dishes.

Hockey nágoihshə.

I played hockey.

Hockey nágoíyə.

We played hockey.

Hockey nágogjyə.

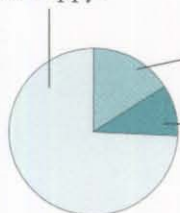
They played hockey.

c) Produce

Show students how to convert their information into a graph. Have them make a graph of their own information about how they used their time to display in class. Have each student describe their graph to the class.

Segha súdi gohwhə.

I am happy.



Séot'jñə hé senáoweré gha
As it applies for Dene ways

?erjht'ékə gha
For the school

- Give students language to describe proportions of time.

tanj gots'é

half of my time

ełao't'e gots'é

most of my time

sáanéhts'jñə gots'é

a small amount of my time

go?óqñéhts'jñə gots'é

less of my time

ełéréhwa gots'é

the same amount of my time

Language Use

d) Produce

Students report what they will choose to do tomorrow with their time.

Language Sample

Sachq ayí dáohle?

What will I do for tomorrow?

?erjht'ékó wire

Before school

Sedé ts'é náhdi gha.

I will help my young sister.

Bé nezq ghq shéhtj gha.

I will have a good meal.

?erjht'ékó enagót'e t'áa

After school is finished

Setá ts'é náhdi gha.

I will help my father.

Nágots'eyakó gots'é reht'a gha.

I will go to the gym.

Serjht'ékó go?erjht'é ghálaehda gha.

I will do my homework at my school.

?ehté ts'é náhtla gha.

I will visit grandfather.

Language Practice

Dene as a Second Language

Cultural Skills

Activity #3: Outcomes

Land

- identify the time of the year to be out on the land
- learn nature's time schedule (e.g. migration of birds, animals and fish, and seasonal weather patterns)

One Another

- students reflect on what Elders said in regards to how they managed their time living a traditional Dene lifestyle versus a non-Dene lifestyle
- students participate in special events in their community (e.g. caribou hunting, fish runs, weddings/celebrations)

Spirit

- reflect on the way students use their time personally, at school and as it applies to the Dene ways

Self

- show respect for others, and value their Elder's experiences and teachings
- reflect on how they manage their own time and activities, and how they need to practice self-discipline to make good choices for themselves

Communication Skills

Interact

- students share with each other their individual records of how they spend their time so that others may benefit
- group discussions to recall Elder's quotes and what they mean

Understand

- the importance of using time wisely so they can plan for and create their futures
- students help others to understand their record of activities as shared in their Dene language

Linguistic Skills

Suggestions for Evaluation

Produce

- students keep a daily journal of how they spend their time and illustrate it on a pie graph that they share with the class
 - create a list of new vocabulary to practice the spelling and pronunciation of the language
 - identify sounds that are unlike those in English
 - vocabulary: practice changing the person or tense of the verbs
 - practice using their new vocabulary in other dialogue sentences asking for and giving information
-
- Teacher reviews students' daily journals weekly.
 - Students can tape their dialogue homework. This will enable the teacher to evaluate the patterns in sounds, as well as the effects of tones and nasals upon vowels in the Slavey language.

Dene as a Second Language

Dene Second Language Activities and Outcomes

Sample – Module One: Strong Like Two People (North Slavey)

Activity #4: Students reflect on the way they use their money for one week.

Language Use

Before beginning this activity, discuss with students in English the importance of using money wisely.

a) Understand

Show students a Slavey example of a record of how money is spent by a person.

Have students work in groups to try to understand the sample record they are given. They must not use English.

b) Produce

Give students a form to use in which to keep a record of how they spend their money.

Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have recorded.

Language Sample

Hjdíi asj́ náehdi.

I bought things before.

Dánéht'e sôba náíhdi?

How much did you spend?

Łáə sôba k'éehxa njshəgə
náehdi.

I spent one dollar on potato chips.

Díonq'ô tae k'éehxa gym gok'ə
náehdi.

I spent \$40 for gym fees.

Díonq'ô ets'étae sôba t'á Dene
zhiné náehdi.

I spent \$46 on Dene music.

Sqláe sôba t'á video náehdi.

I spent \$5 on a video.

Ets'étae sôba t'á pizza náehdi.

I spent \$6 on pizza.

\$_____k'éyjhxa_____ráyáhdi. •

I spent \$_____ on_____.

Language Practice

As students report the things they have spent money on, keep a class list of any words which are new to the students on a chart.

bé nezq

good food

show k'é ełekewehxə

imitating the show

ʔjts'éwə

moose hide

tehmí

packsack

bet'á ełeláts'erehtá

calculator

gym goké

running shoes

Language Use

Language Sample

Language Practice

c) Understand

Show students how items that are bought can be grouped into things that are "wanted" and things that are "important for living".

Have students group the items on their own lists into these three categories.

Ayíi bet'á sekwé tah gonezq gha bet'áoré?á:

Things I need for my health and body:

- **zhú nezq** (good clothes)
- **bé nezq** (good food)

Asíj bet'á hıdó hehda gha bet'áoré?á:

Things I need for the future:

- **tehmı** (packsack)
- **bet'á ełeláts'erehtá** (calculator)
- **náots'eyekq goké** (running shoes)

dzé

gum

nıhshəgq

potato chips

kwik'ıi

gun

bet'á ełenáts'erehtá

calculator

- Explain to students the kinds of words which would be written in English and which would be written in Slavey.
- Use class list of vocabulary to practice spelling, especially the sounds which are unlike those found in English.

- To practice vocabulary, have students play a game, "Going to the Store".

Student #1: **Yúkq gots'é duhla ʔqshú ráyúhdi.**

I am going to the store and I am going to buy a backpack.

Student #2: **Yúkq gots'é duhla gú wáts'enihʔə hé ʔqshú ráyúdi.**

I am going to the store and I am going to buy a shirt and a backpack.

Student #3: **Yúkq gots'é duhla gú jíyetú, wáts'enihʔə hé ʔqshú ráyúhdi.**

I am going to the store and I am going to buy a pop, a shirt and a backpack, etc...

Continue with each student adding another term.

Introduction

Dene as a Second Language

Language Use	Language Sample	Language Practice
	<p>Asíí segha bet'áoré'áale. Things I do not need:</p> <ul style="list-style-type: none"> • zhú Club Monaco (Club Monaco clothing) • bet'á sédets'ere?í (makeup) • níhshəgə (potato chips) • dzé (gum) • show k'é ełekewehxə (imitating show) • ʔerjht'éjkw'á (CD player) 	<p>The purpose of the game is to try to remember all the things being bought in the order that they are bought.</p>
<p>d) Produce Students make a chart showing how much money they spent in each category.</p> <p>Students calculate how much money they spent which was unnecessary.</p> <p>Students determine how they can save money.</p> <p>Students decide what they would really like to have and how long they would have to save in order to buy that item.</p>	<p>Ayíí dánéht'e k'íiwhe há ayíí ts'é bek'ə?íhwhe? How much did I spend and on what?</p> <p>Asíí bet'á sekwé tah gonezə-\$5. Things I need for my health and body – \$5.</p> <p>Asíí bet'á – \$5. Things I need for my development – \$5.</p> <p>Asíí nehwhéle – \$40. Things I did not need – \$40.</p>	<ul style="list-style-type: none"> • Have Students use the sentence patterns below to create sentences about alternative choices. <p>Asíí bet'áoré'á síí náaruhdí gha nehwhé. I would like to buy _____ with the money instead.</p> <p>Ayíí bet'áoré'á nehwhé síí náaruhdí gha. I would like to buy wisely with the money instead.</p> <p>_____ Eyíí náohdí nehwhé. I would like to buy _____.</p>

Language Use	Language Sample	Language Practice
<p>Have students make a report to class about their unnecessary purchases and what they would rather have spent their money on.</p> <p>Each student thinks of some thing they need and want which would be a wise thing on which to spend money.</p>		<p>Asíj got'áoré?á ts'é sesadzé k'eohwhi nehwhę. What I would like to do wisely with my time instead.</p> <p>_____ Eyii aohle nehwhę. I would like to _____.</p> <p>Ayí bet'áoré?á sįj ghọ shéohłj nehwhę What I would like to eat wisely instead.</p> <p>_____ woh?á yerehwhę. I would like to eat _____.</p>

Activity #4: Outcomes

Land

- identify why the land is important and valuable to the Dene – the land provides us with food, shelter, clothing, recreation, etc.

One Another

- students share with each other how they use their money for one week
- students evaluate if they used their money wisely, sharing and comparing with one another the reasons for their choices

Spirit

- reflect on their personal use of money and how these choices will affect their lives today and in the future
- realization that material things are not as valuable as one's spiritual journey to know who you are

Self

- being “Strong Like Two People” will give the skills to handle your finances more effectively in your life
- students develop self-discipline with the land, one another and self
- students determine how they can save money

Interact

- students share the chart they made, showing how much money they spent in each category
- students make a presentation to the class about unnecessary purchases and what they would rather spend their money on

Understand

- the importance of using money wisely so they can plan for and create their futures
- students help others to understand money management

Linguistic Skills

Suggestions for Evaluation

Produce

- students keep a daily journal of how they spend their money, sharing this daily with classmates
 - students use new vocabulary to create sentences about alternative choices
 - students discuss the kinds of English words that would also be used in Slavey
 - use the class list of new vocabulary to practice spelling and pronunciation of the Dene language, especially the sounds that are unlike those found in English
-
- Teacher asks oral questions in Slavey to evaluate students' understanding.
 - Teacher reviews students' daily journals weekly.

Dene as a Second Language

Dene Second Language Concepts and Outcomes

The following section reviews the concepts that are being taught in the Grade 8 modules, along with their outcomes. These concepts are demonstrated to students through the suggested cultural experiences, as well as language use and interaction.

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

Each language section has the following categories:

1. Cultural Experiences and Understandings

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

2. Language for Interaction

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

3. Understanding Text

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

4. Language for Production of Text

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

5. Linguistic Elements

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

Chipewyan – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

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

Module 1: Strong Like Two People

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• reflect on how Dene and non-Dene cultures fit into their lives• set personal goals• reflect on routines for success• learn from Elders• hear the wisdom of Elders	<ul style="list-style-type: none">• government, work, land food, trapping, mining, crafts, Dene celebrations, camps, hunting, fishing, recreation, spirituality, language, confusion, pride, change• future, occupation, schooling, family, Dene language, Dene culture, home, foreign places• health routines, practicing skills, homework routines, time with Elders, self-discipline, managing time and money• respect, patience, gift, request, remembering, applying lessons to life• wisdom with respect to relationship with Creator, land, one another, self-respect

Module 2: Hunting Camp

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• learn about plant and animal life• explore and travel hunting territory/land• experience hunting camp• experience hunting• reflect on valued behaviours at a hunting camp	<ul style="list-style-type: none">• plant and animal names, life cycles, habitat, seasons• land forms, place names, navigation, sacred places, land safety and survival skills, honouring land and water, respect for land, weather, preparation and packing• equipment and supplies, camp behaviour and attitudes, camp set-up, camp routines, camp chores, cooking, storytelling• hunting techniques, sequence, adventure, numbers, handling game• responsibility, routines, respect for one another, respect for land, respect for leaders, learning behaviours

Introduction

Dene as a Second Language

Module 3: Birchbark Canoes

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> learn Dene-based woodworking skills experience water travel and water trails of Dene learn about traditional Dene technology learn about traditional use of the canoe learn how talents and skills are shared and learned 	<ul style="list-style-type: none"> different kinds of wood, woodworking tools, kinds of objects, manipulation and processes descriptions of water, weather and water, present and past waterways, sacred places, water safety, travel skills, respect for water shelter, travel, hunting, fishing, clothing, food preparation and food preservation historical use of the canoe, territory covered, types of canoes learning of specialized technical skills such as making of canoes, cooperating with others, helping others with knowledge and skills, people in community past and present who are recognized for their talents and skills in technical areas

Module 4: Leadership

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> reflect on the characteristics of good Dene leadership and support for leadership take leadership or support leadership in class activities reflect on Dene leadership in today's world 	<ul style="list-style-type: none"> knowledge and skill requirements of leaders in past, leading by consensus, seeking counsel of Elders, spiritual leaders, relationship with people of community, support offered by community, leadership in different areas self-monitoring, seeking advice, listening to others, taking responsibility, giving responsibility, recognizing and supporting talent amongst one another Dene leaders past and present, responsibilities of present leaders, knowledge and skill requirements of leaders today, Dene perspectives that leaders protect and promote

Module 5: Discovering Our Dene Talents

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> learn a variety of cultural skills reflect on personal interests while learning cultural skills learn the wisdom of talented Dene individuals 	<ul style="list-style-type: none"> knowledge relating to particular skills, manipulation and processes involved in skills personal stories and experiences with talents and abilities, personal goals, ways of practicing, ways of learning from others, pride, humbleness, seeking guidance from Elders people with Dene talents, life stories of talented Dene, learning from talented Dene, ways in which talented Dene have helped their communities

Chipewyan – Dene Second Language Concepts and Outcomes

2. Language for Interaction

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

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> give and understand a series of simple instructions and routine procedures with more detail 	<p>ʔedy ʔáás more than</p> <p>chu or tth'í and</p> <p>dé tth'í t'ó if and when</p> <p>beyé into</p> <p>kú then</p>	<p>Yú k'átsil yé, yú déye nelé. Put clothes in the washing machine.</p> <p>Dadla beyé, nelé. Put soap into it.</p> <p>Yú k'átsil hekéth, ʔanelé. Turn the washing machine on.</p>
<ul style="list-style-type: none"> ask and understand simple questions (where, how, what, why) 	<p>ʔedlíní? Where?</p> <p>ʔedlát'ó? How?</p> <p>ʔedlaghé? What (in the future)?</p> <p>ʔedló dé? When?</p> <p>ʔedlaghé ha? Why?</p> <p>kú because</p>	<p>ʔedlízí shēnētí ʔa? Where are you eating?</p> <p>Sedeshun bekué. At my grandmother's.</p> <p>ʔedlát'ó ʔeyēr níxa, xá? How will you get there?</p> <p>Negal t'á. By walking.</p> <p>ʔedlá nēnē xa?? What are you going to do?</p> <p>Nadés dé, shéstí hà. I will eat later.</p> <p>ʔédlaghé há, hetsa ʔá? Why is he crying?</p>

Introduction

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
		Kú, bets'ı ʔəmá, yets'ılch'e ʔá. Because his brother scolded him.
• express needs and wants	_____ horésʔı. I want _____. _____ horésʔı. I need _____.	Naídıbath horésʔı. I want candy. Tu horésʔı. I need water. Sets'éneɲı horésʔı, nínıts'a t'á. I need you to help me because I am tired. Sets'éneɲı horésʔı. Sets'éneɲı t'a, kún dest'áth gha, nast'é xa. I need some help. Because with help, I can finish cutting the wood.
• suggest, persuade, agree, reject	ná please kó let's go heh alright ʔıle, dq haıle. No, not now. hát'e kó maybe Sek'áneɲthër ʔılé. Don't bother me.	Sehél Nintendo sanádhër, ná. Play Nintendo with me, please. Nánık'é, nó't'as. Let's go to the store. Náyatı nó't'as. Horélyá hat'e. Let's go to the meeting. It will be very exciting. Degháre seba kún hııchú dé, ʔeyër dlághe dé, ʔané kígħa xa, ʔasát'ıle. Only after you have gathered enough wood for me can you go out.

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> compromise 	<p>Horésʔıle húlí, hat'ó húlí... I do not really want to, but...</p> <p>_____ ʔeyër dlághe dé _____ only after</p>	<p>Shéneʔı, dlághe dé, k'ant'a bít'aʔı sénəthër, há ʔasát'ıle. Only after you have eaten will you play outside.</p> <p>Sehél hołnı, ʔasát'ele-ú? Is it possible for you to tell me some stories?</p>
<ul style="list-style-type: none"> request a favour, cancel a request 	<p>ʔasát'ele-ú _____? Is it possible _____?</p> <p>ʔasát'ıle. It's alright.</p>	<p>Seba hánęle, ʔasát'ele-ú? Is it possible for you to do it for me?</p> <p>Kekəl ké nełtsı nelesı hıléno, nełtsılé húlí, ʔasát'ıle. I asked you to make me some mocassins, but you do not have to, it's alright.</p> <p>T'abıl seba nılʔı nélesıno, hát'o húlí, nılts'ı netł'eth duwé bedı húlí ʔasat'éhılé. I asked you to check my nets for me but it is too windy, so it's alright.</p>

Introduction

Dene as a Second Language

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

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> personal interests 	<p>ʔedlá nené horíłı ʔá? What do you like doing?</p>	<p>Hesjēn básthı. I enjoy singing.</p> <p>K'abagá, tthai k'e dzirésa, benéshı. I like to walk on the sand by the shore.</p> <p>T'a dēne náredló báde sí, benéshı. I like people who laugh alot.</p> <p>Dēne ıa hél shéstı, benéshı. I like to eat in a group.</p>
<ul style="list-style-type: none"> personal health/ feelings 	<p>ʔedlánēt'e ʔá? How are you?</p> <p>Nínítsa. I'm tired.</p> <p>Nesjēr. I'm scared.</p> <p>Nezq ʔedéresdıle. I don't feel well.</p>	<p>Seba horélyq ʔıle. I am miserable.</p> <p>Setth'ı ʔeya. I have a headache.</p> <p>Dekóth sıla. I have a cold.</p> <p>Segáne dáʔeya. My arms are sore.</p>
<ul style="list-style-type: none"> About plans 	<p>ʔedlánēne ʔá? What are you doing?</p> <p>Nadésdé, ʔedlánēne há? What will you be doing later?</p>	<p>Tth'ai k'enátsıl. I am washing dishes.</p> <p>Satsq̃n k'e t'á, sasthēr ha. I will be skating.</p> <p>ʔereht'ıs k'e, ʔaghálasna ha. I will be doing my homework.</p> <p>Nadésdé, nesʔıla há. I will see you later.</p>
<ul style="list-style-type: none"> explain reasons for satisfaction or dissatisfaction 	<p>T'áʔá benéshı sı I like it because...</p>	<p>Nets'ı ʔereht'ıs ch'ené, benéshı, bet'a nezq ʔérést'ıs ʔá. Because I write well with your pencil, I like it.</p>

Outcomes	Key Language	Use of Key Language
		<p>ʔíé benéshí, nezq hálí t'á. I like the dress because it is made well.</p>
c) Students will use the language to give and get more specific information about things, people and actions.		
<ul style="list-style-type: none"> numbers colours shapes sizes tastes 	<p>ʔílaghe, náke, taghe one, two, three</p> <p>delk'os, t'anchay láhtí, delzēn red, green, black</p> <p>naht'ēth, de bāth, nechíle, necha, nedúwí small, large, short</p> <p>lekēn, dēnits'í good tasting, sour</p>	<p>K'ét'aghe kún thēl seba, híłchu. Get me six pieces of wood.</p> <p>Jíe dēlk'os dáních'ilazé, díts'a-ú, tth'í, dechēn yághe, nełshé. Little red berries are sour and grow on the land.</p> <p>Bek'eshéts'elyí nełtsí dé, debqth hqle. When you make a table, make it round.</p> <p>Dēne ních'íle húlí, ʔelát'í duwé. S/he is a small child but very rambunctious.</p>
<ul style="list-style-type: none"> time 	<p>nághíʔa evening (and other times of day)</p> <p>ʔelēts'ēłtsún Dzín Zá January</p> <p>Sanídu Zá February</p> <p>Níłts'ichogh Zá March</p> <p>Degáy Már Zé (Beníłtthēl Zá) April</p> <p>ʔeghézé Zá (Degháí Marí Zá) May</p> <p>ʔeghézé Hólí Zá June</p>	<p>Nághíʔa tł'adé, neba nóresʔí ha. I will wait for you in the evening.</p>

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Dene as a Second Language

Outcomes	Key Language	Use of Key Language
	<p>ʔech'èth Zá July</p> <p>Dzɪnédháze Zá August</p> <p>Denié</p> <p>ʔelk'anádé Zá September</p> <p>Łué Dálye Zá (Xayé Zá) October</p> <p>ʔeyuné Dzɪn Zá November</p> <p>Kath Yatɪ Zá December</p> <p>ʔeyər kú at that time</p>	
<ul style="list-style-type: none"> purpose 	<p>bet'át'ɪ xa to be used for</p>	<p>ʔeyí the, t'á ʔétsɪs halé xa, bet'át'ɪ ʔat'é. The rock is used for pounding meat.</p> <p>Thábes, bet'á tth'íxa nát'áth, halʔɪ ʔat'é. The scissors are used for cutting hair.</p>
<ul style="list-style-type: none"> land orientation location distance place names 	<p>ʔedlízɪ t'á náthər ʔat'e ʔá? Where do you live?</p> <p>ʔedlízɪ theʔa ʔá _____? Where is the _____?</p> <p>Yuwé ts'én in that direction (specifically)</p> <p>ʔéyer ts'én in that direction (generally)</p>	<p>Nánɪk'é bet'azɪ, kué delgáí yé, násthər. I live in a white house behind the store.</p> <p>ʔedlízɪ t'á nánɪk'é, theʔa ʔá? Where is the store?</p> <p>ʔedlízɪ t'á kué chógh theʔa ʔá? Where is the community hall?</p>

Outcomes	Key Language	Use of Key Language
	<p>bedághe ts'ı from below</p> <p>beyaghé ts'ı from above</p> <p>násdezı ts'ı from across</p> <p>belaghe ts'ı at the end of</p> <p>bet'azı theyı behind each other</p> <p>bethé ts'ı in front of it</p> <p>bech'ázı away</p> <p>héı k'ızı down river</p> <p>haıtha ts'én that distance</p> <p>sugháıthaze ts'én some distance</p>	<p>Kabá gá, t'á kué chógh theʔa. The community hall is located along the shore.</p> <p>Naník'é bet'azı, kelu nedhé húʔa gá, kué chógh, theʔa ʔat'é. The community hall is located along the main road behind the store.</p> <p>Yuwé ts'én, nághedé xa, hédél. They moved camp in that direction (specifically).</p> <p>Belaghe ts'én, bénéłch'eth. Tie it to the end of it.</p> <p>Bet'ázı huyı. Stand behind each other.</p>
d) Students will give and get information about action.		
• duration, frequency	<p>ʔałk'é, nok'e intermittently</p> <p>hétł'ás, ʔałghen repeatedly</p>	
• adverbs	<p>húlch'ógh hılé without anger</p> <p>náلكı-ú humbly</p> <p>bedziét'á with his/her heart</p>	<p>Húlch'óle xél, nezq ʔaghálana. He worked very well without anger.</p> <p>Náلكı-ú, yaltı. He speaks humbly.</p> <p>Bedziét'á, ʔałtı. She/he spoke from her/his heart.</p>

Introduction

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> qualifying words 	<p>tth'í and/plus</p> <p>kúlú but</p> <p>dlághe dé afterwards</p> <p>ʔasát'íle dé if it is possible</p> <p>hát'e dé if that's the case</p>	<p>Tu nílghas-ú, tth'í, lídí kilyé, nənıl-ú, tth'í, náke lídí nálch'étháze, beyé nēhʔá. Boil the water, then pour into the teapot, then add two tea bags.</p> <p>Nánık'é náthiyá, dlághe dé, skídoo t'ánēt'ı, ʔasát'íle. Go to the store, and only afterwards you can use the skidoo.</p> <p>Tun kué nátheye-ú, hulı́, bër hulı́le, k'é. She/he went to the community freezer but there was no meat.</p>
<ul style="list-style-type: none"> ask and answer questions about actions 	<p>ʔedlághe gha, náthër ʔá? What are you doing?</p> <p>ʔedlát'o ʔanelé há? How are you going to do it?</p> <p>ʔedlá nelé hanēłʔı ʔá? What are you doing to it?</p>	<p>Dats'edıl xá, yúyé, nasdá. I am dressing up for the dance.</p> <p>Łuʔané dest'éth xa. I am going to cook trout.</p> <p>Tu yé, nēsghus ha. I am going to boil it.</p> <p>Sé ʔı duʔáze há betthēl hetsı́ há. I am making the fringe for my jacket.</p>

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> material for construction 	<p>ʔeriltʔ'is t'á of paper container</p> <p>ch'íkál t'alí t'á of plywood</p> <p>lasúé t'á of silk</p> <p>satsán t'á of metal</p> <p>dedlín t'á green wood</p> <p>k'í t'á of birch</p> <p>hatl'es t'á of clay</p>	<p>Ch'íkál t'alí t'á, kué thełtsı. He built a house of plywood.</p> <p>K'í t'á, ʔaí thełtsı. He made snowshoes of birch.</p>

Introduction

Dene as a Second Language

Chipewyan – Dene Second Language Concepts and Outcomes

3. Understanding Text

Students will understand simplified oral text.

Students will understand the following kinds of text.

- as short or shortened portions of simple but authentic text
- with supporting context or visual clues or in the form of movies, dramatizations, film strips, songs, poems, etc.

Personal stories and history (translated into Chipewyan)

- Roy Fabian
- John B. Zoe
- Dolphus Shae
- David Gon
- Lucy Lafferty
- Maryrose Charlo
- Sarah Jerome
- Johnny Charlie

Legends

- Sahbawet'ue

Oral Histories and cultural information (translated into Chipewyan)

- Elizabeth Mackenzie
- Andre Dolphus
- Leo Norwegian
- Chrisie Thompson
- Joe Fatte
- Paul Wright
- Joe Naedzo
- Gabe Kochon
- Ayah the Prophet story
- Louis Norwegian story

Songs and poems (translated into Chipewyan)

- David Gon songs
- other songs or poems which have been developed, based on themes of the modules

Prayers

- as spoken by teacher in school
- as spoken at gatherings
- as spoken by others in school
- as spoken by Elders and resource people on the land during hunting camp

Anecdotes (translated into Chipewyan)

- Joe Boucher
- as shared by students

Upon hearing text in Chipewyan, students will be able to do the following.

Students will appreciate the effective use of different styles.

Students will read with understanding.

- identify and describe main characters, settings and events
- relate sequence of ideas when retelling
- identify moral lessons and relate to own life
- vocabulary
- voice
- simple similes or metaphors
- humour
- excitement
- pamphlets
- posters
- short messages
- short stories based on familiar situations or knowledge and some visual clues
- informational text
- 200 words/ 2-3 paragraphs of text at once

Chipewyan – Dene Second Language Concepts and Outcomes

4. Language and Production of Text

Students will produce text to convey cultural information.

- oral description of a cultural event
- written outline of a process or routine, including some detail

Examples:

- **ʔerehtʔís kué nót'e dlághe dé, sunaghaze bekánasda-ú, tth'í, sheští.**
After school, I will pick up my brother and then eat.
- **ʔeyí tʔághe dé, sets'í ʔerehtʔís ke, ʔaghálasna ha.**
I will then work on my homework.
- **ʔeyēr tʔághe dé, bek'eshéts'ēlyí k'e, tth'aí kál nísle há, shéts'ēlyí.**
Afterwards, I will set the table for supper.
- Short report, oral or written, based on some cultural understanding

Students will produce various styles of narratives.

- a retelling of a traditional narrative
- a personal anecdote
- a news story
- song, illustrated book, video, skit, dialogue, magazine or newspaper article

Students will include various items in their narratives.

- a moral or lesson
- developed characters
- a sequence of related events
- supporting details
- use of techniques to make language effective (e.g. metaphors, well-chosen words, humour, mimicry)

Students will produce a 50-75 word or 2-3 paragraph text.

Students will present oral text to audiences.

Students will be able to use memorized expressions or text for celebrations or gatherings.

- using simple sentences
- in which spelling is not perfect, but does not prevent understanding
- in which spelling of familiar high frequency words is accurate, including glottals, tones, and vowel length
- classmates
- other school classes
- elders involved with school
- school assembly
- school concerts with parents in attendance

naídí xa for medicine

nániz náddhër being on the land

kún ghəlchu feeding the fire

In shaking hands in greetings, you are doing the following:

nebá súghá nǐdé wishing one well

nets'órenı nǐdé let there be luck for you

Chipewyan – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. Phonology Students will:

Distinguish sounds within words which are similar to the English ear.

(th) vs (dh)

theda (she is sitting)

bedhá (his mouth)

(h) vs (x)

hát'e (that's the way it is)

xayé (winter)

(sh) vs (ch)

shéth (mountain)

nechá (it's big)

(x) vs (gh)

xəl (cards)

nághaí (wolverine)

(dl) vs (tł)

dlúne (mouse)

tl'oghé (grass)

(dz) vs (ts)

dzéh (gum)

tsékuí (woman)

2. Syntax Students will:

Put together a sentence with a transitive verb (verbs which take objects).

Examples:

Setsúné, seyas heltsún.

(my grandmother, my child, she is kissing)

Setsúné, sedëneyuaze heltsún.

(my grandmother, my little boy, she is kissing)

Setsúné, seyas dëneyu heltsún.

(my grandmother, my male child, she is kissing)

Dëneyuaze, łaze ché huł'tí.

(little boy, puppy's tail, he is pulling)

3. Morphology

Students will:

Use correct word order in sentences which contain “because,” “when” and “if”, using transitive verbs.

Examples:

Nebér ʔeya ʔáné há, jíe lə híldél dé.

If you eat a lot of berries you will get a stomach ache.

Hezəl sas heʔí t'á.

She cried out when she saw the bear.

Naník'é nathiyá ʔejeré tth'ué horésʔí t'á.

I went to the store because I needed milk.

Accurately indicate present or past tense within the verb.

Examples:

shét'i

She is eating.

Shéhet'i, (ʔabá, nídʒík'e, kún gá, shéht'í.)

He ate. (Dad ate by the fire yesterday.)

thetí

She is sleeping.

Thítí. (K'abídēné, bebíʔaze, hobí yé, thítí.)

He slept. (The baby slept on the swing this morning.)

hetsagh

He is crying.

Ghítsa. (Harelyq kath gháré, ghítsa, belá ʔeya.)

She cried. (She cried all night because her hand was hurting.)

tsēltsún

She is kissing.

Helts'ún. (Sedéshuné, seyazé helts'ún.)

She kissed. (My grandmother kissed my son.)

theda

He is sitting.

Ghídá. (Nídʒík'e, sekuʔáze, kún gá ghídá.)

He sat. (Yesterday, the little boy sat beside the fire.)

Introduction

Dene as a Second Language

Dogrib – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

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

Module 1: Strong Like Two People

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• reflect on how Dene and non-Dene cultures fit into their lives• set personal goals• reflect on routines for success• learn from Elders• hear the wisdom of Elders	<ul style="list-style-type: none">• government, work, land food, trapping, mining, crafts, Dene celebrations, camps, hunting, fishing, recreation, spirituality, language, confusion, pride, change• future, occupation, schooling, family, Dene language, Dene culture, home, foreign places• health routines, practicing skills, homework routines, time with Elders, self-discipline, managing time and money• respect, patience, gift, request, remembering, applying lessons to life• wisdom with respect to relationship with Creator, land, one another, self-respect

Module 2: Hunting Camp

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• learn about plant and animal life• explore and travel hunting territory/land• experience hunting camp• experience hunting• reflect on valued behaviours at a hunting camp	<ul style="list-style-type: none">• plant and animal names, life cycles, habitat, seasons• land forms, place names, navigation, sacred places, land safety and survival skills, honouring land and water, respect for land, weather, preparation and packing• equipment and supplies, camp behaviour and attitudes, camp set-up, camp routines, camp chores, cooking, storytelling• hunting techniques, sequence, adventure, numbers, handling game• responsibility, routines, respect for one another, respect for land, respect for leaders, learning behaviours

Module 3: Birchbark Canoes

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• learn Dene-based woodworking skills• experience water travel and water trails of Dene• learn about traditional Dene technology• learn about traditional use of the canoe• learn how talents and skills are shared and learned	<ul style="list-style-type: none">• different kinds of wood, woodworking tools, kinds of objects, manipulation and processes• descriptions of water, weather and water, present and past waterways sacred places, water safety, travel skills, respect for water• shelter, travel, hunting, fishing, clothing, food preparation and food preservation• historical use of the canoe, territory covered, types of canoes• learning of specialized technical skills such as making of canoes, cooperating with others, helping others with knowledge and skills, people in community past and present who are recognized for their talents and skills in technical areas

Module 4: Leadership

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• reflect on the characteristics of good Dene leadership and support for leadership• take leadership or support leadership in class activities• reflect on Dene leadership in today's world	<ul style="list-style-type: none">• knowledge and skill requirements of leaders in past, leading by consensus, seeking counsel of Elders, spiritual leaders, relationship with people of community, support offered by community, leadership in different areas• self-monitoring, seeking advice, listening to others, taking responsibility, giving responsibility, recognizing and supporting talent amongst one another• Dene leaders past and present, responsibilities of present leaders, knowledge and skill requirements of leaders today, Dene perspectives that leaders protect and promote

Module 5: Discovering Our Dene Talents

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• learn a variety of cultural skills• reflect on personal interests and efforts while learning cultural skills• hear the wisdom of talented Dene individuals	<ul style="list-style-type: none">• knowledge relating to particular skills, manipulation and processes involved in skills• personal stories and experiences with talents and abilities, personal goals, ways of practicing, ways of learning from others, pride, humbleness, seeking guidance from Elders• people with Dene talents, life stories of talented Dene, learning from talented Dene, ways in which talented Dene have helped their communities

Introduction

Dene as a Second Language

Dogrib – Dene Second Language Concepts and Outcomes

2. Language for Interaction

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

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> give and understand a series of simple instructions and routine procedures with more detail 	<p>weè?q ts'q more than</p> <p>eyits'q and</p> <p>edaat'eh eyits'q tahkò if and when</p> <p>t'ala hoòzhì whenever</p> <p>weyìl into</p> <p>ekò then</p>	<p>Wetà goht'q k'ena?etsee weyìl goht'q newa. Put clothes in the washing machine.</p> <p>Datle weta anele. Put soap into it.</p> <p>Wetà goht'q k'ena?etsee detla anele. Turn the washing machine on.</p>
<ul style="list-style-type: none"> ask and understand simple questions (where, how, what, why) 	<p>Dàni ? How ?</p> <p>Edì? Where?</p> <p>Ayìl _____ ha? What? (in the future)</p> <p>Dàht'e? When?</p> <p>Ayìl ha? Why?</p> <p>t'à because</p>	<p>Edì shènetì ha? Ehtsì wekq. Where are you eating? At my grandmother's.</p> <p>Dàni ekq nàqtla ha? Sekw'qò t'à. How will you get there? By walking.</p> <p>Ayìl dānele ha? What are you going to do?</p> <p>Shèhtì ha. I will eat.</p> <p>Sìghaìwqà nìdè shèhtì ha. I will eat later.</p> <p>Ayìl ha etse? Why is he crying?</p> <p>Wìnde yets'q ìch'è t'à. Because his brother scolded him.</p>

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> express needs and wants 	<p>_____ dehwhq. I want _____.</p> <p>_____ wedę ehda ha dii. I need _____.</p>	<p>Sigałekqā dehwhq. I want candy.</p> <p>Ti dę ehda ha dii. I need water.</p> <p>Dediı kâ?ah kwe nâhzê ha dehwhq. Before the moose are rutting, I want to go hunting.</p> <p>Nêehtsq t'à sets'ânedi ha dehwhq. I want you to help me because I am tired.</p>
<ul style="list-style-type: none"> suggest, persuade, agree, reject 	<p>hanı please</p> <p>he?ę alright</p> <p>İle, dii-le. No, not now.</p> <p>edahxq / sqqñi / tahkô perhaps / maybe</p> <p>Sek'adaıwo-le. Don't bother me / tease me.</p>	<p>Sexê Nintendo nâgqqze hanı. Play Nintendo with me, please.</p> <p>Nâ?ediı k'ê nâhıtla. Let's go to the store.</p> <p>Elegeêdiı nâhıtla. Nezı ha sonı. Let's go to the meeting. It will be interesting.</p>

Introduction

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> compromise 	<p>İle dewhq, hanikò... I do not really want to but...</p> <p>_____ nìdè zq only after _____</p>	<p>Segha tso netlq anelà tl'axqò nìdè zq kaıtla-ha. Only after you have gathered enough wood for me you can go out.</p> <p>Shènetı tl'axqò nìdè zq mçht'a nàgoıze ha. Only after you have eaten will you play outside.</p>
<ul style="list-style-type: none"> request a favour, cancel a request 	<p>_____ ha negha dii-le? Is it possible _____?</p> <p>Esanile. It's alright.</p>	<p>Sexègoıdo ha negha dii-le? Is it possible for you to tell me stories?</p> <p>Segha anele ha negha dii-le? Is it possible for you to do it for me?</p> <p>Ewòhke segha nehtsı nèehsı ılè hanikò, wedè esanile? I asked you to make me some moccasins but you do not have to, it's alright?</p> <p>Mı segha wek'aıhta nèehsı ılè hanikò, nıhts'ı nàtso t'a, esanile? I asked you to check my nets for me but it's too windy, so it's alright?</p>

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

<i>Outcomes</i>	<i>Key Language</i>	<i>Use of Key Language</i>
<ul style="list-style-type: none"> personal interests 	<p>Ayì dāneh? negha nezì? What do you like doing?</p>	<p>Ehì segha nezì. I enjoy singing.</p> <p>Tabàa ewaà k'e k'ehda segha nezì. I like walking on the sand by the shore.</p> <p>Dqne làghqò nàgedlo segha nezì. I like people who laugh a lot.</p> <p>Èlexè shèts'eze segha nezì. I like to eat in a group.</p>
<ul style="list-style-type: none"> personal health and feelings 	<p>Negha dāgqht'e? How are you?</p>	<p>Segha gots'eèdì. I am miserable.</p> <p>Nèdìhtsq. I'm tired.</p> <p>Sekwì eya. I have a headache.</p> <p>Dehì. I'm scared.</p> <p>Dehko asìlà. I have a cold.</p> <p>Nezì edèehdì-le. I don't feel well.</p> <p>Segqò eya. My arms are sore.</p>

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> plans 	<p>Ayìl dānehʔì? What are you doing?</p> <p>Ek'ètł'āa nìdè ayìl dānele ha? What will you be doing later?</p>	<p>Kw'à k'enaʔehtse. I am washing dishes.</p> <p>Satsq̄ke t'à k'ehdzo ha. I will be skating.</p> <p>Senìhtł'è weghàlaehda ha. I will be doing my homework.</p> <p>Ek'ètł'ā nìdè neehʔì ha. I will see you later.</p>
<ul style="list-style-type: none"> explain reasons for satisfaction or dissatisfaction 	<p>... t'à seg̃ha nezi. I like it because...</p>	<p>Nenìhtł'èchìl nezi wet'à eehtł'èe t'à seg̃ha nezi. Because I write well with your pencil, I like it.</p> <p>ʔeh nezi hòèlì t'à seg̃ha nezi. I like the dress because it is made well.</p>

c) Students will use the language to give and get more specific information about things, people and actions.

<i>Outcomes</i>	<i>Key Language</i>	<i>Use of Key Language</i>
<ul style="list-style-type: none"> • numbers • colours • shapes • sizes • tastes 	<p>ɪlè, náke, taɪ, etc. one, two, three, etc.</p> <p>dek'o, ɪt'q̃a, dezq, etc. red, green, black, etc.</p> <p>nechàlèa, nechà, nèk'q̃a, etc. small, large, short, etc.</p> <p>nezɪ, ɫendi, etc. good tasting, sour, etc.</p>	<p>jìe dek'o nechà-lea, dɪɪts'ə dè k'e dehshe little red sour berries growing on the land</p> <p>Doris, jìe deko nechà-lea, deets'ə ɣɪɪʔə tɫ'əxq̃ k'etɫ'adeewò. Upon eating the little red sour berries, Doris began to stumble and stagger.</p> <p>Chekoa nechà-lea hanìkò sɪɪ dèts'eedɪ. She/he is a small child but very rambunctious.</p>
<ul style="list-style-type: none"> • time 	<p>xèhts'q̃ evening</p> <p>Sa Nek'q̃a February</p> <p>ekiyeè k'e nɪdè at that time</p>	<p>Xèhtsq̃ nɪdè nedanaehʔɪ ha. I will wait for you in the evening.</p>

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> Purpose 	<p>wet'à ageht'ıı to be used for</p>	<p>Kwe k'e bô tâgeekwı. The rock is used for pounding meat.</p> <p>Belexaà t'à dqne kwighà tâgeet'à. The scissors are used for cutting hair.</p>
<ul style="list-style-type: none"> land orientation location distance place names 	<p>Edıı nâqdê? Where do you live?</p> <p>Edıı _____ ne? Where is the _____?</p> <p>ekq in that direction (specifically)</p> <p>ekııyêê in that direction/that place (generally)</p> <p>ıdôo gots'q from above</p> <p>ets'qzhıı gots'q from below</p> <p>yahnq gots'q from across</p>	<p>Nâzedıı k'e we?ıı kq degoo eyıı nâhde. I live in a white house behind the store.</p> <p>Dagowo kq edıı ne? Where is the community hall?</p> <p>Dagowo kq tabâa ekq gô?q hqt'e. The community hall is located along the shore.</p> <p>Nâzedıık'e we?ıı tıııdeê nı?a ekııyêê dagowo kq gô?q. The community hall is located along the main road behind the store.</p>

Outcomes	Key Language		Use of Key Language
	weʔiɪ behind it eɬek'è behind each other eɬenakweè in front of each other goch'à away ekaiɬwha that distance	welq at the end of sìghaɪwaa some distance	Ekq tàgeède ɪlè. They moved camp in that direction (specific). Wha k'è ekɪɪyee dàɪchɪ. Place it there on the drying rack. Welq eɬeɪzha. Tie it to the end of it. Eɬek'è nàahzha. Stand behind each other.
d) Students will give and get information about action.			
<ul style="list-style-type: none"> duration, frequency 	sìghaɪwaa intermittently ekɪ-ats'qò repeatedly		Johnny ndè nelɪ baà wekè nàkèa t'à naàda, sìghaɪwaa ɬɪweji teè nàyeeʔah. Johnny rides his bicycle along the river, stopping intermittently to go fishing. Qhdaà akiats'qò nàts etq tɪɪ eɬèxèt'e t'àgeet'ɪ. The Elders repeatedly use the same hunting trails.
<ul style="list-style-type: none"> adverbs 	ìch'è də without anger eteèʔɪ humbly ededzeè t'à with his/her heart		Ich'è də sɪɪ nezi eghálaeda. He worked very well without anger. Eteèʔɪ gode. He speaks humbly. Ededzeè t'à gode. She/he spoke from her/his heart.
<ul style="list-style-type: none"> qualifying words 	xè and/at the same time gà after that/and then		Tɪ eexo anele gà ɬiɬtq yɪɪ nèhtɬ'ɪ gà ɬɪdɪ qhchɪa weta newa. Boil the water, then pour into teapot, then add tea bags.

Introduction

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
	<p>hanikò but</p> <p>t'axqò afterwards</p> <p>hanì nìdè if that's the case</p> <p>eyigots'q hanì nìdè and if that's the case</p>	<p>Tqhkò natla haniko bò whela-le. She/he went to the community freezer but there was no meat.</p> <p>Nàedìk'è nànetla t'axqò nìdè zhakak'ekòà t'à anet'ì ha dìì-le. Go to the store and only afterwards you can use the skidoo.</p>
<ul style="list-style-type: none"> ask and answer questions about actions 	<p>Ayìl dānehʔìʔ What are you doing?</p> <p>Dānì anele haʔ How are you going to do it?</p> <p>Wet'à dānele haʔ What are you doing to it?</p>	<p>Dagowo gha sīnìehtla. I am dressing up for the dance.</p> <p>Līwezq eht'e ha. I am going to cook trout.</p> <p>Ehbe ha. I am going to boil it.</p> <p>Seʔeè gha wekwè ehtsì ha. I am making the fringe for my jacket.</p>
<ul style="list-style-type: none"> material for construction 	<p>enìht'èwò t'à hòèlì made of paper container</p> <p>lahsìl t'à hòèlì made of silk</p> <p>ts'òtlìà t'à hòèlì made of flannel</p> <p>ʔeht'ìexqà t'à hòèlì made of velvet</p> <p>dèhdlì t'à hòèlì made of green wood</p> <p>k'ì t'à hòèlì made of birch</p>	<p>Dechìkà t'à kq gòhtsì. He built a house of plywood.</p> <p>K'ì t'à ʔah whehtsì. He made snowshoes of birch.</p>

Dogrib – Dene Second Language Concepts and Outcomes

3. Understanding Text*

Students will understand oral text.

Students will understand the following kinds of text.

- as short or shortened portions of simple but authentic text
- with supporting context or visual clues or in the form of movies, dramatizations, film strips, songs, poems

Personal stories and history (translated into Dogrib)

- Roy Fabian
- Dolphus Shae
- Lucy Lafferty
- Sarah Jerome
- John B. Zoe
- David Gon
- Maryrose Charlo
- Johnny Charlie

Legends

- Fish Skin Man

Oral histories and cultural information (translated into Dogrib)

- Elizabeth Mackenzie
- Leo Norwegian
- Joe Fatte
- Joe Naedzo
- Ayah the Prophet story
- Louis Norwegian story
- Andre Dolphus
- Christine Thompson
- Paul Wright
- Gabe Kochon
- Paul Wright

Songs and poems (translated into Dogrib lyrics)

- David Gon songs
- other songs or poems developed, based on themes of the modules.

Prayers

- as spoken by teachers in school
- as spoken by others in school
- as spoken at gatherings
- as spoken by Elders and resource people on the land during hunting camp

Anecdotes (translated into Dogrib)

- Joe Boucher
- as shared by students

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

Introduction

Dene as a Second Language

Students will understand verbal text.

- identify and describe main characters, settings and events
- relate sequence of ideas when retelling
- identify moral lessons and relate to own life

Students will appreciate the effective use of text.

- vocabulary
- voice
- simple similes or metaphors
- humour
- excitement

Students will read with understanding.

- pamphlets
- posters
- short messages
- short stories based on familiar situations or knowledge and some visual clues
- informational text
- 2-3 paragraphs (about 200 words) of text at once

Dogrib – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will produce text to convey cultural information.

- oral description of a cultural event
- written outline of a process or routine, including some detail

Examples

- **Enıhtł'èkq nahq̄t'e tł'axq̄ sechı nıwıihchı ha, eyı tł'axq̄ shèhtı ha.**
After school I will pick up my brother and then eat.
- **Eyı tł'axq̄ nıdè senıhtł'è k'e eghàlaehda ha.**
I will then work on my homework.
- **Eyı tł'axq̄ nıdè xèhts'q̄ shèts'ezhe gha kw'à nèehle ha.**
Afterwards, I will set the table for supper.

Students will produce narratives.

- Short report, oral or written, based on some cultural understanding
- a retelling of a traditional narrative
- a personal anecdote
- a news story
- in the form of a song, illustrated book, video, skit, dialogue, magazine or newspaper

Students will include specific elements in their narratives.

- a moral or lesson
- developed characters
- a sequence of related events
- supporting details
- use of techniques to make language effective (e.g. metaphors, well-chosen words, humour, mimicry)

Dene as a Second Language

Students will produce a 50-75 word or 2-3 paragraph text.

Students will present oral text to audiences.

Students will be able to use memorized expressions or text for celebrations or gatherings.

- using simple sentences
- in which spelling is not perfect but does not prevent understanding
- in which spelling of familiar high frequency words is accurate, including glottals, tones and vowel length
- classmates
- other school classes
- Elders involved with school
- school assembly
- school concerts with parents in attendance
- when gathering things from the land for medicine
ndè ts'q ndè naàdɪ asɪ naàtsɪ dè
- when on the land
ndè k'e ahòt'ɪ dè
- when feeding the fire
kq ghàts'èdɪ dè
- In shaking hands in greetings, you are doing the following:
 - wishing one well
hotì elèts'eèdɪ
 - wishing luck for someone
dq wets'qhòedɪ ts'ɪwq

Dogrib – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. Phonology Students will:

Distinguish sounds within words which are similar to the English ear.

(wh) vs (w)

(h) vs (x)

wheda (he/she is sitting)

hat'q̄ (fall)

wedaà (his/her eyes)

xat'q̄ (fall)

(sh) vs (zh)

(x) vs (gh)

shìh (mountain)

xàà (cards)

zhì (inside)

gha (to use as model)

(dl) vs (tl̥)

(dz) vs (ts)

ladli (key)

dzq (muskrat)

tl̥ì (dog)

tsqh (rain)

2. Syntax Students will:

Put together a sentence with a transitive verb (verbs which take objects).

Examples:

Ehtsì sezha k'èts'edlì.

Grandmother (she) is kissing my son.

Chekoa tl̥q̄tsè yeht'ì.

The boy (he) is pulling the puppy's tail.

Dene as a Second Language

Use correct word order in sentences which contain “because,” “when,” “if”, using transitive verbs.

Examples:

Jìe lq nedè nìdè newò gòwì ha.

If you eat a lot of berries you will get a stomach ache.

Sah eʔì ekò xàìtsè.

She cried out when she saw the bear.

Ejiet'ò dehwhq t'à nàedìk'è nàwhìhtlà.

I went to the store because I needed milk.

3. Morphology Students will:

Accurately indicate present or past tense within the verb.

Examples:

Present

Past

k'èts'edlì

k'èts'adlì

Ehtsì sezha k'èts'adlì.

(he/she kissed)

(Grandmother kissed my son.)

yeht'ì

yììht'ì

Chekoa tìàtsè yììht'ì.

(he/she pulled)

(The boy pulled the puppy's tail.)

Gwich'in – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

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

Module 1: Strong Like Two People

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• reflect on how Dene and non-Dene cultures fit into their lives• set personal goals• reflect on routines for success• learn from Elders• hear the wisdom of Elders	<ul style="list-style-type: none">• government, work, land food, trapping, mining, crafts, Dene celebrations, camps, hunting, fishing, recreation, spirituality, language, confusion, pride, change• future, occupation, schooling, family, Dene language, Dene culture, home, foreign places• health routines, practicing skills, homework routines, time with Elders, self-discipline, managing time and money• respect, patience, gift, request, remembering, applying lessons to life• wisdom with respect to relationship with Creator, land, one another, self-respect

Module 2: Hunting Camp

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• learn about plant and animal life• explore and travel hunting territory/land• experience hunting camp• experience hunting• reflect on valued behaviours at a hunting camp	<ul style="list-style-type: none">• plant and animal names, life cycles, habitat, seasons• land forms, place names, navigation, sacred places, land safety and survival skills, honouring land and water, respect for land, weather, preparation and packing• equipment and supplies, camp behaviour and attitudes, camp set-up, camp routines, camp chores, cooking, storytelling• hunting techniques, sequence, adventure, numbers, handling game• responsibility, routines, respect for one another, respect for land, respect for leaders, learning behaviours

Introduction

Dene as a Second Language

Module 3: Birchbark Canoes

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> learn Dene-based woodworking skills experience water travel and water trails of Dene learn about traditional Dene technology learn about traditional use of the canoe learn how talents and skills are shared and learned 	<ul style="list-style-type: none"> different kinds of wood, woodworking tools, kinds of objects, manipulation and processes descriptions of water, weather and water, present and past waterways, sacred places, water safety travel skills, respect for water shelter, travel, hunting, fishing, clothing, food preparation and food preservation historical use of the canoe, territory covered, types of canoes learning of specialized technical skills such as making of canoes, cooperating with others, helping others with knowledge and skills, people in community past and present who are recognized for their talents and skills in technical areas

Module 4: Leadership

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> reflect on the characteristics of good Dene leadership and support for leadership take leadership or support leadership in class activities reflect on Dene leadership in today's world 	<ul style="list-style-type: none"> knowledge and skill requirements of leaders in past, leading by consensus, seeking counsel of Elders, spiritual leaders, relationship with people of community, support offered by community, leadership in different areas self-monitoring, seeking advice, listening to others, taking responsibility, giving responsibility, recognizing and supporting talent amongst one another Dene leaders past and present, responsibilities of present leaders, knowledge and skill requirements of leaders today, Dene perspectives that leaders protect and promote

Module 5: Discovering Our Dene Talents

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> learn a variety of cultural skills reflect on personal interests and efforts while learning cultural skills hear the wisdom of talented Dene individuals 	<ul style="list-style-type: none"> knowledge relating to particular skills, manipulation and processes involved in skills personal stories and experiences with talents and abilities, personal goals, ways of practicing, ways of learning from others, pride, humbleness, seeking guidance from Elders people with Dene talents, life stories of talented Dene, learning from talented Dene, ways in which talented Dene have helped their communities

Gwich'in – Dene Second Language Concepts and Outcomes

2. Language for Interaction

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

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> give and understand a series of simple instructions and routine procedures with more detail 	<p>gwiyeendoo ts'at more than</p> <p>ts'at, chan ts'at and</p> <p>akoo ji' ts'at nijuk dai' if and when</p> <p>nijuk dèe whenever</p> <p>gwizhit ts'at into</p> <p>akoo ts'at then</p>	<p>Gwich'yaa iitsii k'ee'ahtraa zhìt nānyāhtshūh. Put clothes in the washing machine.</p> <p>Daathih vizhit nāniinjaa. Put soap into it.</p> <p>Iitsii k'ee'ahtraa dak nāniindoo. Turn the washing machine on.</p>
<ul style="list-style-type: none"> ask and understand simple questions (where, how, what, why) 	<p>Nijin dee? Where?</p> <p>Nits'oo dee? How?</p> <p>Jidii dèe'? What (in the future)?</p> <p>Nijuk? When?</p> <p>Jaadeh? Why?</p> <p>zhuu geenjit / geenjit / gwik'ighè because</p>	<p>Nijin dee ɪ'ah? Where are you eating?</p> <p>Jijuu vizheh. At my grandmother's.</p> <p>Nits'oo dee ezhik gwits'at hɪhah? Gwits'at hihshah. How will you get there? By walking.</p> <p>Nanh' dahıındya'ah? What are you going to do?</p> <p>Ihıh'ah. I will eat.</p> <p>Gwıth'ee gwındoo ihıh'ah. I will eat later.</p> <p>Jaadee treh? Why is he crying?</p>

Introduction

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
		Vuundeee yàh zhiniłch'ıı geenjit. Because his brother scolded him.
• express needs and wants	_____ nihthàn. I want _____. _____ viinihthan. I need _____.	Dhandaiı nihthàn. I want candy. Tshuu nihthàn'. I need water. Dinjik nihkhah tsııdı'ın guuzhık geenjit nıvılzrı' nihthàn'. I want to go hunting because the moose are rutting. Chiıshandak geenjit shıts'at tr'ıııııııı nihthàn'. I need you to help me because I am tired. Shıts'at tr'ıtr'ıheendal nihthan, shıts'at tr'ıııııııı gwıı'ııghè' troo hiht'al gwıtoh gwıhıh'ah. I need some help. Because with your help, I can finish cutting the wood.
• suggest, persuade, agree, reject	shòh hah please heezaà/heezaah alright Akwa' ju' duuyeh. No, not now. duuleh maybe Shahnakgwıııı'ah kwà. Don't bother me.	Nintendo shòh hah shah tsııyındı'ih. Play Nintendo with me, please. Uukat Zheh gwıts'at hııda'at. Let's go to the store. Łıtr'ahaadaa nıvııdı'ò'. Gàhgwıheedandaiı gwıınlıt gatrı'ıııııııııı. Let's go to the meeting. It will be very interesting.

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> compromise 	<p>Gwiiyeendoo gwik'it t'iihihthan kwaa gòo' _____. I do not really want to but _____.</p> <p>t'ee gwizraih _____ only after _____.</p>	<p>Troo leii sheenjii oodhiinjik t'ee gwizraih duuleh uu'ok nachiindik. You can go out only after you have gathered enough wood for me.</p> <p>Ii'ah t'ee gwizraih chiitaii tsiihiindya'ah You will play outside only after you have eaten.</p>
<ul style="list-style-type: none"> request a favour, cancel a request 	<p>Gwik'igoonlih? Is it possible?</p> <p>Akwihee t'igòonch'uh. It's alright.</p>	<p>Shah gwahaandak geenjit lee neenjii gwik'igoonlih? Is it possible for you to tell me some stories?</p> <p>Sheenjii juu dihiindya'aa neenjii lee gwik'igoonlih? Is it possible for you to do it for me?</p> <p>Kaaitrih sheenjii nyahtsuii nuudalkat, guugaa gwaakwaa, akwihee t'igòonch'uh. I asked you to make me some moccassins but you do not have to, it's alright.</p> <p>Shichiivya nanyaa'uii nuudalkat gòo' gwint'oh ahtr'uii akwihee t'igòonch'uh. I asked you to check my nets for me but it is too windy, so it's alright.</p>

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> personal interests 	<p>Jiduu t'igwah'in dee gat'uunindhan? What do you like doing?</p>	<p>Idjihluu gatuihthan'. I enjoy singing.</p> <p>Teeyee sheih zhuu kak nahchihdik gatuihthan. I like walking on the sand by the shore.</p> <p>Dinjuu adlaa attuihthan. I like people who laugh alot.</p> <p>Kihkhah atr'a'a gatuihthan. I like to eat in a group.</p>
<ul style="list-style-type: none"> personal health and feelings 	<p>Daanch'uu? How are you?</p> <p>Tshuushindak. I'm tired.</p> <p>Naljat. I'm scared.</p> <p>Shitthaitat gwuuzhu. I don't feel well.</p> <p>Sheenjit gwuuzuu. I am miserable.</p> <p>Shichi' elts'ik. I have a headache.</p> <p>Koh t'ishuulik. I have a cold.</p> <p>Shigyin elts'ik. My arms are sore.</p>	
<ul style="list-style-type: none"> plans 	<p>Danihdi'ih? What are you doing?</p> <p>Gwat'ee dahiuoa'a? What will you be doing later?</p>	<p>Ch'ik k'eehalthrah. I am washing dishes.</p> <p>Its'uu kauih hah nahaldzhak. I will be skating.</p>

Outcomes	Key Language	Use of Key Language
	Gwıtl'ee gwııdoq̄ hahnı̄q̄. I will see you later.	Shıgè'tr'oonahıtan dınehtł'ee hah gwıtr'ıt t'agwıhał'ah. I will be doing my homework.
<ul style="list-style-type: none"> explain reasons for satisfaction or dissatisfaction 	_____ geenjıt gatıııhıthan. I like it because _____.	Nıdınehtł'eh talı' hah gwııznıı edıııhtł'oo geenjıt vat'ıııhıthanı'. Because I write well with your pencil, I like it. Gwııznıı ık tr'ałtsaıı geenjıt vat'ıııhıthan. I like the dress because it is made well.

c) Students will use the language to give and get more specific information about things, people and actions.

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> numbers colours shapes sizes tastes 	ıhlak, neekaiı, tik, etc. one, two, three, etc. jidıı ch'ık, jidıı datł'oo, jidıı zraiı, etc. red, green, black, etc. jidıı tsal, jidıı choo, jidıı gwan, etc. small, large, short, etc. dhandaiı, dhakaiı, etc. good tasting, sour, etc.	Jak ch'ık tsal nan kak nahshıı, tr'aakalıh. Little red berries are sour and grow on the land. Jak ch'ık tsal tr'aakaıı ıı'ál' gwık'ııghe' Dorıs vıgwııı'aakalıh. Upon eating the little red sour berries, Doris began to stumble /stagger. Tr'ıııın tsal nıııı guuzhık srıtagwıjıındaıh. She/he is a small child but very rambunctious.

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Dene as a Second Language

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> time 	<p>khàhts'at evening and other times of day</p> <p>Nohjuu Tsan February (moving back, less days)</p> <p>ezhik dàì' at that time</p>	<p>Khàhts'at nīnootal'ah. I will wait for you in the evening.</p>
<ul style="list-style-type: none"> purpose 	<p>geenjìt vit'agwahdahch'aa to be used for</p>	<p>Tshìì vikak te'tr'itshìt geenjìt vit'atr'ijahch'uh. The rock is used for pounding meat.</p> <p>Iitsììda'al dūtshììghè' khatr'it'ìì eenjìt vit'atr'ijahch'uh. The scissors are used for cutting hair.</p>
<ul style="list-style-type: none"> land orientation location distance place names 	<p>Nijindeē gwiinch'in? Where do you live?</p> <p>_____ gweejìh? Where is the _____?</p> <p>zhìk ts'aìì in that direction (specifically)</p> <p>aìì ts'aìì in that direction (generally)</p> <p>zhìk gwìzhìt in that place</p> <p>Yeedo' juu ts'aìì uuzhoo from above from below</p> <p>yeenìì ts'aìì danh' gwìtshìì from across at the end of</p>	<p>Ukat zheh gwintìì zheh gwìdagàìì' gwìzhàt gwìhch'in. I live in a white house behind the store.</p> <p>Lìnatr'aadal zheh gweejìh? Where is the community hall?</p> <p>Lìnatr'aadal zheh teevee danh' gwa'àn goo'àìh. The community hall is located along the shore.</p> <p>Lìnatr'aadal zheh taìì gwìnjìk ukat zheh gwint'ìì goo'àìh. The community hall is located along the main road behind the store.</p>

Outcomes	Key Language	Use of Key Language
	nìhk'ìh behind each other	Zhìk ts'aìì nùhah k'it neetr'ìgwìnn'àiìh. They moved camp in that direction (specifically).
	gwitshìh in front of it	Zhìk danh ne'tr'idahchìì gwìkak deetr'ìgwiheelah. Place it in that place on the drying rack.
	eh'òk away	Gwitshìì danh' gìdhahchoh. Tie it to the end of it.
	yee'dì' down river	Nìhk'ìh nìjìdhoozhìh. Stand behind each other.
	dahthee that distance	
	tsìì tậhthee some distance	

d) Students will give and get information about action.

Outcomes	Key Language	Use of Key Language
• duration, frequency	nìhk'it t'eegwìdì'ìì intermittently	Johnny vitr'il han gwinjik nèehahlak, geetàk ihlèh ts'at luk kadi'in geenjit. Johnny rides his bicycle along the river, stopping intermittently to go fishing.
	nìhk'it t'eegwìdì'ìì repeatedly	Anjòò kat nìdhìzrìì gootàiì gwinjik natr'ihdadal. The Elders repeatedly use the same hunting trails.
• adverbs	zhìnaach'ìì kwaa ts'at without anger	Zhìnaach'ìì kwaa ts'at gwìnnzìì gwìtr'it t'ìgwah'in. He worked very well without anger.
	hazhàk t'ìgwìdìch'uu hàh humbly	Hazhàk t'ìgwìdìch'uu hàh gùkhìh. He speaks humbly.
	vidrìì hàh with his/her heart	

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Dene as a Second Language

Outcomes	Key Language	Use of Key Language
		<p>Dıdrıı ts'ât gııkhıh. She/he spoke from her/his heart.</p>
<ul style="list-style-type: none"> qualifying words 	<p>an ts'ât and/plus</p> <p>gòo' but</p> <p>aiı t'ee afterwards</p> <p>gwıı'ıgoonlıh jı' if it is possible</p> <p>zhuu ts'ành' ts'ât dıgòonch'uh jı' if that's the case</p>	<p>Chuu danaandlat, aiı t'ee lıdii tyah zhıt nàniinjah, aiı t'ee lıdii neekaiı vizhıt nıniinkàih. Boil the water then pour into the teapot, then add two tea bags.</p> <p>Uukat zehh nınihee aiı t'ee gwızraih ııtsıı khał t'ahdahch'ah. Go to the store and only afterwards you can use the skidoo.</p> <p>Kaiı'ıt shıh vizhıt tr'ahtan gwıts'ât chuuzhıı goo vizhıt shıh kwàh. She/he went to the community freezer but there was no meat.</p>
<ul style="list-style-type: none"> ask and answer questions about actions 	<p>Danıhdi'ıh? What are you doing?</p> <p>Nıts'oh ts'ât dee dahah'ah? How are you going to do it?</p> <p>Aıı dah'ınh? What are you doing to it?</p>	<p>Atr'ahaadzoo eenjit nıgwılzhıh. I am dressing up for the dance.</p> <p>Dhık'ıı vıkahalch'uh. I am going to cook trout.</p> <p>Halvırh. I am going to boil it.</p> <p>Shıyèhdak ık eenjit frınge ektsıh. I am making the fringe for my jacket.</p>

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> material for construction 	<p>dinehtl'eh tyah hah altsa11 made with paper container</p> <p>laswee hah altsa11 made with silk</p> <p>flannel hah altsa11 made with flannel</p> <p>velvet hah altsa11 made with velvet</p> <p>ts'11v11 hah altsa11 made with green wood</p> <p>aat'oo hah altsa11 made with birch</p>	<p>Plywood hah zeh gwiltsa11. He built a house with plywood.</p> <p>Aat'oo hah a1h altsa1h. He made snowshoes using birch.</p>

Introduction

Dene as a Second Language

Gwich'in – Dene Second Language Concepts and Outcomes

3. Understanding Text*

Students will understand oral text.

Students will understand the following kinds of text.

- as short or shortened portions of simple but authentic text
- with supporting context or visual clues or in the form of movies, dramatizations, film strips, songs, poems

Personal stories and history (translated into Gwich'in)

- Roy Fabian
- Dolphus Shae
- Lucy Lafferty
- Sarah Jerome
- John B. Zoe
- David Gon
- Maryrose Charlo
- Johnny Charlie

Legends

- Sahbawet'ue

Oral histories and cultural information (translated into Gwich'in)

- Elizabeth Mackenzie
- Leo Norwegian
- Joe Fatte
- Joe Naedzo
- Ayah the Prophet story
- Louis Norwegian story
- Andre Dolphus
- Christine Thompson
- Paul Wright
- Gabe Kochon
- Paul Wright

Songs and poems (translated into Gwich'in lyrics)

- David Gon songs
- other songs or poems developed, based on themes of the modules

Prayers

- as spoken by teachers in school
- as spoken by others in school
- as spoken at gatherings
- as spoken by Elders and resource people on the land during hunting camp

Anecdotes (translated into Gwich'in)

- Joe Boucher
- as shared by students

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

Students will understand verbal text.

Students will appreciate the effective use of text.

Students will read with understanding.

- identify and describe main characters, settings and events
- relate sequence of ideas when retelling
- identify moral lessons and relate to own life

- vocabulary
- voice
- simple similes or metaphors
- humour
- excitement

- pamphlets
- posters
- short messages
- short stories based on familiar situations or knowledge and some visual clues
- informational text
- 2-3 paragraphs (about 200 words) of text at once

Dene as a Second Language

Gwich'in – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will produce text to convey cultural information.

- oral description of a cultural event
- written outline of a process or routine, including some detail

Examples:

- **Gé'tr'oonahntan ndòo gwinyaa'a11 t1'ee sh1tshyaa v11qkah1hshaa t1'ee 1h1dà'ah.**
After school I will pick up my brother and then eat.
- **A11 t1'ee sh1gè'tr'oonahntan d1neht1'ee hàh gw1tr'1t t'agwahà'ah.**
I will then work on my homework.
- **A11 t1'ee khàhts'at nè'tr'a'aa geenj1t vakak 11'aa tr'1lee gwahàhtsah.**
Afterwards, I will set the table for supper.

- short report, oral or written, based on some cultural understanding

Students will produce narratives.

- a retelling of a traditional narrative
- a personal anecdote
- a news story
- in the form of a song, illustrated book, video, skit, dialogue, magazine or newspaper

Students will include specific elements in their narratives.

- a moral or lesson
- developed characters
- a sequence of related events
- supporting details
- use of techniques to make language effective (e.g. metaphors, well-chosen words, humour, mimicry)

Students will produce a 50-75 word or 2-3 paragraph text.

Students will present oral text to audiences.

Students will be able to use memorized expressions or text for celebrations or gatherings.

- using simple sentences
- in which spelling is not perfect but does not prevent understanding
- in which spelling of familiar high frequency words is accurate, including glottals, tones and vowel length

- classmates
- other school classes
- elders involved with school
- school assembly
- school concerts with parents in attendance

- when gathering things from the land for medicine
nan ts'at gwanzhih ooniinjii dāi'
- when on the land
nankak t'ohch'uu dāi'
- when feeding the fire
kwān' vats'an ohtsii dāi'

In shaking hands in greetings, you are doing the following:
nekhwinli' tr'oonjii dāi'

- wishing one well
nidavee guuzū' dohnuh jì'
- wishing luck for someone
vidavee gwiheezaa dohnuh jì'

Dene as a Second Language

Gwich'in – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. **Phonology**
Students will:

Distinguish sounds within words which are similar to the English ear.

(sh) vs (zh)

shuu (shoe)

zhat (shut)

(h) vs (x)

hee (hay)

khali (hike)

(dl) vs (tł)

dlit (glit)

tłoo (glow)

(gh) vs (kh)

ghat (one)

khoh (ho)

(k) vs (g)

koh (coat)

geh (get)

(dz) vs (ts)

dzih (woods)

tsal (mitts)

2. **Syntax**
Students will:

Put together a sentence with a transitive verb (verbs which take objects).

Examples:

Jijuu shizhuu/shidinji' tr'inaats'u'.

Grandmother (she) is kissing my son.

Chyaa łagatsal tshì' aanchit.

The boy (he) is pulling the puppy's tail.

3. Morphology
Students will:

Use correct word order in sentences which contain "because", "when", "if", using transitive verbs

Examples:

Jak leii ȷȷ'aa, nazràk hahts'ik.

If you eat a lot of berries you will get a stomach ache.

Shoh nijil'in dāi' ȷȷzràl.

She cried out when she saw the bear.

**Aak'ii t'ok chù' nihthan eenjit ookāt zheh gwits'āt
chìdhiizhii.**

I went to the store because I needed milk.

Accurately indicate present or past tense within the verb.

Examples:

adantl'òo (she/he is writing)

adiniintl'òo (she/he wrote)

a'āa (she/he is eating)

ȷȷ'al (she/he ate)

tree (she is crying)

iintre' (she/he cried)

yinaats'ù' (she/he is kissing)

yinalts'ù' (she/he kissed)

yeelil (he is pulling it)

yeelil iinlì' (he pulled it)

Introduction

Dene as a Second Language

North Slavey – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

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

Module 1: Strong Like Two People

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> reflect on how Dene and non-Dene cultures fit into their lives set personal goals reflect on routines for success learn from Elders hear the wisdom of Elders 	<ul style="list-style-type: none"> government, work, land food, trapping, mining, crafts, Dene celebrations, camps, hunting, fishing, recreation, spirituality, language, confusion, pride, change future, occupation, schooling, family, Dene language, Dene culture, home, foreign places health routines, practicing skills, homework routines, time with Elders, self-discipline, managing time and money respect, patience, gift, request, remembering, applying lessons to life wisdom with respect to relationship with Creator, land, one another, self-respect

Module 2: Hunting Camp

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none"> learn about plant and animal life explore and travel hunting territory/land experience hunting camp experience hunting reflect on valued behaviours at a hunting camp 	<ul style="list-style-type: none"> plant and animal names, life cycles, habitat, seasons land forms, place names, navigation, sacred places, land safety and survival skills, honouring land and water, respect for land, weather, preparation and packing equipment and supplies, camp behaviour and attitudes, camp set-up, camp routines, camp chores, cooking, storytelling hunting techniques, sequence, adventure, numbers, handling game responsibility, routines, respect for one another, respect for land, respect for leaders, learning behaviours

Module 3: Birchbark Canoes

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• learn Dene-based woodworking skills• experience water travel and water trails of Dene• learn about traditional Dene technology• learn about traditional use of the canoe• learn how talents and skills are shared and learned	<ul style="list-style-type: none">• different kinds of wood, woodworking tools, kinds of objects, manipulation and processes• descriptions of water, weather and water, present and past waterways, sacred places, water safety, travel skills, respect for water• shelter, travel, hunting, fishing, clothing, food preparation and food preservation• historical use of the canoe, territory covered, types of canoes• learning of specialized technical skills such as making of canoes, cooperating with others, helping others with knowledge and skills, people in community past and present who are recognized for their talents and skills in technical areas

Module 4: Leadership

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• reflect on the characteristics of good Dene leadership and support for leadership• take leadership or support leadership in class activities• reflect on Dene leadership in today's world	<ul style="list-style-type: none">• knowledge and skill requirements of leaders in past, leading by consensus, seeking counsel of Elders, spiritual leaders, relationship with people of community, support offered by community, leadership in different areas• self-monitoring, seeking advice, listening to others, taking responsibility, giving responsibility, recognizing and supporting talent amongst one another• Dene leaders past and present, responsibilities of present leaders, knowledge and skill requirements of leaders today, Dene perspectives that leaders protect and promote

Module 5: Discovering Our Dene Talents

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• learn a variety of cultural skills• reflect on personal interests and efforts while learning cultural skills• hear the wisdom of talented Dene individuals	<ul style="list-style-type: none">• knowledge relating to particular skills, manipulation and processes involved in skills• personal stories and experiences with talents and abilities, personal goals, ways of practicing, ways of learning from others, pride, humbleness, seeking guidance from Elders• people with Dene talents, life stories of talented Dene, learning from talented Dene, ways in which talented Dene have helped their communities

Dene as a Second Language

North Slavey – Dene Second Language Concepts and Outcomes

2. Language for Interaction

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

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> give and understand a series of simple instructions and routine procedures with more detail 	<p>goʔó more than</p> <p>gots'ę and</p> <p>hánjdé if and when</p> <p>káa ɔdené whenever</p> <p>tah into</p> <p>gharé then</p>	<p>Be'tá zhúh k'ená?etse ké zhú newa. Put clothes in the washing machine.</p> <p>Daetfe betah anele. Then put soap into it.</p> <p>Be'tá zhúh k'ená?etse detfá anele. Turn the washing machine on.</p>
<ul style="list-style-type: none"> ask and understand simple questions (where, how, what, why) 	<p>Qde? Where?</p> <p>Dánj? How?</p> <p>Ayíi What (in the future)?</p> <p>Qdené? When?</p> <p>Ayíi gha? Why?</p> <p>T'á because</p>	<p>Qde shénetj ghá? Where are you eating?</p> <p>?ehtsj kó. At my grandmother's.</p> <p>Dánj rekó rjtfa ghá? How will you get there?</p> <p>Sekw'ené t'á. By walking.</p> <p>Ayíi dánele ghá? What are you going to do?</p> <p>Shúuhtj nó. I will eat.</p> <p>Got'áa shúuhtj nó. I will eat later.</p>

Outcomes	Key Language	Use of Key Language
		<p>Ayíi gha hetse? Why is he crying?</p> <p>Bode yech'ich'é t'á. Because his older brother scolded him.</p>
<ul style="list-style-type: none"> express needs and wants 	<p>_____nehwhę. I want _____.</p> <p>_____bedi gha gó?óle / bedi gha dúwé. I need _____.</p>	<p>Súdi nehwhę. I want candy.</p> <p>Senáridíi bedi gha gó?óle (dúwé). I need my pills.</p> <p>Tu dih ?ah't'e gha gó?óle (dúwé). I need water.</p> <p>?jts'é nári?a t'á náohzé nehwhę. I want to go hunting because the moose are rutting, .</p> <p>Nénehtj t'á sets'é náodí nehwhę. I need you to help me because I am tired.</p> <p>Dene sets'é náodí nehwhę. Sets'é náts'edi t'á zq, tseh táreht'á ghq enah't'e gha. I need some help. Because with help, I can finish cutting the wood.</p>
<ul style="list-style-type: none"> suggest, persuade, agree, reject 	<p>hánj please</p> <p>kút'í let's go</p>	<p>Sezí Nintendo nággoye, hánj. Play Nintendo with me, please.</p> <p>Kút'í, zhúkq ts'é lerútla. Let's go to the store.</p>

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Dene as a Second Language

Outcomes	Key Language	Use of Key Language
	<p>hɛɾɛ yes/alright</p> <p>ɾjle hɪdúle no not now</p> <p>edahxɔ sɔɔɲ maybe/perhaps.</p> <p>Sek'álánewéle. Don't bother me.</p> <p>Séchɪdále. Don't tease me.</p>	<p>Kút'í, eʔegeníhdí náyaetɪ gha t'á kúhdé ɬerútɬa. Let's go to the meeting. It will be very interesting.</p>
<ul style="list-style-type: none"> compromise 	<p>ɾjle nehwhɛ kúlú_____. I do not really want to but_____.</p> <p>_____ nɪdé zɔ _____ _____ only after _____</p>	<p>Segha tseh ɬɔ anelá t'áá nɪdé zɔ dúle kárɬta. Only after you have gathered enough wood for me can you go out.</p> <p>Shénetɪ t'áá nɪdé zɔ kare nágɔye gha. Only after you have eaten will you play outside.</p>
<ul style="list-style-type: none"> request a favour, cancel a request 	<p>Asɪ dúle_____? Is it possible_____?</p> <p>Asáanɪle. It's alright.</p>	<p>Asɪ dúle yahnɪɪ ts'é goghɔ ségɔde? Is it possible for you to tell me some old stories?</p> <p>Asɪ dúle segha anele? Is it possible for you to do it for me?</p> <p>Kə segha nɪlúle kúlú asáanɪle. I asked you to make some moccasins but you do not have to, it's alright.</p>

Outcomes	Key Language	Use of Key Language
		<p>Mí segha ghálda nérehsí hajlé kúlú nhts'í nátse t'á asáaníle. I asked you to check my nets for me but it's too windy, so it's alright.</p>

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

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> personal interests 	<p>Ayí dāneh? negha nezq? What do you like doing?</p>	<p>Hehjí segha nezq. I enjoy singing.</p> <p>T'áne whaté k'ə k'énahda segha nezq. I like walking on the sand by the shore.</p> <p>Dene táhxoné náaredló segha nezq. I like people who laugh a lot.</p> <p>Ełehé shéts'eyə segha nezq. I like to eat in a group.</p>
<ul style="list-style-type: none"> personal health and feelings 	<p>Negha dágóht'e? How are you?</p> <p>Nínehtj / nídénitse. I am tired.</p> <p>Nehjí. I am scared.</p> <p>Nezq edérehdíle. I don't feel well.</p>	<p>Segha gots'ídí. I am miserable.</p> <p>Sekwí eyá. I have a headache.</p> <p>Dehko asílá. I have a cold.</p> <p>Segóné eyá. My arms are sore.</p>
<ul style="list-style-type: none"> plans 	<p>Ayí dāneh? What are you doing?</p> <p>Got'áa nıde ayí dānele gha? What will you be doing later?</p>	<p>Kw'á k'énárehtse. I am washing dishes.</p> <p>Satsóné kə t'á k'énahdzó gha. I will be skating.</p>

Introduction

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
		<p>Sererjht'é ghálaehda gha. I will be doing my homework.</p> <p>Got'áa njdé negháohdá nó. I will see you later.</p>

<ul style="list-style-type: none"> explain reasons for satisfaction or dissatisfaction 	<p>_____t'á segha nezó. I like it because _____.</p>	<p>Nererjht'échiné nezó bet'á ereht'é t'á segha nezó. Because I write well with your pencil, I like it.</p> <p>?əh nezó géhtsɪ t'á segha nezó. I like the dress because it is made well.</p>
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c) Students will use the language to give and get more specific information about things, people and actions.

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> numbers colours shapes sizes tastes 	<p>łəə náə təə one two three</p> <p>dek'odze ʔɪt'ó dezene red green black</p> <p>netséle nechá nek'ónə small large short</p> <p>łəkɔ dénɪts'a good taste sour</p>	<p>Jíe dek'odze netséla dénɪts'a nɛ k'ə yáníhshé. Little red berries are sour and grow on the land.</p> <p>Doris jíe dek'odze netséla dénɪts'a karéhdzə tɪ'áa k'énat'áarewé. Upon eating the little red sour berries, Doris began to stumble /stagger.</p> <p>Ts'ódane netséla kúlú suré dukédí. She/he is a small child but very rambunctious.</p>
<ul style="list-style-type: none"> time 	<p>xéts'é evening (and other times of day)</p>	<p>Xéts'é njdé nedanáarúh?ɪ nó. I will wait for you in the evening.</p>

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

Outcomes	Key Language	Use of Key Language
	<p>Sah ʔehts'aredazá February ("when bear turns over" month)</p> <p>ekúhyé nǵdé at that time</p>	<p>Sah ʔehts'aredazá k'ə dene eʔeghóyē gha. In February there will be a wedding.</p> <p>Ekúhyé nǵdé sets'ē nénaǵtʔa nǵ? At that time, can you come and visit me?</p>
<ul style="list-style-type: none"> purpose 	<p>ʔá to be used for</p>	<p>kwəh ʔá bé táts'ekwǵ. The rock is used for pounding meat.</p> <p>Bet'á kwǵgha ʔéts'et'á gha ǵt'e. The scissors are used for cutting hair.</p>
<ul style="list-style-type: none"> land orientation location distance place names 	<p>Ǵde nánegwə? Where do you live?</p> <p>Ǵde _____ we?ǵ? Where is the _____?</p> <p>ekǵ in that direction (specifically)</p> <p>ekúhdé in that direction (generally)</p> <p>ekúhyé in that place</p> <p>hǵda from above</p> <p>hǵnǵné from across</p>	<p>Zhúkǵ got'ane kǵ dek'ale eyiá náhgwə. I live in a white house behind the store.</p> <p>Ǵde community hall gǵǵ? Where is the community hall?</p> <p>Community hall hǵkwé tubáe ts'ē eyiá gǵǵ. The community hall is located along the shore.</p> <p>Zhúkǵ got'ane k'élú nǵǵá gobáe eyiá community hall gǵǵ. The community hall is located along the main road behind the store.</p> <p>Ekǵ tágeredé. They moved camp in that direction. (specifically)</p>

Introduction

Dene as a Second Language

Outcomes	Key Language	Use of Key Language
	ełeké behind each other	Whá k'ə ekúhyé daɭchu. Place it in that place on the drying rack.
	goɭɭhch'á away	Belə ɭénɭzhá. Tie it to the end of it.
	hɭdó down river	Ełeké náráahya. Stand behind each other.
	ekaréhwhá that distance	
	ełenakwé in front of it	
	goɭɭ behind it	
	karéhwhá some distance	

d) Students will give and get information about action.

Outcomes	Key Language	Use of Key Language
• duration, frequency	sáaréhwha intermittently	Dəhgá, Johnny debicycle t'á hetlə kúlú sáaréhwhá nagorewé nɭdé daɭeɭa. Johnny rides his bicycle along the river, stopping intermittently to go fishing.
	ɭehtɭ'áa weré repeatedly	ʔəhda kə ɭehtɭ'áa weré nágezé gha eyɪ ɭetene t'á agat'ɭ. The Elders repeatedly use the same hunting trails.
• adverbs	hɭchə di without anger	Hɭch'ə di nezə yeghálajdá. He worked very well without anger.
	edesérɭt'e / edétereɭɭnə humbly	Edétereɭɭnə gode. He speaks humbly.
	dedzé t'á with his/her heart	Dedzé t'á yeghə goɭde. She/he spoke from her/his heart.
• qualifying words	hé and / plus	Tu nehchə gháré ledí tene kónedɭ gháré ledíwé náké tenɭwa. Boil the water, then pour into the teapot, then add two tea bags.
	kúlú but	

Outcomes	Key Language	Use of Key Language
	<p>got'áa nǐdé afterwards</p> <p>dúle if it is possible</p> <p>ékanǐ nǐdé if that's the case</p>	<p>Zhúkó náwǐtla got'áa nǐdé zǒ skidoo t'á ʔaǒt'ǐ nǒ. Go to the store and only afterwards you can use the skidoo.</p> <p>Tǝkó náhtla kúlú bé asǐ welále. She/he went to the community freezer but there was no meat.</p>
<ul style="list-style-type: none"> ask and answer questions about actions 	<p>Ayǐ dǎnehǐ? What are you doing?</p> <p>Dǎnǐ anele gha? How are you going to do it?</p> <p>_____ dǎnehǐ? What are you doing to it?</p>	<p>Dagowǝ gha sǎnénehtla. I am dressing up for the dance.</p> <p>Sahba heht'é gha. I am going to cook trout.</p> <p>Hehchǝ gha I am going to boil it.</p> <p>Segok'éreh'é gha bekwélé hehtsǐ. I am making the fringe for my jacket.</p>
<ul style="list-style-type: none"> material for construction 	<p>ʔerǐht'é libó t'á made with paper container</p> <p>lahsú t'á made with silk</p> <p>legachemere t'á made with flannel</p> <p>lǐlǐlé teh t'á made with velvet</p> <p>ts'uh t'á made with green wood</p> <p>k'ǐh t'á made with birch</p>	<p>Dǐkálé t'á góhtsǐ. He built a house with plywood.</p> <p>K'ǐh t'á ʔah wehtsǐ. He made snowshoes using birch.</p>

Introduction

Dene as a Second Language

North Slavey – Dene Second Language Concepts and Outcomes

3. Understanding Text*

Students will understand oral text.

Students will understand the following kinds of text.

- as short or shortened portions of simple but authentic text
- with supporting context or visual clues or in the form of movies, dramatizations, film strips, songs, poems

Personal stories and history (translated into North Slavey)

- Roy Fabian
- Dolphus Shae
- Lucy Lafferty
- Sarah Jerome
- John B. Zoe
- David Gon
- Maryrose Charlo
- Chief Johnny Charlie, Sr.

Legends

- Sahbawet'ue

Oral histories and cultural information (translated into North Slavey)

- Elizabeth Mackenzie
- Leo Norwegian
- Joe Fatte
- Joe Naedzo
- Ayah the Prophet story
- Prophet Andre Dolphus
- Christine Thompson
- Paul Wright
- Gabe Kochon
- Louis Norwegian story

Songs and poems (translated into North Slavey lyrics)

- David Gon songs
- other songs or poems developed, based on themes of the modules

Prayers

- as spoken by teachers in school
- as spoken by others in school
- as spoken at gatherings
- as spoken by Elders and resource people on the land during hunting camp

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

Students will understand verbal text.

Students will appreciate the effective use of text.

Students will read with understanding.

Anecdotes (translated into North Slavey)

- Joe Boucher
- as shared by students
- identify and describe main characters, settings and events
- relate sequence of ideas when retelling
- identify moral lessons and relate to own life
- vocabulary
- voice
- simple similes or metaphors
- humour
- excitement
- pamphlets
- posters
- short messages
- short stories based on familiar situations or knowledge and some visual clues
- informational text
- 2-3 paragraphs (about 200 words) of text at once

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North Slavey – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will produce text to convey cultural information.

- oral description of a cultural event
- written outline of a process or routine, including some detail

Examples:

- **ʔerjht'ékó enagót'e t'áa sechile narehchu gháré shéhtj gha.**
After school I will pick up my brother and then eat.
- **Eyi t'áa njdé seʔerjht'é ghálaehda gha.**
I will then work on my homework.
- **Got'áaxó xéhts'é shéts'eyə gha kw'á nénehə gha.**
Afterwards, I will set the table for supper.

Students will produce narratives.

- Short report, oral or written, based on some cultural understanding
- retelling of a traditional narrative
- personal anecdote
- news story
- in the form of a song, illustrated book, video, skit, dialogue, magazine or newspaper

Students will include specific elements in their narratives.

- a moral or lesson
- developed characters
- a sequence of related events
- supporting details
- use of techniques to make language effective (e.g. metaphors, well-chosen words, humour, mimicry)

Students will produce a 50-75 word or 2-3 paragraph text.

Students will present oral text to audiences.

Students will be able to use memorized expressions or text for celebrations or gatherings.

- using simple sentences
- in which spelling is not perfect but does not prevent understanding
- in which spelling of familiar high frequency words is accurate, including glottals, tones and vowel length
- classmates
- other school classes
- Elders involved with school
- school assembly
- school concerts with parents in attendance

In shaking hands in greetings, you are doing the following:

- **nẹ ts'ẹ náridíi chets'elə gha**
when gathering things from the land for medicine
- **nẹ k'ə atstetłj nɪdé**
when on the land
- **kó gha ets'erədi nɪdé**
when feeding the fire
- **Gogha gonuzó gots'enjhwə gha ats'et'ɪ.**
You are wishing them well.
- **Gots'ẹ náorudí gots'enjhwə gha ats'et'ɪ.**
You are wishing them luck.

Dene as a Second Language

North Slavey – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. Phonology Students will:

Distinguish sounds within words which are similar to the English ear.

(sh) vs (zh)

shétł (eating)

zhú (clothes)

(w) vs (wh)

weda (sitting)

whəh (belt)

(h) vs (x)

hánł (please)

xah (geese)

(x) vs (gh)

xenł (raft)

ghágonetə (taught)

(dl) vs (tł)

dlá (algae in water)

tł (dog)

(dz) vs (ts)

dzé (gum)

tseh (wood)

2. Syntax Students will:

Put together a sentence with a transitive verb (verbs which take objects).

Examples:

ʔehtsł seya ghə náts'ú / nátł.

Grandmother is kissing my son.

ʔehkə tłché dehdlá.

The boy is pulling the puppy's tail.

Use correct word order in sentences which contain "because", "when", "if", using transitive verbs.

3. Morphology
Students will:

Examples:

Jíe ɬo ghɔ shjɬɬɬ njdé nechɔ eyá gha. (nechɔ gowi gha)

If you eat a lot of berries you will get a stomach ache.

Sah gháɬdá t'á détsé.

She cried out when she saw the bear.

Míle wíle t'á beka zhúkó náwehtla.

I went to the store because I needed milk.

Accurately indicate present or past tense within the verb.

Examples:

ɬeret'é (she/he is writing)

ɬerɬté (she/he wrote)

shétɬ (she/he is eating)

shéəɬɬ (she/he ate)

hətse (she/he is crying)

hɬtsé (she/he cried)

ghɔ náts'ú (she/he is kissing)

náɬts'ú (she/he kissed)

dehdlá (she/he is pulling)

déhdla (she/he pulled it)

wetɬ (she/he is sleeping)

wɬté (she/he slept)

Introduction

Dene as a Second Language

South Slavey – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

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

Module 1: Strong Like Two People

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• reflect on how Dene and non-Dene cultures fit into their lives• set personal goals• reflect on routines for success• learn from Elders• hear the wisdom of Elders	<ul style="list-style-type: none">• government, work, land food, trapping, mining, crafts, Dene celebrations, camps, hunting, fishing, recreation, spirituality, language, confusion, pride, change• future, occupation, schooling, family, Dene language, Dene culture, home, foreign places• health routines, practicing skills, homework routines, time with Elders, self-discipline, managing time and money• respect, patience, gift, request, remembering, applying lessons to life• wisdom with respect to relationship with Creator, land, one another, self-respect

Module 2: Hunting Camp

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• learn about plant and animal life• explore/travel hunting territory/land• experience hunting camp• experience hunting• reflect on valued behaviours at a	<ul style="list-style-type: none">• plant and animal names, life cycles, habitat, seasons• land forms, place names, navigation, sacred places, land safety and survival skills, honouring land and water, respect for land, weather, preparation and packing• equipment and supplies, camp behaviour and attitudes, camp set-up, camp routines, camp chores, cooking, storytelling• hunting techniques, sequence, adventure, numbers, handling game• responsibility, routines, respect for one another, respect for land, respect for leaders, learning behaviours

Module 3: Birchbark Canoes

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• learn Dene-based woodworking skills• experience water travel and water trails of Dene• learn traditional Dene technology• learn about traditional use of the canoe• learn how talents and skills are shared and learned	<ul style="list-style-type: none">• different kinds of wood, woodworking tools, kinds of objects, manipulation and processes• descriptions of water, weather and water, present and past waterways, sacred places, water safety, travel skills, respect for water• shelter, travel, hunting, fishing, clothing, food preparation and food preservation• historical use of the canoe, territory covered, types of canoes• learning of specialized technical skills such as making of canoes, cooperating with others, helping others with knowledge and skills, people in community past and present who are recognized for their talents and skills in technical areas

Module 4: Leadership

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• reflect on the characteristics of good Dene leadership and support for leadership• take leadership or support leadership in class activities• reflect on Dene leadership in today's world	<ul style="list-style-type: none">• knowledge and skill requirements of leaders in past, leading by consensus, seeking counsel of Elders, spiritual leaders, relationship with people of community, support offered by community, leadership in different areas• self-monitoring, seeking advice, listening to others, taking responsibility, giving responsibility, recognizing and supporting talent amongst one another• Dene leaders past and present, responsibilities of present leaders, knowledge and skill requirements of leaders today, Dene perspectives that leaders protect and promote

Module 5: Discovering Our Dene Talents

<i>Cultural experiences</i>	<i>Examples of understandings</i>
<ul style="list-style-type: none">• learn a variety of cultural skills• reflect on personal interests and efforts while learning cultural skills• hear the wisdom of talented Dene individuals	<ul style="list-style-type: none">• knowledge relating to particular skills, manipulation and processes involved in skills• personal stories and experiences with talents and abilities, personal goals, ways of practicing, ways of learning from others, pride, humbleness, seeking guidance from Elders• people with Dene talents, life stories of talented Dene, learning from talented Dene, ways in which talented Dene have helped

Dene as a Second Language

South Slavey – Dene Second Language Concepts and Outcomes

2. Language for Interaction

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

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> give and understand a series of simple instructions and routine procedures with more detail 	<p>ʔq́qné ts'é more than that</p> <p>gots'eh and</p> <p>énidé if so</p> <p>got'áhxa níde afterwards</p> <p>ká níde when finished/when ready</p> <p>t'áh with</p>	<p>Gotth'é méhek'áetsih t'ánedhah gots'eh. Put clothes in the washing machine.</p> <p>Datleh metah aneleh gots'eh. Put soap into it.</p> <p>Méhek'áetsih detlaa aneleh. Turn the washing machine on.</p>
<ul style="list-style-type: none"> ask and understand simple questions (where, how, what, why) 	<p>_____ gha sááh nínehtla? What (in the future)?</p> <p>Godo? When?</p> <p>Azhíí ghqh? Why?</p> <p>Odih? Where?</p> <p>Dáóndíh t'áh? How?</p> <p>T'áh because</p>	<p>Dánendeh gha? What are you going to do?</p> <p>Shéhtih gha. I will eat.</p> <p>Got'áh níde shéhtih gha. I will eat later.</p> <p>Azhíí ghqh etse? Why is he crying?</p> <p>Mundee zhénidla t'áh adí. Because his brother scolded him.</p>

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> express needs and wants 	<p>_____ enehthę.</p> <p>I want _____.</p> <p>_____ gha góʔq.</p> <p>I must _____.</p>	<p>Sudı enehthę. I want candy.</p> <p>Tu enehthę. I need water.</p> <p>Golq nádıhʔa t'áh náohzéh nehthę. I want to go hunting because the moose are rutting.</p>
<ul style="list-style-type: none"> suggest, persuade, agree, reject 	<p>hélı please</p> <p>ıle, dúh ıle no, not now</p> <p>dúle sqqndı maybe</p> <p>heʔeh alright/yes</p> <p>Segháıındale. Don't bother me.</p>	<p>Sexéh Nintendo náguʔzehh hélı. Play Nintendo with me please.</p> <p>Zhúqóqé náhlútthe. Let's go to the store.</p> <p>Názhaetı náhlútthe. Úútl'ıé agodı gha sóondı. Let's go to the meeting. It will be very interesting.</p>
<ul style="list-style-type: none"> compromise 	<p>ı'le enehthę xó _____. I do not want to but _____.</p> <p>Gotł'áhxą nıde zqh _____. Only after _____.</p>	<p>Segha tse ıq anelá nıde zqh dúle kádıtla. Only after you have gathered enough wood for me can you go out.</p> <p>Zhııtıh gotł'áhxą nıde zqh dúle kadı nágoızheh. Only after you have eaten will you play outside.</p>
<ul style="list-style-type: none"> request a favour, cancel a request 	<p>Sı dúle _____? Is it possible _____?</p> <p>Kı elęht'e. It's alright.</p>	<p>Sı dúle gondı ndaah t'áh sexéh goındeh? Is it possible for you to tell me some stories?</p>

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Outcomes	Key Language	Use of Key Language
		<p>Sí dúle segha kanelah? Is it possible for you to do it for me?</p> <p>Segha ke nehtsi nédehshí ílé kaneleh gha íle níde chu kí eléht'e. I asked you to make me some moccasins but you do not have to, it's alright.</p> <p>Segha míh ts'ánezhéh nédehshí xó edí gozh níhtsi'ih nátse t'áh kí eléht'e. I asked you to check my nets for me but it's too windy, so it's alright.</p>

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

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> personal interests 	<p>Azhíí dánehtí see negha nezú? What do you like doing?</p>	<p>Ehjí segha nezú. I enjoy singing.</p> <p>Mechíe k'enezhzhqh segha nezú. I like to drive.</p> <p>Tambáah ttha k'eh k'ehtáe segha nezú. I like walking on the sand by the shore.</p> <p>Dene láadí náedló segha nezú. I like people who laugh alot.</p> <p>Elehéh shéts'ezheh segha nezu. I like to eat in a group.</p>

<i>Outcomes</i>	<i>Key Language</i>	<i>Use of Key Language</i>
<ul style="list-style-type: none"> personal health and feelings 	<p>Dáonendíh? How are you?</p> <p>_____ elíe. _____ hurts.</p>	<p>Segha gonezų. I feel well.</p> <p>Nehjı. I'm tired.</p> <p>Nehjı Nínéhtı. I'm scared.</p> <p>Nezų edédehdíh íle. I don't feel well.</p> <p>Segha dzáagųht'e. I am miserable.</p> <p>Setthı elíe. I have a headache.</p> <p>Dehkoh asıhtę. I have a cold.</p> <p>Segq zházelíe. My arms are sore.</p>
<ul style="list-style-type: none"> plans 	<p>Azhıı dánehtıı? What are you doing?</p> <p>Gotł'áhxą azhıı dánehtıı gha? What will you be doing later?</p> <p>Gotł'áhxą negháųhnda oléq? I will see you later?</p>	<p>Tth'á k'enáehtsıh. I am washing dishes.</p> <p>Shéhtıh gha. I will eat.</p> <p>Satsqke t'ah k'ehzho gha. I will be skating.</p> <p>Sezedıhtł'éh ghálaehnda gha. I will be doing my homework.</p> <p>Gotł'áhxą shóotıh oléq. I will eat later.</p>

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Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> explain reasons for satisfaction or dissatisfaction 	<p>_____ ghqh á segha nezq.</p> <p>I like it because _____.</p>	<p>Neʔediht'éhchié t'áh nezq edeht'éh t'áh segha nezq.</p> <p>Because I write well with your pencil, I like it.</p> <p>ʔe nezq hólí t'áh segha nezq.</p> <p>I like the dress because it is made well.</p>

c) Students will use the language to give and get more specific information about things, people and actions.

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> number colours shapes sizes tastes 	<p>híé, qkí, taí, ezhi éht'e</p> <p>one, two, three, etc.</p> <p>detsílí, ıtq́, denítłe, ezhi éht'e</p> <p>red, green, black, etc.</p> <p>lekq, denits'ah, ezhi éht'e</p> <p>good tasting, sour, etc.</p>	<p>Jíé atséłia detsílí denıts'a ndéh k'eh zhánízheh.</p> <p>Little red berries are sour and grow on the land.</p> <p>Dorıs jíé aetséłia detsílí denıts'a oshéetłh ılé nátt'aededıdhe.</p> <p>Upon eating the little red sour berries, Dorıs began to stumble/stagger.</p> <p>Dezqa aets'ele qt'e kóó náodehdeh dúyé.</p> <p>She/he is a small child but very rambunctious.</p>

<ul style="list-style-type: none"> Time 	<p>ıhxéé</p> <p>evening</p> <p>Nıhts'ı Zaa</p> <p>February (windy month)</p> <p>ekúh</p> <p>at that time</p>	<p>ıhxée nendáohʔı oléé.</p> <p>I will wait for you in the evening.</p>
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Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> purpose 	<p>gha met'áódedhí to be used for</p>	<p>Tthe met'áh etthé táts'edezhí qt'e. The rock is used for pounding meat.</p> <p>Gotthíghá xats'ehtheh gha melehxghá t'áh ats'et'í. The scissors are used for cutting hair.</p>
<ul style="list-style-type: none"> land orientation location distance place names 	<p>Godí nánende? Where do you live?</p> <p>_____ laédí? Where is the _____?</p> <p>zheeh in that direction (specifically)</p> <p>ekúhzheeh in that direction (generally)</p> <p>ezhí á in that place</p> <p>ʔahdayéh gots'eh from above</p> <p>yunáah gots'eh from across</p> <p>ełechít'ah behind each other</p> <p>goch'á away</p> <p>yudáh down river</p> <p>kaodíıdháh that distance</p> <p>sáodíıdháh some distance</p> <p>mejoh in front of it</p> <p>melqh ts'é at the end of</p> <p>yuzhíh gots'eh from below</p>	<p>Zhúkqé got'ah kqé godek'ale á nánnde. I live in a white house behind the store.</p> <p>Ełénats'edéh kqé odí góʔq? Where is the community hall?</p> <p>Tambáh á ełénats'edéh kqé góʔq. The community hall is located along the shore.</p> <p>İhxqó, abá kq k'é shéetıh. Father ate at the campfire yesterday.</p> <p>Zhúkqé got'ah ek'élı mbáah á ełénats'edéh kqé góʔq. The community hall is located along the main road behind the store.</p> <p>Akqh ts'é tqgedéhthe. They moved camp in that direction. (specifically)</p> <p>Thahe k'eh see ezhı nínıchu. Place it in that place on the drying rack.</p> <p>Melqh ts'é dénızháh. Tie it to the end of it.</p> <p>Ełechít'ah náahthe. Stand behind each other.</p>

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d) Students will give and get information about action.

Outcomes	Key Language	Use of Key Language
<ul style="list-style-type: none"> duration, frequency 	<p>ełekéadhe intermittently</p> <p>ełeodeli repeatedly</p>	<p>Qhndadhı ke, nágezéh gogha ląolı á ezhi deʔetené t'áh ageet'ı. The Elders repeatedly used the same hunting trails.</p> <p>Johnny bicycle t'áh deh gáh mék'eʔeʔtłe, daʔeʔah gha ełek'éadhe níatłeh. Johnny rides his bicycle along the river, stopping intermittently to go fishing.</p>
<ul style="list-style-type: none"> adverbs 	<p>ts'ıhch'ohle without anger</p> <p>tsıetah humbly</p> <p>dedzee t'áh with his/her heart</p>	<p>ʔıhch'ohle t'áh nezu eghálaındá. He worked very well without anger.</p> <p>Ts'ıetah gondeh. He speaks humbly.</p> <p>Dedzee t'áh goındeh. She/he spoke from her/his heart.</p>
<ul style="list-style-type: none"> qualifying words 	<p>gots'ęh and/plus</p> <p>kóó but</p> <p>gotł'ąh afterwards</p> <p>dúle édé if it is possible</p> <p>lqh édé if that's the case.</p>	<p>Tu nehcheh gogháádé lidı tehni ekénendıh gots'ęh lidıdhéh qkı metah nıdhah. Boil the water, then pour into the teapot, then add two tea bags.</p> <p>Zhúkqé náhtıłáh gotł'ąh nıdé zqh dúle zhah mehchıe t'áh anet'ı. Go to the store and only afterwards you can use the skidoo.</p> <p>Tę kqé náhtłah kóó etthé húle. She/he went to the community freezer but there was no meat.</p>

<i>Outcomes</i>	<i>Key Language</i>	<i>Use of Key Language</i>
<ul style="list-style-type: none"> ask and answer questions about actions 	Azhíí dáneleh gha? What are you doing?	Náhzéh gha senínehtla. I am preparing to go hunting.
	Dáóndíh t'áh aneleh gha? How are you going to do it?	Sambaa eht'éh gha. I am going to cook trout.
	Met'áh azhíí dáneleh gha? What are you doing to it?	Ehcheh gha. I am going to boil it.
	Azhíí gha qt'e? What is it for?	Sek'ok'eh?e gha ethélé ehtsi. I am making a fringe for my jacket.
<ul style="list-style-type: none"> Material for construction 	ediht'éh lajéhká t'áh hólí made with paper container	Dechíká neká t'áh kqé góhtsi. He built a house with plywood.
	lahsúé t'áh hólí made with silk	K'í t'áh ?ah thehtsi. He made snowshoes using birch.
	gotth'édehshoye t'áh hólí made with flannel	
	dehxqnia t'áh hólí made with velvet	
	déhdlí t'áh hólí made with green wood	
	k'l t'áh hólí made with birch	

Introduction

Dene as a Second Language

South Slavey – Dene Second Language Concepts and Outcomes

3. Understanding Text*

Students will understand oral text.

Students will understand the following kinds of text.

- as short or shortened portions of simple but authentic text
- with supporting context or visual clues or in the form of movies, dramatizations, film strips, songs, poems

Personal stories and history (translated into South Slavey)

- Roy Fabian
- Dolphus Shae
- Lucy Lafferty
- Sarah Jerome
- John B. Zoe
- David Gon
- Maryrose Charlo
- Chief Johnny Charlie, Sr.

Legends

- Sahbawet'ue

Oral histories and cultural information (translated into South Slavey)

- Elizabeth Mackenzie
- Leo Norwegian
- Joe Fatte
- Joe Naedzo
- Ayah the Prophet story
- Andre Dolphus
- Christine Thompson
- Paul Wright
- Gabe Kochon
- Louis Norwegian story

Songs and poems (translated into South Slavey lyrics)

- David Gon songs
- Other songs or poems developed, based on themes of the modules

Prayers

- as spoken by teachers in school
- as spoken by others in school
- as spoken at gatherings
- as spoken by Elders and resource people on the land during hunting camp

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

Students will understand verbal text.

Students will appreciate the effective use of text.

Students will read with understanding.

Anecdotes (translated into South Slavey)

- Joe Boucher
- as shared by students
- identify and describe main characters, settings and events
- relate sequence of ideas when retelling
- identify moral lessons and relate to own life
- vocabulary
- voice
- simple similes or metaphors
- humour
- excitement
- pamphlets
- posters
- short messages
- short stories based on familiar situations or knowledge and some visual clues
- informational text
- 2-3 paragraphs (about 200 words) of text at once

Dene as a Second Language

South Slavey – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will produce text to convey cultural information.

- oral description of a cultural event
- written outline of a process or routine including some detail

Examples:

- **Edihtł'éh kqè gok'éh sechiá chuh qlédítthi gha gots'eh shíítłh gha.**
After school I will pick up my brother and then we will eat.
- **Ezhi gok'éh se?edihtł'éh k'eh eghálahnda gha.**
I will then work on my homework.
- **Ezhi gotł'áhxá łhxée zhéts'ezheh gha ladá k'eh tth'á nínehle gha.**
Afterwards, I will set the table for supper.

- Short report, oral or written based on some cultural understanding

Students will produce narratives.

- a retelling of a traditional narrative
- a personal anecdote
- a news story
- in the form of a song, illustrated book, video, skit, dialogue, magazine or newspaper

Students will include specific elements in their narratives.

- a moral or lesson
- developed characters
- a sequence of related events
- supporting details
- use of techniques to make language effective (e.g. metaphors, well-chosen words, humour, mimicry)

Students will produce a 50-75 word or 2-3 paragraph text.

Students will present oral text to audiences.

Students will be able to use memorized expressions or text for celebrations or gatherings.

- using simple sentences
- in which spelling is not perfect but does not prevent understanding
- in which spelling of familiar high frequency words is accurate, including glottals, tones and vowel length

- classmates
- other school classes
- Elders involved with school
- school assembly
- school concerts with parents in attendance

- when gathering things from the land for medicine
naídíh gha ndéh gok'eh gots'eh ahsí náts'ehtsí
- when on the land
ndéh k'eh ats'et'í
- when feeding the fire
kq ghaets'edendih

In shaking hands in greetings, you are doing the following:

- You shake hands with someone in wishing them well.
Gogha gonozú gots'enihthe t'áh golá ts'ítq.
- You shake hands with someone in wishing them luck.
Gots'áodundih gots'enihthe t'áh golá ts'ítq.

Dene as a Second Language

South Slavey – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. Phonology Students will:

Distinguish sounds within words which are similar to the English ear.

(th) vs (dh)

theda (she/he is sitting)

edhéh (moosehide)

(h) vs (x)

hah (geese) *Wrigley dialect*

xah (geese) *Fort Simpson dialect*

(sh) vs (zh)

shíh (mountains)

zhíh (inside something)

(x) vs (gh)

xágonetę (they are being taught)

ghágonete (they are being taught something)

(dl) vs (tł)

ladlí (key)

tłı (dog)

(dz) vs (ts)

dzéh (gum)

tse (firewood)

2. Syntax Students will:

Put together a sentence with a transitive verb (verbs which take objects).

Examples:

Ehtsq sezhaa k'éts'edlıh.

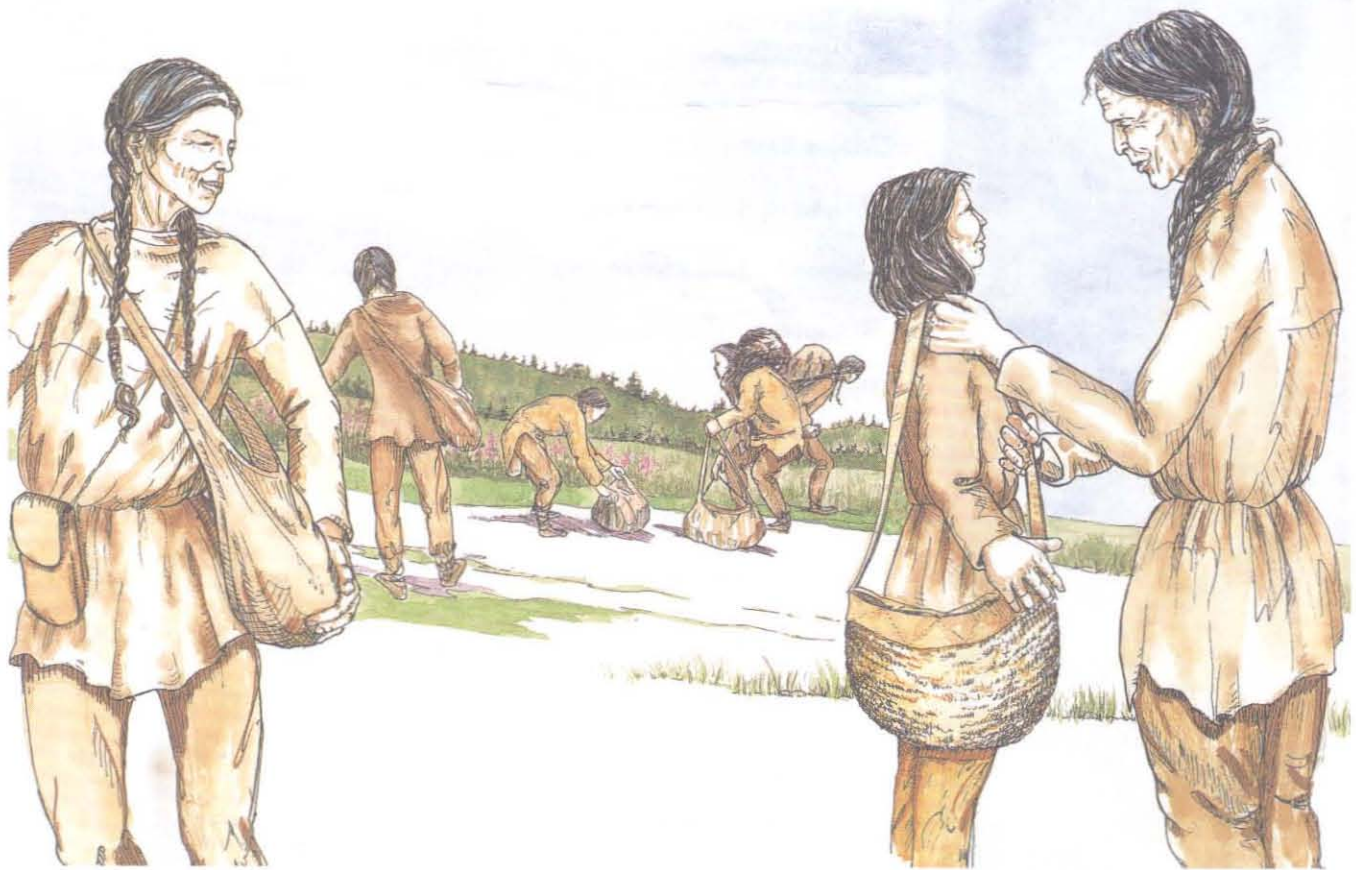
Grandmother (she) is kissing my son.

Dehdlá cheekua tłızhaa-ché dehdlá.

The boy (he) is pulling the puppy's tail.

Use correct word order in sentences which contain "because" "when" "if", using transitive verbs.

Strong Like Two People



Grade 8
Module One



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Strong Like Two People

If we worked according to his (Chief Jimmy Bruneau) word ...one person would be like two persons: One, knowing everything of the white culture and one, knowing of our ancestors' culture. That person would become very strong for if we know everything like two persons, though we are only one person, there may be no one greater than us. -Elizabeth Mackenzie¹

An Elder Speaks About Education

These words were spoken by Leo Norwegian, a South Slavey Elder, in Fort Simpson on May 12, 1997.

Well, a long time ago, people knew who they were, didn't they? They stressed this when they worked with you. Respect for people is stressed by relatives from your grandfather's side and relatives from your mother's side, they emphasized this the most.

When they talked to you, their message is always guided by; "We are guided by a Supreme Being", this is the way they preceded. Well even your father said that, didn't he?

This is how a child, who is not yet intelligently capable is taught by their father, mother and others. Well, whatever Elder you were in the presence of as a child taught you, didn't they? Therefore when you become capable of intelligent thought you got the sense of where you are from. You are of the mind set that my grandfather and all my relatives are headed in this direction, so, I too must do the same.

They teach you everything and when they are finished with you, when you are grown, you don't need doctor or priests – you knew where to go in these areas. You also didn't need the police and the game warden you were these things personally, that is how they taught you, didn't they?

Education in today's sense is also good, formal education is necessary, but it is questionable whether traditional knowledge is taught enough.

Tł'a atthée t'q̄h, káa amii ats'it'e edegots'edezhq héli.

Kaḡndih t'áh á húl'íé goghálagenda héli. Gots'eh amii ats'it'e tł'a gotsíe gots'eh dene, gomq ts'ehk'eh góot'je dene ts'edjchá, ezhii á sée deʔq̄q̄ zhet'ah gots'é gogendeh.

Káa gots'é gogedeh énidé káa t'ahsii nahe ts'é k'ahodhe á athit'e kegodiiʔáh t'áh káa ekúhzhee. Tł'a káa netá chu káa kadjdi jlé héli.

Kaḡndih t'áh dezqa kii k'áhla gojzhqlea t'q̄h gots'eh metá chu memq chu zqh gogházhenehtéle. Tł'a kii hoozhje gots'eh qhndah kó ts'é xqh ts'edetla édé káa dezqa ghágogenehté héli. Ii t'áh káa gots'izhq ats'ejá édé tł'a káa ezhii kaḡndih gots'eh sehahtheh áht'e. Setsie sóot'je azhq kaogéndih t'áh si chu káa ekúhzhee. T'ahsii hohłjñi gots'edetsi, tł'a hohłjñi t'ahsii dzqqt'e ch'á edek'éts'edih kaḡndih gha.

T'ahsii azhq goghágogenehté tł'a goghqh enagıt'e, káa nits'enénizhq ts'é tł'a; hı náidíhozhq chu ts'enjdhe ile, zhahtı chu kii ts'enjdhe ile, tł'a káa ekq éljh ts'enjdhe héli. ehth'ahı chu hı ts'enjdhe ile, kók'éndih kaḡndih, tł'a kii, káa kq á t'ahsii azhq ts'ılı, kaḡndih t'áh á goghaagogenehté héli.

Dúh goghágogenehté tł'a, ezhii chu káa nezı héli, edjhtł'éh tł'a káa moots'edjshq gha góʔq. Kóó ii tahsii kaḡndih ghqh kii gots'égogendeh sóqndi láqndih héli.

It'áh naxı dúh gocho idli, káa, káa sezhaa goghágonetę gots'é nadetle á at'ı t'áh á káa ahsii azhq keodjshq sóqndi ts'enjdhe, kóó kaḡndih ile. Godhah ededhah hı edegedezhq ile.

¹Strong Like Two People: The development of a Mission Statement for the Dogrib Schools, 1991, Dogrib Divisional Board of Education, Pages 40-45.

Therefore we, who are parents, think that our children are going to school so they must know all of these things, but that is not so. They do not know what is going on around them.

It will be very good if the traditional teachings and today's education are taught together. For there are situations today where some young men do not know who they are. It is that way because people do not talk to the youth anymore. We do not have the time to teach them these things.

Well, you have gone to school yourself and that is how it is. In the morning the children are off to school and that is the only time you see them – when they come back in the evening they have to go and play. It seems we got no time for our kids and our kids have no time for us, something is missing. The question is how do we make these things complement each other.

Ezhıı atthée t'q̄h daqndıı dezqa gháots'enéhtq ezhıı chu edıhtł'éh chu ełetah at'ı édé tł'a nezı gha. Kaqndıh, yuʔq̄q̄ cheeku zhánechá kóó ndaah amıı agıt'e kıı edeogedezhq ıle hélı. Kaqndıh ghqh agıht'e, dezqa ts'ę gots'endeh ıle agúhjá t'áh agıht'e. Tł'a káa ezhıı goghágonetę, nahe gha góʔqle t'áh zqh agıht'e.

Tł'a káa nı kóó á edıhtł'éh ts'ę aıt'ı káa kagqndıh. Ehtł'q̄q̄ nıdé káa edıhtł'éh ts'ę gogedehthı, ekúh zqh goáts'enda gots'eh ehxée nıaogıhthı édé chu yuʔq̄q̄ náogezheh gha chu goʔq̄. (It seems we got no time for our kids and our kids have no time for us, something is missing.) Ezhıı á dáqndıh t'áh ełets'áadı ats'ıłá olıı?

Grade 8

Strong Like Two People Module Overview

Project for Experience and Learning

1. Student goal setting
2. Learning from Elders
3. Study halls

The purpose of this module is to motivate students to pursue educational goals which include learning in both Dene and non-Dene Cultures.



Major Cultural Understandings

- Education in both cultures creates a person who is "Strong Like Two People".
- Being "Strong Like Two People" will provide more opportunities for the student.
- Attitudes for becoming "Strong Like Two People"
- Strategies for goal setting

Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Elizabeth Mackenzie, Rae
2. Leo Norwegian, Fort Simpson
3. Roy Fabian, Hay River
4. Dohphus Shae, Fort Good Hope
5. Lucy Lafferty, Rae-Edzo
6. Sarah Jerome, Fort McPherson
7. George Mackenzie, Rae-Edzo

Major Cultural Understandings

1. Education in both cultures creates a person who is "Strong Like Two People".
2. Being "Strong Like Two People" will provide more opportunities for the student.
3. Attitudes for becoming "Strong Like Two People"
4. Strategies for goal setting

Knowledge

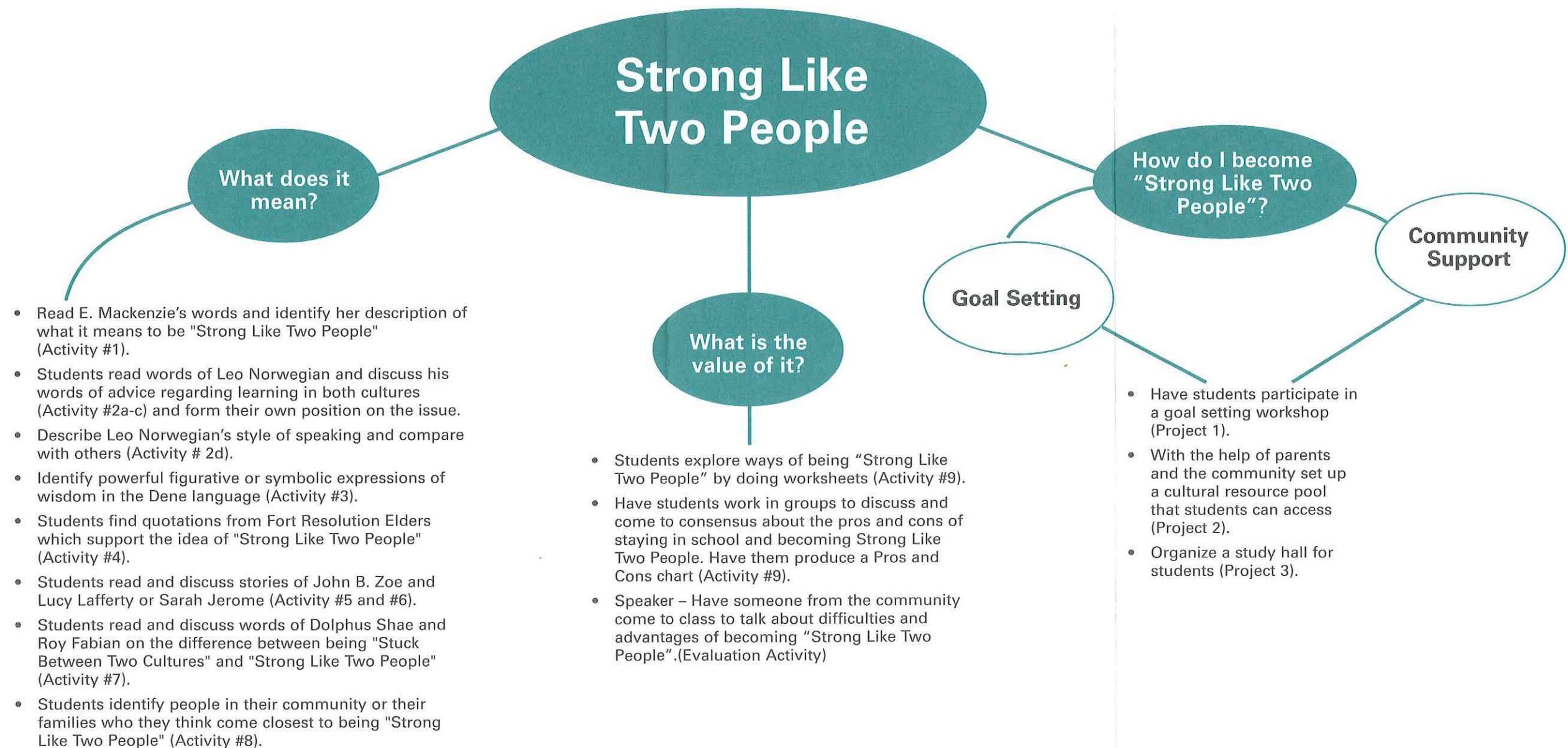
Note: Teachers should validate the accuracy and acceptability of the following information in their own communities.

Academic and cultural education creates a person who is Strong Like Two People.

- S/he can operate in and enjoy both cultures.
- S/he has the trust of both cultures and can help the two to understand each other.
- S/he will be able to make positive choices from both cultures.

The opportunities include:

- occupational choices and higher standards of living
- prestige
- gain knowledge and therefore influence
- ability to help Dene in complex areas of economic and political development
- ability to learn and experience the world
- setting academic and cultural goals
- seeking learning experiences and support
- visualize self in five years as a young adult
- assess personal strengths and weaknesses that will help or hinder in reaching long-term goals
- identify year-end goals
- identify what must be done to reach goals
- identify people to help them reach their goals
- identify shorter-term goals



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

1. Talk to students about what is meant by “Strong Like Two People”. Students read Elizabeth Mackenzie's words (Resource 1) and George MacKenzie (Resource 7) and discuss main ideas using following questions:

2.2.5

2.3.2

- How does one become Strong Like Two People?
- What is the value or need for becoming Strong Like Two People?
- What were the two great contributions of Chief Jimmy Bruneau?

2. For students whose first language is South Slavey, have students work with the words of Leo Norwegian (Introductory Legend) as follows:

2.2.5

- a) Discuss the text:

This is a cooperative learning activity called “pair reading”. In pairs, one partner reads a paragraph from the passage aloud while the other jots down key words/phrases that captures the meaning/message of the paragraph. Together, discuss the meaning of the text read. The other partner takes a turn reading aloud etc. until the entire passage is read and discussed.

2.3.2

This is a sample:

1st paragraph	dene ts'edihchá
2nd paragraph	T'ahsíl nahe ts'é k'ahodhe á athít'e
3rd paragraph	ghágogenehte
4th paragraph	káa nít's'enénizhq ts'é
5th paragraph	edihht'éh t'á káa
6th paragraph	ededhah hí edeogedezhq íle
7th paragraph	dezqa ts'é gots'endeh íle
8th paragraph	Ezhíí á dáqndíh t'áh elets'áádi ats'ílá olíí?

Strong Like Two People

Proposed Activities in Detail

- b) The Elder is presenting us with a question in the last sentence of the passage: "Ezhıı á dáqndíh t'áh elets'áadı ats'íłá olıı?"

1.1

How can we make the two forms of education work together? Discuss this question together and discuss some possible ways in which traditional and formal education can complement each other.

3.2.8

- c) The students use this discussion as a basis for forming their own ideas on what it means to be "Strong Like Two People". Have them write down their thoughts in the form of an essay. Have students edit their essays for spelling and punctuation and publish their ideas in the school paper, which goes home to the parents.

2.62

- d) The style of the speaker: Leo Norwegian has a distinct style of speaking. How would you describe his style? What is the role of the listener in this type of speaking?

Compare his style with the speaking style of some other speaker of North Slavey (Have students compare Leo Norwegian's text with some other written text). What is required of the listener in this other style of speaking? Which one of the styles do you prefer and why?

2.6.2

3. "Strong Like Two People" is a very powerful expression that has been created by the Dogrib people, particularly Chief Jimmy Bruneau and Elizabeth Mackenzie of Rae-Edzo. There are many such expressions in the Dene languages that provide much wisdom for us. These expressions are often filled with symbolism or figurative language. When an expression becomes commonly heard or used it becomes a saying.

Examples:

Azhıı Dúwe

What's impossible?

Kq nats'edíhtla, alaa mets'eh le yudee at'ıh ezhıı tla met'ah nezı gots'endíh gha t'ahsıı goghq'áh ot'e.

For restoring its life, the first smoke that rises from the fire is the fire's gift to you for good health (George Kodakin).

Dezqa héh nats.ende, t'a met'ah golá yundaa goıtq'qt'e.

By living with a child, your hands will stretch into the future (The Elders).

Strong Like Two People

Proposed Activities in Detail

Séhlíé t'á sets'aní qt'e., sehéhlíé qt'e, met'ah dene ehí qt'e.
She is my friend, one who is one with me, one who makes me whole (A Dene Truth).

Dene zhatı qkí kádeza k'éé gondeh nide Dene qkí laqndíh qt'e.
When a person speaks two languages the person is worth two people.

T'ahsı́ nahe ts'é kaodhe áthít'e.
We are guided by a Supreme Being (Leo Norwegian).

Dehcho ghqhniéthítq, met'áh gúdih qt'e.
We love the Mackenzie River. That's our life (Joachim Bonnetrouge).

Ask students to find other examples of expressions which are rich in meaning and which could become, if they are not already, sayings for the Dene people.

4. Have students search through Nahecho Keh³ to find support for the idea of “Strong Like Two People”. Make a wall display of the Elders’ quotes. 4.2.3
5. While some of the young people gain their strengths by continuing education through colleges and universities, others gain strengths by continuing their education through Elders and experience on the land. John B. Zoe is such a person (Resource 5). Have students read his story and then answer the following questions: 2.2.4
2.3.2
 - What problems did John B. Zoe have to overcome to become strong in his culture?
 - John B. Zoe feels that education you get from Elders requires a great deal of patience and time. Why is that?
 - In his 8th paragraph, he says that if you do not have the patience to learn from the Elders you will become a person who follows the laws set by another people. What do you think he means by “the laws” of another people? He does not necessarily mean the justice system.
 - What does he mean when he says we should learn to follow the trails of our ancestors? Why is it important for us?
 - What example does he use to tell us about a “trail” that he happened to follow once? What did he learn from this experience?

³ Nahecho Keh: Our Elders, Slavey Research Project, Fort Providence, N.W.T., 1987.

Strong Like Two People

Proposed Activities in Detail

- What “trial” of your Dene forefathers would you like to follow one day when you are able?
6. Have students read either the story of Lucy Lafferty (Resource 6) or Sarah Jerome (Resource 7) and have a discussion about the challenges to getting a good academic education, and the value of it in the end. Teachers may use the following questions on which to base discussion:
 - What helped this person to become well educated as a Dene and in academics?
 - What kind of opportunities opened to the person because of her schooling?
 - What makes this person “Strong Like Two People” and in what ways is she able to help her people?
 7. When schools were first brought to the north, children were taken away to residential school and many lost their Dene cultures. Explain to students that many of the children as a result felt that they ended up in neither culture. Have them read Resources 3 – Dolphus Shae and Resource 4 - Roy Fabian. Ask students to discuss what they think is the difference between being:
 - Stuck Between Two Cultures, and
 - Strong Like Two People
 8. Have students identify people in the community or their families who they think come closest to being “Strong Like Two People”.
Have students try to think about their own lives and whether they are working toward becoming “Strong Like Two People”. Have them identify things that they are doing that help, and things that they are doing that would help even more.
 9. Have students work in groups to discuss the pros and cons of getting a good education in both cultures. Have them make a chart like on page 13 to fill in with the results of their discussion and put up on the wall.³

2.2.4

2.3.2

2.2.4

2.3.2

1.2

³This idea expanded upon in the Northwest Territories School Health Program, Grade 9: Mental and Emotional Well Being, Department of Education, Culture and Employment GNWT.

Strong Like Two People

Proposed Activities in Detail

The good things about getting a good education in both cultures	The difficult thing about getting a good education in both cultures
<ul style="list-style-type: none">••••	<ul style="list-style-type: none">••••

Evaluation

Evaluate student understandings and language skills using the following activity:

- Have a person from the community who is well-educated (in both cultures) come to talk to students about:
 - The challenges they faced in getting their education in both cultures.
 - The benefits and opportunities that have opened to them as a result of their education.
- Give students an opportunity to ask questions and to receive counselling and advice from this person.
- Have students write a follow-up report about the talk, using the following questions as a guide:
 - How did the person become educated in the two cultures?
 - What opportunities have opened up for this person because s/he is strong in both cultures?
 - What were some of this person's struggles in getting a Dene and academic education? How did s/he overcome these problems?

In this module, many of the activities are based upon discussion. Students can also be evaluated on the quality of the input they make to discussion.

Resource 1: Elizabeth Mackenzie, Rae-Edzo⁴

Elizabeth Mackenzie speaks here about "The Old Chief". She is referring to Chief Jimmy Bruneau who was the Dogrib chief for 30 years. He was responsible for the establishment of the school in Edzo now named after him. When he became chief, the Dogrib children were being sent to residential schools outside the region. Chief Bruneau was disturbed that they often forgot their language, customs and way of life away from their community. He fought for many years for a regional school that would be run by a Dogrib board of directors and eventually be totally run by native people.

Chief Bruneau was like a prophet. He saw into the future of the Dogrib people and saw that schools would be important.

A person who knows his culture and has education is Strong Like Two People.

Mrs. Mackenzie was sent away to school and she could not remember her mother.

Children then were not told why education was important.

She was able to help her father write supply lists to take to the trading post. This pleased him.

Students must learn their own cultures in school to make them Strong Like Two People.

When I think of the Old Chief, sometimes I wonder who made his mind to talk about the children way past his death [into the future]. Who had made him to think that way? I think the Holy Spirit who is the Lord of our minds, made his mind so he was able to speak that way.

Today, there are great schools. Some children who were educated in the schools must have been taught well, because some are secretaries and some have important jobs, serving their people. That was something good which he spoke about. For the people who live here, he is our great ancestor.

If we worked according to his word, we would be like two groups of people. One person would be like two persons. One, knowing everything of the white culture and one, knowing of our ancestors' culture. That person would become very strong for if we know everything like two persons, though we are only one person, there may be no one greater than us. It seems it could be like that, but because we don't believe in ourselves, it is not.

I came back from school in 1932. It was a long time ago. For five years we never saw the faces of our relatives, none at all. We also didn't hear their voices until five years was completed. I'm not talking about one winter, but five summers and five winters. So I didn't remember my parents at all. I didn't remember how my mother looked...nothing.

⁴ Text is taken from *Strong Like Two People: The Development of a Mission Statement for the Dogrib Schools* 1991, Dogrib Divisional Board of Education, pages 40-45.

Strong Like Two People

Resources

Sometimes there were hardships and miserable times but we did whatever the nuns told us. We were taught mostly religion and prayers. We were not taught grade five completely. We were just taught to count to one hundred, ABCs and reading. We didn't know then what would happen today. There was no one who would go ahead into the future for us. We never heard anyone speak about politics to us at that time. That was how we went to school. So how could we know anything?

When I returned to my parents I read a short easy note to my Dad and he said, "My daughter, how do you know something wiggly like this? I told him, "It looks wiggly but when you learn it, you know it." During the winter we went to the bush. We went trapping for furs. When the people didn't have enough supplies, they would carry furs for each other to town. I would write down all their orders, even though I didn't know the value of the furs. They themselves knew how much they could buy with the furs. Whatever they ordered would all be shipped to them. So for my father, it was as if I brought something new to him that really pleased him. So he said, "It is a good thing. In the future you will send your children to school. So if the children were taught in both cultures equally, they would be Strong Like Two People. We are the Dene."

Resource 2: Roy Fabian, 1976⁵

Before I went to school, the only English I knew was "hello," and when we got there we were told that if we spoke Indian they would whip us until our hands were blue on both sides. And also we were told that the Indian religion was superstitious and pagan. It made you feel inferior to the whites. The first day we got to school all our clothes were taken away and everybody was given a haircut that was a bald haircut. We all felt lost and wanted to go home, and some cried for weeks and weeks, and I remember one Eskimo boy every night crying inside his blanket because he was afraid that the sister might come and spank him. Today, I think back on the hostel life and I feel ferocious.

Dene children were taken away to residential schools.

They were completely cut off from their families and their culture thinking that this was the only way to learn Non-Dene ways.

⁵ Roy Fabian used these words to address the Mackenzie Valley Pipeline Hearings held throughout the NWT from 1975-1977. It is excerpted here from *Northern Frontier Northern Homeland: The Report of the Mackenzie Valley Pipeline Inquiry: Vol. One*, Thomas R. Berger, Minister of Supply and Services Canada, 1977, page 90.

He went away to get an education.

He is not accepted back into his community because he has lost his Dene culture.

Non-Dene people won't accept him either because he is Dene.

He feels like he does not belong anywhere.

Resource 3: Dolphus Shae, 1976⁶

I'm a young native Indian. I've got an education. I went to school until I was about 16, then I quit. Then about three years later I went back to Fort Smith for the Adult Education program and I got my grade 11. Since I was 16-17 years old I have been traveling around trying to figure out where I'm at, what I can do for my people. I thought if I got this education, then I would be able to do something for them.

So I come back and I find that people don't accept me as I am. They really can't accept me as I am because they either can't accept the changes I went through or it's something else. I can't understand what it is. So I'm not really accepted back into the culture, mainly because I lost the knowledge of it and I can't really get into the white society because I'm the wrong colour. Like, there are very, very few white people that will be friends with native people. Any of these white people that are friends with native people, it's like a pearl in a pile of gravel.

For myself, I find it very hard to identify with anybody because I have nobody to turn to. My people don't accept me any more because I got an education, and the white people won't accept me because I'm not the right colour. So like, a lot of people keep saying, "O.K. we've got to educate these young native people, so that they can become something." But what good is it if the person has no identity? I can't really identify with anybody and I'm lost. I'm just sort of a person hanging in the middle of two cultures and don't know which way to go.

Resource 4: John B. Zoe, Rae-Edzo, 1996

John B. Zoe is 36 years old. He is an example of a much-respected Dogrib person who has taken it upon himself to seriously learn from the Elders. He attempts constantly to bring the values and understandings of the Elders to the younger generation. One of the important contributions he has made to his community of Rae-Edzo has been to recreate the canoe trips of the Dogrib people of long ago, following their trails to the barrens. He is currently the chief negotiator for the Dogrib people in their land claims.

⁶ Dolphus Shae used these words to address the Mackenzie Valley Pipeline Hearings held throughout the NWT from 1975-1977. It is excerpted here from *Northern Frontier Northern Homeland: The Report of the Mackenzie Valley Pipeline Inquiry: Vol. One*, Thomas R. Berger, Minister of Supply and Services Canada, 1977, page 90.

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John B. Zoe's teenage years were marked with drugs and alcohol.

He did chores for his grandmother and she fed him and told him stories.

He saw how people would come to the Elders for stories and advice.

The stories he heard from the Elders were not easy to understand at first.

Hearing many stories helped his understanding.

Experiencing the land in the way of the Elders helped his understanding even more.

My teenage years were the toughest part of my life. In grade 7 I went to school in Fort Smith and did well academically, even winning a scholarship. But I went from that to zero in grade 8 that was taken here at the new school. Then for grade 9 I got shipped to Yellowknife and I didn't last half a year there. I ended up back here in Rae on the streets. For three or four years it was total chaos for me, doing drugs and drinking.

I was always looking for food, being basically a street person. And in those days, in the 70s, the best place to find food was under my grandmother's bed. I would go there and do a bit of work and she would drag this thing out and give me food and tell a story.

So that is how I began my interest in the Elders' stories. At the beginning I didn't understand much of the stories but I still had to eat so I was attracted back. I would learn more, and then whatever came out from underneath that bed was what I was to feed on. It always came with a message and a prize.

I was spending a lot of time at that old house; it was where I stayed most of the time anyway. I got to see a lot of people coming in, young and old. I saw how they treated each other in terms of exchanging information and doing favours for each other. And there was a constant giving of little gifts to the old people, things they would enjoy such as wild meats. On almost a daily basis, a gift would come in and she would exchange it for a story or some encouragement. I think that is all that the people were looking for.

The stories they told were generally meant for people who had lived that life. I would sort of get a picture of the past but because I had never experienced it, I couldn't pick up everything. Gradually as you listen to the stories, you begin to remember things you heard before and you could piece together things and understand more. You build up your knowledge with story upon story. Your encyclopedia of knowledge expands on a daily basis. It was like a school curriculum. That is how I began learning about the canoe trips. That's where this canoe business started.

First I heard the stories and they didn't necessarily make sense. Then when I finally experienced the trail by canoe, things started to come together. If you run around the bushes experiencing the environment without the stories, you don't have the interpretation of the environment. What the stories do is make you slow down and appreciate what you are experiencing in the environment.

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He learned about the trails of the Dogrib ancestors and he followed the trail himself. The stories and the experience together helped him to understand.

Learning from Elders requires patience, time and experience. Learning from Elders builds the character you need to lead your own life.

One should learn and follow the trails of one's ancestors.

The generation that was not taught the trails is stumbling around still trying to find itself.

We can learn to survive from the trails of our ancestors.

For example, I had heard stories about the making of birchbark canoes. And I had seen old abandoned canoes. But when I walk the trails of the old people, it makes me see things that I didn't understand or know. For example I used to study the abandoned canoes thinking that this was where I should start in my knowledge of canoes. But then I see we are in a stand of birch trees where each tree has a dark patch where our people took bark fifty years earlier. All the trees are still alive. Each tree represents the beginning of a canoe. The stories help me to understand what I see.

When you are learning from Elders, everything doesn't come at once. It teaches you patience and it builds character to build your knowledge up slowly. If you don't have that patience, you will become a follower, living the laws that are set by another people, not the laws of your own people.

When you are learning about your past and your culture you are not trying to dig up dirt from the past. You are trying to walk the trails of your people. Why plow your own trail? When you plow your own trail all you do is tire yourself out and find out that nobody is behind you. When you plow your own trail you are most likely going the wrong way, getting lost and not sure where the trail will take you. If you go on a trail that is already established, then you know that people have been on it before and they probably got somewhere.

Our generation was not introduced to the trail. So we try to create our own. We stumble on these trails because we do not know how to make a trail in the first place and we end up wandering around in the bush. That is generally what people are doing now, just wandering around in the bush, criss-crossing all over the place and once in a while we huddle for companionship or to feed each other. But eventually we go our separate ways because we can't stand each other after awhile, because we are all lost.

If however, you go on a well-marked trail, even if you don't understand it you will at least be able to feed off of it. You may not want to stay on it, but you keep coming back to feed off of it. Eventually you will step onto it and find that there is nothing wrong with being caught on it. It may just save you.

John B. Zoe gives an example of how he followed a trail of the Dogrib people and learned some valuable lessons for himself as well as for his family.

When I was in my early 20s, in 1981, I decided to go back to the bush to live. I looked around in the bush and I saw a stack of logs. I went to ask if I could buy them. I started to build this house one log at a time but because I had never built a cabin before I constantly had to drive to Rae to consult with my father. Progress was slow because I was spending so much time on the road and because my father wasn't sure what I was trying to say through these talks. So he finally said, "Maybe we should move all this stuff out there and do it." So we packed up his camp, his grub box, his stove and blankets and drove out to my camp along with my mother. We pitched his big tent. We went for spruce boughs and laid them out, put up the stove inside this big white tent right in front of where the foundations lay. After they were all set up and while the cooking was going on, some drying racks started coming together outside. Pretty soon there was a net in the river and all of a sudden we were hanging fish. Meanwhile the consultations were going on.

The smell of cooking fish must have reached the other family members because everybody started coming over to sit around the fire and to sit in the tent. It became like a "Love-in" for everyone – eating fish and drinking tea. While they were there, they would say "Oh, we'll give you a hand." The construction crew got bigger and bigger. Soon the whole thing was finished.

By then it was fall. Once we transferred the stove into the house they said "We kind of like living here." So they moved in and they have been there ever since. That was fifteen years ago. It is what probably saved their lives – getting out of the community. Now we have about three houses and when you go there it is easier to do things. It was the first time we all came together and they are still there.

Resource 5: Lucy Lafferty, Rae-Edzo 1996

Lucy Lafferty is presently the principal at Elizabeth Mackenzie School in Rae.

Her grandparents who gave her a love for her culture raised Lucy in her early life.

My grandparents helped to raise me. They had a great impact on me. They gave me my love of the land. My grandmother used to sing love songs to the land. She was a very happy and expressive person. My grandfather was quiet but he liked to laugh and tell stories. It is from him that I learned to enjoy and listen to people, especially their stories.

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Her mother made sure that she got an education.

I give a lot of credit to my mother for us getting educated. She used to bring us all the way to Rae in a boat to catch a plane to residential school. Sometimes she would get into a storm and take shelter on one of the islands on her way to Rae. She would stay overnight and then get us to Rae the next day so that we could get to Fort Smith. She did all this for us so we could go to school.

She went to residential school that was very difficult because of loneliness.

I was quite young when they sent me to Fort Smith. Like many of the students I remember just crying into the night. I was very lonely. I wonder if anyone can describe the loneliness. It was like an empty pit. It felt pitch dark all around you even though there were two hundred bodies in the same room with you.

She began work as a clerk but found that boring. She trained to become a classroom assistant and worked at that for many years.

When I quit school in Fort Smith, I came back to Rae and I clerked in a store for a while but I found it really boring – the same routine every day. I was able to get a job as a classroom assistant in the new school in Rae by going to Fort Smith to take a few courses. This job was totally different than the job I had before. I was doing art with the kids and reading and talking to them. It was exciting for me doing the things that I liked to do, and really exciting to see the children learning.

Many influential people encouraged her to move on with further teacher training.

I worked as a classroom assistant for a long time. But some people around me were seeing something in me. They felt I should be a teacher. They kept telling me to try the Teacher Education Program, to go back to school and get college training in teaching. But I was sort of lazy and afraid also, to try it. Furthermore, I wasn't sure I wanted to be a teacher. Teachers to me, were people who forced English and English culture onto our people. I didn't think this is what the Northern people wanted.

She gained new respect for the knowledge of her culture while she was away studying.

I was learning a lot while there, mostly from books. I was amazed at how much that was written I already knew because I had heard my mother or an Elder say something like that before. It made me appreciate the knowledge that people of my culture have. It made me realize that books are not the only way to learn.

Once back in her community she realized that as a person she had become a role model. She could not live a wasteful life.

Once I came back to my community to work, I went out one night with some friends. People were celebrating something or other. My cousin approached me and said, "Lucy, what are you doing walking around and drinking like that with those people?" I said that I wanted to celebrate and enjoy myself because I had worked hard all year and I was a little depressed because of a few problems. He told me that I could not do that. "You have an education and you work with people. You should not be doing things like that." It made me

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She began to work on changes to make education better for her people.

Successful education is the responsibility of the whole community, not just the teachers and students.

think about what the community expected of me and what my role was to be. I realized that he was right in a way because people like myself were role models in the community. It is hard to always live up to this role. We really have to be strong for the sake of our people.

In my work I knew I wanted to do things differently as a teacher. I remember how the Dick and Jane stories confused me when I was young. Their wonderful mother with the little apron that does everything for the house, and the story about the birthday party. I used to compare this mother with my mom. We never had cakes and had a home like that. I felt my own mother was inadequate. Children in the school were still being educated with stories and activities that were not familiar to them. They were being forced to read and memorize words that they would not use at home. This made me think that we had to do something different. We had to teach about things that would be more relevant to the kids. If the school is in the community, then the materials that students use should be geared toward the community.

This is how I became involved with cultural things. I did not always believe that teaching about our culture was important. I had some conflict about that. I wasn't sure that our language was going to survive. Also, the culture they were being taught did not seem meaningful in such short periods.

But as I was learning Dogrib literacy (reading and writing) and doing cultural research, I realized how fast we were losing our culture. I knew then that we needed to have courses in school where people would tell us about our own Dogrib history, our leaders and what they did. When a person from the South comes and asks us about our history or about us as a people, we have no idea. As a community we have to learn these things.

Sometimes I feel angry that our young people have not learned how to survive on the land, how to enjoy the land. When you go to a tea dance, you can see the longing in the faces of some of the youth. They want to participate but they can't because they don't know how.

Whose responsibility should it be to teach our culture? Maybe it's the school, maybe it's the band, maybe it's the friendship centre, and maybe it's the parents. The whole community as a group has to work together to teach our youth. I see now that education is everybody's responsibility.

Resource 6: Sarah Jerome, Ft. McPherson, 1996⁷

Sarah Jerome went to university and became a teacher. She is currently Assistant Director at the Beaufort-Delta Board of Education.

Sarah spent her early years growing up at her family's camp, speaking only Gwich'in.

She began school at the age of nine and moved into residence at age eleven. She excelled in school with her father's encouragement and with some healthy competition from other students.

In grade twelve she wanted to quit her schooling but her father talked to her about her choices.

Her father introduced her to the world of the non-Dene.

Her university career was cut short with failure.

When I was at home with my parents and grandparents, sisters and brothers, I spoke fluent Gwich'in. In my family we hardly spoke any English. We lived year round at a camp called Road River. I used to watch my father read the Reader's Digest and always look in a book that must have been a dictionary of some sort. I used to pretend I could read. So I was really excited when I was told we were going to move to Aklavik and that we would go to school. That was in 1956 and I was nine years old.

After two years, my parents moved to Fort McPherson so we were put in residence (Fleming Hall) so that we could continue school. I went up to grade 8 there. I always tried to do my best because my dad would make it a point to visit the school every time he came to town in the fall, at Christmas, after Christmas, at Easter and especially at the end of the year. I was always one of the top students because I knew my father expected it of us. There were five of us that would compete for the highest marks. I was teased for being a bookworm and that made me all the more determined to read a lot.

In Grade nine we moved to Inuvik, into Stringer Hall and I continued my education through to grade twelve. Through all these years, my parents were always encouraging me to complete my education. My father had only completed to grade three in Hay River so he was always encouraging us to go as far as we could.

When I was in grade twelve I decided that I wanted to quit and my dad said, "OK, you want to quit school. You come back to Fort McPherson and tell me what are you going to do. You want to work at the Bay for the rest of your life?" I told him "No.". My father used to come to our class and talk to my classmates. He encouraged us all to continue with our education and he would talk to any student who was thinking of quitting. He wanted me to become either a teacher or a nurse so I decided to go into education because there was already a nurse's aide in the family.

Before I could begin the Teacher Education Program I had to work on my Grade twelve English and Social Studies for the summer. It meant I could not spend time at the Road River camp where I spent all my summers but it was not so bad because my father was in

She married and she quit drinking.

She worked in a series of jobs and fourteen years later decided once again to pursue her University education.

She reassured her grandmother that she was making the right decision.

While her husband stayed behind, Sarah went away to University for three years taking her children with her.

She experienced many hardships while away but her family and husband continued to believe in her and support her.

Yellowknife that summer because he was a member of the Legislative Assembly. He escorted me to all the Assembly dinners and trips and I hated it because I wasn't use to the highly educated people. I didn't realize it then but he was just trying to initiate me into the white man's system. It was a good experience and I can thank him for that. At the end of the summer I still got a two-week vacation at Road River.

I began a program of teacher training in Yellowknife, taught for two years, and then decided to continue with the teacher training at University. But I partied the year away and left the University having failed my year. I went back to my family camp to heal and to get back in touch with my culture with the help of my parents and grandparents. But my mother died soon after and I married my husband Freddie. I then decided that I would have to quit drinking in order to stop my life from spiraling downwards and in order to save my marriage.

After working a series of jobs and having four children, I decided I was ready to try finishing my University education. It had been fourteen years since I had dropped out and I decided that I had to try for the sake of my father's dreams. My grandmother, Annie G. Robert, heard about my plans and expressed her concerns. She asked, "How long?" and I told her, "Three years." She said, "Sarah, that is staying away from your community too long." I told her of my plans to come back each summer and that I would be taking care of my children. She encouraged me and really believed in me.

My husband decided to stay behind to trap so I took the four children to Saskatoon, found a place to live, found a school for my older kids, found Day Care near the school for my youngest, found an easy bus route to the University and settled in to my studies. It was a year of adjustment to the culture of the south. I taught my children about crossing streets, taking care of one another, not getting rides from strangers, all these things. Every weekend we cried because we missed home. While we were away our pet dog died back at home. But my husband would come down twice a year to visit. Sometimes he stayed a few months in the spring. He was so supportive.

While I was away at University my brother committed suicide. I had plans to help him with upgrading once I got back. Getting back for his funeral and then making the trip back to University was hard.

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She received an academic award for high marks.

She taught and was principal in Fort McPherson for five years.

She implemented some important changes in the school.

She has goals of going back to University for further study or of setting up a land camp for students.

She emphasizes the importance of education.

When I graduated, I received an academic award for high marks. It was really a good experience for me to go back to school despite all the difficulties and hardships. Before I even finished my last year, I was offered a teaching position at Chief Julius School in Fort McPherson. After teaching for three years I moved into the principal's position and held it for two years.

I really enjoyed working as a principal. It was a big challenge working with the staff and the students and parents. I think I made a lot of good changes. The most important was the implementation of the Discipline Policy. I know a lot of times people did not support me but as a Gwich'in person, I had to do the things I did. I had to do it in order to show the people that it could be done by one of their own.

I am taking a break from teaching for now but I am thinking of going back to school to get my Masters Degree so that I can teach at Arctic College. Or, I might want to set up a land camp where our students can learn to be proud of who they are, regain some confidence by learning land skills and possibly learning some Gwich'in language.

I really encourage people to get their education. I know that without an education you will never be able to get a job and never be able to get anywhere in life.

Thank you very much.

Resource 7: Strong Like Two People, Rae-Edzo,

(As told to George Mackenzie)

The boat trips we have taken to date have always been considered to be part of a vision by the Dogrib people to become "Strong Like Two People." To understand how and why that vision came about, we must look to the past and see it through the eyes of our Elders who were there. They remember young people being strong physically and spiritually; determined yet flexible; independent yet cautious; able to read the environment for survival, youth who recognized the limits of their capability, and worked as part of a community. Our Elders of the past, like Chief Jimmy Bruneau, say these things and realized that the future held challenges that would alter what they had known in their time.

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Imagine in 1893 when an American graduate, Frank Russel, from the University of Iowa, came to Dogrib country in search of a muskox specimen he could take home with him. In his journal he talks about the trip he made to the edge of the woods on the shore of Courageous Lake. There, he was in a Dogrib encampment a few portages from Lac de Gras in late winter with a dogteam. It was the camp of Ek'awi Dzimi, the father of the later Chief Jimmy Bruneau, who was the leader of the people in the camp. Chief Jimmy Bruneau was about six years old when he saw this man writing in his journal and heard the language he spoke. He probably did not know what was going on at the time but it definitely left an impression on his mind. The camp probably talked about this strange man and reviewed his brief excursion with them through stories and determined that there would likely be more encounters with strangers.

In 1913, when Bruneau was twenty-five years old, he accompanied another American, David Wheeler, to the edge of Snare Lake by dogteam. He spent many days with him listening and watching him write with pen and paper. This left another long lasting impression on his mind. There were many similar excursions over the years.

In 1921, his uncle Chief Monfwi sat across from the Treaty commissioner to talk about treaty. He witnessed the power of the pen and paper and of the written word and realized the influence it would have forever on the Dogrib people.

When Chief Monfwi died in 1936, Jimmy Bruneau became the Chief. As Chief, he witnessed Dogrib children being shipped out to missionary schools for years to learn the foreign language and the skill of writing. He also saw the sorrow in the eyes of the people when their children left.

He started to push the government for a school to be built in the Dogrib lands so that the young people could learn without having to give up who they were, yet still learn the new ways. At the official school opening in 1972, Bruneau said: "I have listened to my Elders: Elders such as Monfwi. I have listened to their ways and now I am speaking according to their ways." "I have asked for this school to be built on my land and that school will be run by my people and my people will work at that school and our children will learn both ways, our ways and the white men's ways."

In 1991, when the Elders got together to reflect, Elizabeth Mackenzie spoke: "The old chief, he looked far ahead of us, so that we can be Strong Like Two People."

In this spirit we share our experiences with pen and paper so others may be inspired to follow in the footsteps, so they may do the same.

Project 1: Setting and Reaching Goals⁷

Have a goal setting workshop with the students. Students will set career or life goals that hopefully will require cultural and academic learning along the way.

- What is your dream? What would you like to accomplish for yourself?
- Based on the dream, set two goals (specific and concrete ends) for five years from now.
- Look at present life or routines. Will what is happening now help you to get to your goals?
- In order for the goals to be met, what needs to change or be strengthened?
- In order to reach your goals, what help will you need? What strengths are in your life, in yourself or in people around you those can help you to reach these goals?
- Based on your goals for five years from now, set your goals for the end of grade 8.
- Based on your goals for the end of grade 8, set your goals for the end of the month.
- Ask students to identify how they will reward themselves as they reach their monthly goals and their year's end goal.

Do several examples using the whole process to give students an idea of what is meant at each stage of the process. Goal setting at first can be based on more immediate goals such as wanting to save enough money buy a pair of expensive gym shoes, or wanting to make it onto the volleyball team. After they are familiar with the process, move to more long term goals.

Use class discussions, and one on one discussions, (student-teacher) and journal writing to get them through the process.

Remember that the key to success with goal setting is for the student to be realistic and honest with him or her self. It will require a great deal of self-reflection which they may not be too good at this stage in their lives but it will begin to make sense as they get older.

Use these personal goals as a basis for your counselling sessions with the students at the end of each month (or more often if necessary). Are they doing well in approaching their goals? Are there obstacles in their way? Should they change their goals?

⁷ See "Notes to the Teacher" in this module - *Lucy Lafferty on Goal Setting*. The goal setting process described by Lucy Lafferty in "Notes to the Teacher" is meant for a school staff. The process has been adapted here so that students can use it to set goals for themselves. If at all possible, the teacher should involve the school counsellor to help in doing this project.

Project 2: Learning from Elders

In this module, we are emphasizing the need for students to set learning goals both academically and in their learning from Elders.

Prior to students setting their personal learning goals, have a meeting with their families and explain to them the goals that the students will be setting regarding their learning. Ask families for their cooperation in helping their own children reach their goals. Give them specific suggestions such as contacting family Elders themselves to explain what the student is attempting to do, going over the information they are collecting, or helping them to understand better the words of their Elders.

Accessing Elders

- Ideally, students should be encouraged to set personal goals for and work toward learning from Elders in their own families.
- In communities where students and teachers are having difficulty accessing Elders, cultural learning is impossible to ensure. Various communities have tried different ideas to make it more appealing for Elders to be available for the students.
- A list of Elders willing to help can be created to make a pool that the teacher or school can access with advance notice. This pool can be created through the Senior Citizen's Home or it can be organized by calling a meeting of Elders accompanied by a meal.
- In exchange for the stories and teaching, the students and school can be organized to show their gratitude and respect in the following ways:
 - The Elders could be invited to lunches or tea (they would have to be picked up or driven with the help of parent volunteers) after which time would be set aside for students to be with the Elders.
 - The students can offer to do chores for the Elders as requested.
- The students can do fund-raising to buy or make little gifts, which the Elders would need.

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- The students could share any game that is obtained in school based land programs, with the Elders.
- Students involved in this project should be made well aware of why they are engaging in doing things for Elders.
- Elders prefer usually to be in pairs or in groups so unless something very specific is required of a certain Elder, it would be best to arrange for that.
- Students' families should be involved in this process.

Evaluating One's Learning with Elders

Have students use the following form to help them evaluate themselves according to the goals they set.

Strong Like Two People: Cultural Learning Self-Evaluation

1. Am I incorporating the teachings of my Elders into my life?

no		yes somewhat		yes very much	
0	1	2	3	4	5

Provide examples.

2. Am I spending time on learning a basic Dene skill?

no		yes somewhat		yes very much	
0	1	2	3	4	5

What skill(s)? _____

From whom? _____

How much time a week? _____

3. Am I spending as much time as I can to be with Elders: to help and to listen?

no		yes somewhat		yes very much	
0	1	2	3	4	5

What could I give up so that I could spend even more time learning with an Elder?

Project 3: Study Halls

If students are having trouble with their schoolwork or with having a quiet place to do homework, a study hall can be of help. A study hall is a quiet place for students to work. Someone who will be able to help the students with their work supervises it. Finding supervisors for each night of the week may be difficult. Resources could be stretched if this were done in conjunction with the High School so that fewer supervisors would be required. This is an opportunity for the school to ask for parent volunteers or any adult in the community who might be able and willing.

The students and their regular classroom teacher best determine the need of study halls. If students insist they will not use them or do not need them, or if the teacher feels that most students are progressing without them, it is of course not necessary to establish one.

Goal Setting – Lucy Lafferty, Rae-Edzo, 1996

The project on goal setting described above was adapted from this information provided by Lucy Lafferty who is currently the principal at Elizabeth Mackenzie Elementary School in Rae-Edzo.

Lucy attended a PATH workshop about goal setting for a school.

You set your goals as a staff.

I took a course called PATH recently. I thought it was a really good way of looking at things. I would like to gather the staff at the school and have them work on the question, what is our dream for the school and the students, maybe not so much for the school as for the students.

What is your dream, what would you like to see for the students, what would you like to see them accomplish? Identify a couple of goals you would like to set. Reflect on the goals and cross-reference them with what is happening right now. Go back to the realities and the way things are right now. You have to talk about the weaknesses and the things that are stopping you from realizing your goals. All the negative feelings have to come out. As long as there are people with negative feelings about the goals that are set by the group, even if the goals are great and you want so much to accomplish these goals, then it will be hard to reach the goals.

Strong Like Two People

Notes to the Teacher

You honestly identify problems or weaknesses.

You identify strengths in people and who will be able to take responsibility in certain areas.

You set three month goals as a checkpoint.

You identify one month goals.

Process requires honesty and realism.

Result is different from teacher plans.

The next step is to identify who is going to be responsible. Who is going to be a part of the changes we are going to make? You talk about the strengths existing in the environment. What kinds of strengths are there in the community? What kinds of strengths are there in the staff, the students, the school, the community, that can help you reach your goals. We identify all the staff and people in the community who can help us to make the changes. We may have to occasionally go outside of our community to get the help we need if we do not have the resources or know-how in our community.

In three months, the group gets together to reflect on where things are at. You can't wait for things to drag on. You have to make your goals realistic and give yourself a checkpoint of three months. You have to identify the things that will have happened in three months.

Then you identify what is to be done in the first month. And again, you set tasks and identify who is going to be responsible.

This approach to goal setting requires everyone to be really honest. As stake-holders, as people with an interest in what is happening, we have to be honest and up front about the things that are happening in our school right now and the problems that are associated with that. The process releases a lot of feelings and you get to start fresh with a real support for each other.

These are a bit different than teacher plans. Teacher plans are done separately and are not necessarily working toward the same goals. Once the list of tasks and responsibilities for each month are set, these may become part of the teacher plans.

Grade 8

Strong Like Two People Notes to the Teacher

Question:

How do we respond to students who say, “Even people with education don’t seem to have jobs”, or “What about the jobs that are available. You don’t need lots of education to work in a mine or to operate a till”?

Answer:

You cannot be guaranteed anything but you can try to increase your chances. If you do not get at least a high school education, it will be guaranteed that you will not get most of the jobs that are available.

Schooling is not just so you can get a job. It teaches you to be a good thinker.

It teaches you to read and learn and write so that you can learn things on your own.

It teaches you things about the world that you should know so that you can control your life better.

Question:

How will I teach this module?

Answer:

1. Teach the understandings and first language skills using suggested activities or whatever activities you find appropriate. Use the resources included in this module to help you in your teaching. If there are people in the community who can talk to the students in person about their schooling experiences and the strategies they used to succeed, then you should have these people come to class rather than use the resources. Someone that the students know is always more powerful than a story about someone they do not know.
2. Involve the students in the “Goal Setting” project as soon as you complete the “Major Cultural Understandings and Knowledge” section of the module. Follow through with monthly meetings (or more often if possible or necessary).
3. The Cultural Resource Pool should also be established as soon as possible in the school year. Students will continue throughout the year to do favours for the Elders who are involved.

Second Language Sample Module

Chipewyan – Second Language Sample Module

Activity #1: Work with the motivating words of Elders

Language Use	Language Sample	Language Practice
<p>a) Understand</p> <p>Expose students to 2-3 quotations from Elders that can provide guidance to the young people.</p>	<p>Náke ch'aní xél náidé dé, náke dēne hídlí k'ízí náítsēr xa. If we live in two cultures we are Strong Like Two People.</p> <p>?edlágħ t'a dúwé t'á. Nełtsı xadúwéle dé, nełtsı. What's impossible! Do it if you are able.</p> <p>Thaidēn beyatı dexél dıt'á. Carry your ancestral message forward.</p> <p>Yuneth xaʔa xa ʔedenıłʔı. Visualize yourself in the future.</p> <p>T'ānet'ı sı, ʔate bołnı Bet'á yuneth nígha xa. Choose your steps carefully. It will bring you into the future.</p> <p>T'ānı sı bołnı. Watch what you say.</p> <p>Dēne dedline k'ıs ník'enánedhēr. Live the Dene way.</p> <p>Neba t'ası thela ʔat'e. Things are out there for you.</p>	<p>Transliterate each word and parts of words in a quotation to show students where the meaning comes from.</p> <p>Setsı</p> <pre> graph TD Setsı --> Grandfather beheyatı --> their_words[their words] yunéth --> forward helye --> one_carries[one carries] </pre> <p>We carry our ancestors' words forward.</p>
<p>b) Understand</p> <p>Provide students with examples of how each quotation can be lived.</p> <p>Ask students to each give their own example in Chipewyan. Write each of their sentences on chart paper.</p>	<p>Dēne dedline k'ıs ník'e nánedhēr. Live the way of the Dene.</p> <p>Dēne dedline k'ıs hıgal. Walk the way of the Dene.</p> <p>Dēne dedline k'ıs yanełtı. Talk the way of the Dene.</p> <p>Dēne dedline k'ıs nejēn. Sing the way of the Dene.</p>	<ul style="list-style-type: none"> Have students convert each of the Chipewyan expressions into first person sentences in the future tense:

Second Language Sample Module

Language Use	Language Sample	Language Practice
Have each student read their own sentence after all sentences are written.	<p>Yuneth xaʔa xa ʔedenıʔa. Visualize yourself in the future.</p> <p>Yuneth xaʔa xa ʔedenesʔı. I visualize myself in the future.</p> <p>Yuneth xaʔa dēne honestēn ʔedenesʔı. I visualize myself teaching in the future.</p> <p>Yuneth xaʔa nánıs sekųe yıs thıda ʔedenesʔı. I visualize myself at my own cabin in the bush.</p> <p>Yuneth xaʔa, seskene bexél ʔast'ı ʔedenesʔı. I visualize myself with my children in the future.</p>	<p>Náke ch'ání xél náide dé, náke dēne k'ís náıtsēr xa. Náke ch'ání xél násthēr dé, náke dēne k'ís nástsēr xa. If we live in two cultures, we are Strong Like Two People. If I live in two cultures, I will be Strong Like Two People.</p> <p>Dēne dedlın k'ís nák'andhēr. Dēne dedlın k'ís nák'asthēr xa. Live the way of the Dene. I will live the way of the Dene.</p> <p>Yuneth xaʔa xa ʔedenesʔı. Visualize yourself in the future.</p> <p>Yuneth xaʔa dēne honestēn ʔedenesʔı. I will visualize myself in the future.</p>

Second Language Sample Module

Chipewyan – Second Language Sample Module

Activity #2: Prepare Displays of Elders' Quotations.

Language Use	Language Sample	Language Practice
<p>Students will work in groups to make quotations into displays for the school or public institutions.</p> <p>a) Interact</p> <p>Each group chooses the quotation they will work together on and how they will present their quotation.</p>	<p>Dialogue:</p> <p>Mary: Yunedhé ts'én dé ghā yoltí. Let's work on "Visualize yourself in the future".</p> <p>Danny: ?erit?ís nechá dut?ís. Let's make a large sign.</p> <p>Mary: ?edlát'ú ?ailyé há. How should we do it?</p> <p>Raymond: Sí yatí dek'orist?ís ha. I will write the words.</p> <p>Susan: ?edlásjá lú? ?edlát'o nets'ésni h? What shall I do? How can I help?</p> <p>Danny: Nen nanét'ath. You can do the cutting.</p> <p>Mary: Danny, nen dítl'ís. Color the words Danny.</p> <p>Danny: ?enait'é. We're done.</p> <p>Raymond: Nuwé ts'íé beyatí yunedhé thá de hulí beyatié t'á hát'í halú. We are carrying our grandfather's words into the future.</p>	<ul style="list-style-type: none"> • Give the Chipewyan dialogue to groups of students. Have them work together to read and understand the dialogue. • Have them draw illustrations to accompany each sentence. • Have each group act out the dialogue and speak their lines to the class. • After they have practiced the dialogue, have students work in groups to do the communicative activity in the left column.

Second Language Sample Module

Chipewyan – Second Language Sample Module

Activity #3: Students reflect on the way they use their time.

Language Use	Language Sample	Language Practice
<p>Before beginning this activity, talk to the students in English about the importance of using time wisely so that they can plan for and create their futures.</p> <p>a) Understand</p> <p>Show students a Chipewyan example of how a record can be kept of how time is spent.</p> <p>Have students work in groups to try to understand the sample record they are given.</p> <p>They must use actions, drawings, or other words in Chipewyan to help others to understand the record of activities. They must not use English.</p> <p>b) Produce</p> <p>Give students a form to use in which to keep a record of how they spend their time.</p> <p>Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have written in their records.</p>	<p>Nezq Ts'ena Good Living</p> <p>?edlát'o bek'e ?aghálada ?a? How much time was spent?</p> <p>Bet'á seba hurélya xa For fun</p> <p>Sets'énı beyaghe yatı yé ?lłágh sadzı ?áqs bexél yaıktı. I spoke with my friend on the phone for one hour.</p> <p>Sqghaıłtha ts'én sets'énı bexél nájëresthër. I hung around with my friend for a while.</p> <p>?erehtł'ıs Kųe xa For school</p> <p>?erehtł'ıs gha thıda. I did homework.</p> <p>Sélat'in beba For my family</p> <p>Setsuné bets'ını. I helped my grandmother.</p> <p>Dzınk'e Yaıktı Kųe náthıya. I went to Sunday service.</p> <p>Nánıs naidhër. I spent time on the land.</p>	<ul style="list-style-type: none"> As students report the things they have done or spent money on keep a class list of any words that are new to the students on a chart. Use the class list of new vocabulary for students to memorize. Games such as charades can help students to relax, have fun and practice the vocabulary. Use class list of vocabulary to practice spelling, especially the sounds which are unlike those found in English. Use vocabulary of things that students did, to practice changing the person or number in some of the verbs. <p>Tth'áy k'enáıłtsél. Tth'áy k'ailtsél. I washed the dishes.</p> <p>Tth'áy k'aiıłtsél. We washed the dishes.</p> <p>Tth'áy k'adaııłtsél. They washed the dishes.</p> <p>Tsaıke saıdhër. Tsaıke saıddhër. I played hockey.</p> <p>Tsaıke saıııdhër. We played hockey.</p> <p>Tsaıke saıııde. They played hockey.</p>

Second Language Sample Module

Language Use

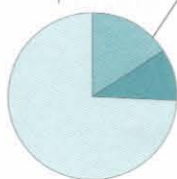
c) Produce

Show students how to convert their information into a graph. Have them make a graph of their own information about how they used their time, to display in class. Have each student describe their graph to the class.

Language Sample

Asjën harelyu ʔunga
xa, bet'á seba
hurélyaile xa
duréstsagh.

For most of my time, I did
things for my fun.



Nok'e selahku
chu sélat'in chu
behetséni.

For some of my time
I helped my family.

Hanunle húlí,
ʔereht'ís kʔe
tth'í xa
ʔereht'ís
ghaidá.

For a small amount
of my time I did
school work.

Language Practice

- Give students language to describe proportions of time:

t'a seba háʔa tanís
half of my time

t'a seba háʔa ʔahjën
harelyu
most of my time

t'a seba háʔa ts'í naye
a small amount of my
time

t'a seba háʔa k'aʔq
less of my time

t'a seba háʔa
ʔelénélt'e
the same amount of time

d) Produce

Students report what they will choose to do tomorrow with their time.

Bet'óréʔa xa, t'a gha
násthër resʔí.

What I would like to do wisely
with my time.

Sélat'in beba, ʔejasne resʔí.

_____.
For my family, I would like to
_____.

ʔedeba bet'óresthír xa,
ʔejasne resʔí _____.
For my self-development, I
would like to _____.

Bet'á seba hurélya xa,
ʔejasne resʔí _____.
For my fun, I would like to
_____.

Second Language Sample Module

Chipewyan – Second Language Sample Module

Activity #4: Students reflect on the way they use their money for one week.

Language Use	Language Sample	Language Practice
<p>Before beginning this activity, discuss with students in English the importance of using money wisely.</p> <p>a) Understand</p> <p>Show students a Chipewyan example of a record of how money is spent by a person.</p> <p>Have students work in groups to try to understand the sample record they are given. They must not use English.</p>	<p>Sí dınoná ts'én k'eká tsąmbá k'ułthër dené tsłı shën ts'én. I spent \$46 on Dene music.</p> <p>?erítł'Is nadá ts'énı sqlaghé tsąmbá k'uthër. I spent \$5 on a video.</p> <p>Sí k'eká tsąmbá k'uthër pizza tsën. I spent \$6 on pizza.</p>	

Strong Like Two People

Second Language Sample Module

Language Use

b) Produce

Give students a form to use in which to keep a record of how they spend their money.

Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have recorded.

Language Sample

Language Practice

- As students report the things they have spent money on, keep a class list of any words that are new to the students on a chart.

nóshı gēnaze

chips

dzé

gum

ʔerehtł'ís náda, TV k'e

net'ıs

video

ke

shoes

nóshıt'áth tles yé

thet'e

fries

ʔerehtł'íschēn

tth'áyaze

CDs

yúké/ke beyé yís

sats'edé

gym shoes

ʔelk'ídhchogh/lígadús

shells

ʔı/sıʔı

shirt

bet'á hultá

calculator

- Explain to students the kinds of words which would simply be written in English and which would be written in Chipewyan.
- Use class list of vocabulary to practice spelling, especially the sounds which are unlike those found in English.

Strong Like Two People

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>c) Understand</p> <p>Show students how items that are bought can be grouped into things that are "wanted" and things that are "important for living".</p> <p>Have students group the items on their own lists into these categories.</p>	<p>Nai t'á ʔasí bet'oré ʔá sí. Things that are important for living.</p> <p>yú nezu good clothing</p> <p>bet'á dēnetthíghá k'altsil shampoo</p> <p>Begha shéchélyi nezu or bér nezu. good food</p> <p>T'así bet'ást'í xa. Things I am going to use.</p> <p>Beyé t'así tsérésghí backpack</p> <p>tł'áʔi nedui ʔaze gym shorts</p> <p>ʔelk'íth/ʔelk'idhe gun</p> <p>denídhéth moosehide</p> <p>Nai ʔasí bedi huli ʔasát'é lé. Things that are not necessary.</p> <p>bet'á dēnené ʔeretł'ís/sereldhēn make up</p> <p>nóshi gēnáze chips</p> <p>dzé gum</p> <p>ʔeláts'ilde ts'í ʔerehtł'ís nada violent videos</p>	<ul style="list-style-type: none"> To practice vocabulary, have students play the game <i>Going to the Store</i>. <p>Student #1: Náník'é nása-u, nałchéth náresni xa. I am going to the store and I am going to buy a backpack.</p> <p>Student #2: Náník'é nása-u, ʔihzí chu nałchéth chu náresni xa. I am going to the store and I am going to buy a shirt and a backpack.</p> <p>Student #3: Náník'é nása-u, páp chu ʔihzí chu nałchéth chu náresni xa. I am going to the store and I am going to buy a pop, a shirt and a backpack.</p> <p>Continue with each student adding another item.</p> <p>The purpose of the game is to try to remember all the things being bought in the order that they are bought.</p>

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>d) Produce</p> <p>Students make a chart showing how much money they spent in each category.</p> <p>Students calculate how much money they spent which was unnecessary.</p> <p>Students determine how they can save money.</p> <p>Students decide what they would really like to have and how long they would have to save in order to buy that thing.</p> <p>Have students make a report to class about their unnecessary purchases and what they would rather have spent their money on.</p> <p>Each student thinks of some thing they need and want which would be a wise thing on which to spend money.</p>	<p>ʔedłaghé nałnı ʔá ? What did I buy?</p> <p>ʔédłanełt'é tsambá k'ułthēr ʔá? How much did I spend?</p> <p>T'a ʔasíe nathıłtsı́ ı́ sí bet'oré ʔa bet'á ʔeghéna há. Things I bought that were important for living.</p> <p>ʔası́ nathıłtsı́ bet'oréʔá choilé Things I bought that were not necessary.</p> <p>Tsambá ʔá, _____ nasní horesʔı́. I would like to buy _____ with the money instead.</p>	<ul style="list-style-type: none"> Have students use the sentence pattern below to create sentences about alternative choices. <p>Beghąłthēn tsamba t'á t'a bet'oréʔa nasnı resʔı́ What I would like to buy wisely with the money instead.</p> <p>T'a násnı resʔı́ _____ I would like to buy _____.</p> <p>Beghąłthēn t'ası́ bet'oréʔa hestsı́ resʔı́. What I would like to do wisely with my time instead.</p> <p>T'asne resʔı́ _____ I would like to _____.</p> <p>Beghąłthēn t'a bet'oréstı́r xa gha shéstı́ resʔı́. What I would like to eat wisely instead.</p> <p>T'a ghą shéstı́ resʔı́ _____ I would like to eat _____.</p>

Strong Like Two People

Second Language Sample Module

Dogrib – Second Language Sample Module

Activity #1: Work with the motivating words of Elders.

Language Use	Language Sample	Language Practice
<p>a) Understand Expose students to 2-3 quotations from Elders that can provide guidance to the young people.</p>	<p>Nàowo nàke t'à ts'eeda nìdè dǫ nàke lanì nàts'etso. If we live in two cultures we are Strong Like Two People.</p> <p>Ayìlì sùlì weghàlǫda negha dǫl-le nìdè. What's impossible! Do it if you are able.</p> <p>Naxıcho gıyatıı ıdaà k'eahʔa. Carry your ancestral message forward.</p> <p>Edenakweè goghàıda. Visualize yourself in the future.</p> <p>Edıı nàıt'e sùlì kehonedı. Choose your steps carefully. It will bring you into the future.</p> <p>Neyatıı xonedı. Watch what you say.</p> <p>Done nàowoo k'è ıda. Live the way of the Dene.</p> <p>T'asıı hazòq̄ whelaa sùlì naxıgha hq̄t'e. Things are out there for you.</p>	<p>Transliterate each word and parts of words in a quotation to show students where the meaning comes from.</p> <div style="text-align: center;"> <p>Naxıcho</p> <p>↓</p> <p>ancestors</p> </div> <div style="text-align: center;"> <p>gıyatıı</p> <p>↓</p> <p>their words</p> </div> <div style="text-align: center;"> <p>ıdaà</p> <p>↓</p> <p>forward</p> </div> <div style="text-align: center;"> <p>k'eahʔa</p> <p>↓</p> <p>one carries</p> </div> <p>We carry our ancestors' words forward.</p>

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>b) Understand</p> <p>Provide students with examples of how each quotation can be lived.</p> <p>Ask students to each give their own example in Dogrib. Write each of their sentences on chart paper.</p> <p>Have each student read their own sentence after all sentences are written.</p>	<p>Dq nàowòò k'è ɪda. Live the way of the Dene.</p> <p>Dq nàowòò k'è danetło. Dance the way of the Dene.</p> <p>Dq nàowòò k'è k'eneda. Walk the way of the Dene.</p> <p>Dq nàowòò k'è goɪde. Talk the way of the Dene.</p> <p>Dq nàowòò k'è nejɪ. Sing the way of the Dene.</p> <p>Edenakweè goghàehda. Visualize yourself in the future.</p> <p>ɪdaà dq hoghàehtq edeghàehda. I visualize myself teaching in the future.</p> <p>Dechɪnɪ sekò gòʔq edeghàehda. I visualize myself at my own cabin in the bush in the future.</p> <p>ɪdaà sekèq gòhɪ edeghàehda. I visualize myself with a family in the future.</p>	<ul style="list-style-type: none"> Have students convert each of the Dogrib expressions into first person sentences in the future tense. <p>Nàowo nàke t'à ts'eeda nɪdè dq nàke lanì nàts'etso. If we live in two cultures, we are Strong Like Two People.</p> <p>Nàowo nàke t'à ehda nɪdè dq nàke lanì nàhtso ha. If I live in two cultures, I will be Strong Like Two People.</p>

Second Language Sample Module

Dogrib – Second Language Sample Module

Activity #2: Prepare Displays of Elders' Quotations.

Language Use	Language Sample	Language Practice
<p>Students will work in groups to make quotations into displays for the school or public institutions.</p> <p>a) Interact Each group chooses the quotation they will work together on and how they will present their quotation.</p>	<p>Dialogue:</p> <p>Mary: "Edenakweè goghâehda", eyi wet'à eghâlats'ııda. Let's work on "Visualizing yourself in the future".</p> <p>Danny: Nıht'è necha/nedee dahwhotsıa ts'ıhtsı. Let's make a large sign.</p> <p>Ray: Sı yatı dek'enıetł'ea. I will write the words.</p> <p>Susan: Sı ayı dalea? Ayı t'a naxı ts'ahdea? What shall I do? How can I help?</p> <p>Danny: Yatı wek'atsı wedaatı'ı anele. You can do the cutting.</p> <p>Mary: Danny, Wets'anedı. Color the words Danny.</p> <p>Danny: Hqt'al We're done.</p> <p>Ray: Elexè nezı eghâlats'eda nıdı, nahotı-le. We are carrying our grandfather's words into the future.</p>	<ul style="list-style-type: none"> • Give the Dogrib dialogue to groups of students. Have them work together to read and understand the dialogue • Have them draw illustrations to accompany each sentence. • Have each group act out the dialogue and speak their lines to the class. • After they have practiced the dialogue, have students work in groups to do communicative activity in the left column.

Strong Like Two People

Second Language Sample Module

Dogrib – Second Language Sample Module

Activity #3: Students reflect on the way they use their time.

Language Use	Language Sample	Language Practice
<p>Before beginning this activity, talk to the students in English about the importance of using time wisely so that they can plan for and create their futures.</p> <p>a) Understand</p> <p>Show students a Dogrib example of how a record can be kept of how time is spent.</p> <p>Have students work in groups to try to understand the sample record they are given.</p> <p>They must use actions, drawings, or other words in Dogrib to help others to understand the record of activities. They must not use English.</p> <p>b) Produce</p> <p>Give students a form to use in which to keep a record of how they spend their time.</p> <p>Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have written in their records.</p>	<p>Degha nezi edeèdah. Good living</p> <p>Edaàwa hòòwo. How much time was spent?</p> <p>Dii segha sigoot'ı gha hqt'e. This is my fun time.</p> <p>Îèè saadze ts'ö fö k'e, saàgia xè goèdeh. I talk to my friend on the phone for one hour.</p> <p>Saàgia xè satsökeh t'à k'èdiidzoh. I skated with my friend.</p> <p>Whàlèa ts'ö zhakahk'èkoa t'à k'èèkò. I went skidooing for a while.</p> <p>Dii sèot'ı gınaowò gha hqt'e. This is for the culture of my people.</p> <p>Îèè saadze ts'ö sets'ı ts'ædih. I helped my grandmother for one hour.</p> <p>Whàlèa ts'ö mbò gıxè goyiaèa. I helped to bring in meat for a while.</p> <p>Îèè saadze ts'ö egeedzi gıghàedah. I watched a handgame show for an hour.</p> <p>Dii enıht'èkq gha hqt'e. This is for the school.</p> <p>Whàlèa ts'ö seniht'èè wek'e eghàlaedah. I worked on my homework for a while.</p>	<ul style="list-style-type: none"> As students report the things they have done or spent money on keep a class list of any words that are new to the students on a chart. Use the class list of new vocabulary for students to memorize. Games such as charades can help students to relax, have fun and practice the vocabulary. Use class list of vocabulary to practice spelling, especially the sounds which are unlike those found in English. Use vocabulary of things that students did, to practice changing the person or number in some of the verbs. <p>Kw'à wek'ènahtsoh. I washed the dishes.</p> <p>Kw'à wek'ènàts'itsoh. We washed the dishes.</p> <p>Kw'à wek'ènàgitsoh. They washed the dishes.</p> <p>Satsökeh t'à k'èts'edzoo sönàihwhoh. I played hockey.</p> <p>Satsökeh t'à k'èts'edzoo sönàts'ideh. We played hockey.</p> <p>Satsökeh t'à k'èts'edzoo sönàgideh. They played hockey.</p>

Strong Like Two People

Second Language Sample Module

Language Use

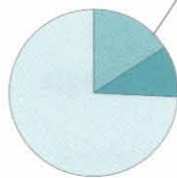
c) Produce

Show students how to convert their information into a graph. Have them make a graph of their own information about how they used their time, to display in class. Have each student describe their graph to the class.

Language Sample

Segoòt'i gha segha
neetëögö hòðæð

A large amount of time
for my fun



Dône naòwo gha
segha dek'æĩ

Less of my time for
my Culture

Nihtë'èkô gha
hòðæð-le

A small amount of
time for school

Language Practice

- Give students language to describe proportions of time:

ayì tanì ts'q̃
weghàlaehda ha
half of my time

ayì dats'q̃
weghàlaehda ha
most of my time

yaàzea weghàlaehda
ha
a small amount of my
time

dek'aʔì weghàlaehda
ha
less of my time

elètłq weghàlaehda ha
the same amount of my
time

d) Produce

Students report what they will choose to do tomorrow with their time.

Sadzeè segha hòʔq sì
wehoehdì t'à ayì dāh̃e ha
dehwhq.

What I would like to do wisely
with my time instead.

Seèt'i gha, dī hah̃e ha
dehwhô:

For my family, I would like to:

Deek'è eghàlada ha, dī
hah̃e gha dehwhô:

For my self-development, I
would like to:

Si segha segoòt'i ha, dī
hah̃e gha dehwhô:

For my fun, I would like to:

Strong Like Two People

Second Language Sample Module

Dogrib – Second Language Sample Module

Activity #4: Students reflect on the way they use their money for one week.

Language Use	Language Sample	Language Practice
<p>Before beginning this activity, discuss with students in English the importance of using money wisely.</p> <p>a) Understand</p> <p>Show students a Dogrib example of a record of how money is spent by a person.</p> <p>Have students work in groups to try to understand the sample record they are given. They must not use English.</p> <p>b) Produce</p> <p>Give students a sentence pattern to use in which to keep a record of how they spend their money.</p> <p>Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have recorded.</p>	<p>Dqzhì wets'q dìèno daats'q ek'ètaì sqqmba k'ehoewho. I spent \$46 on Dene music.</p> <p>Vìdeo wets'q sìlài sqqmba k'ehoewho. I spent \$5 on a video.</p> <p>Pìzza wets'q ek'ètaì sqqmba k'ehoewho. I spent \$6 on a pizza.</p> <p>_____ wets'q _____ sqqmba k'ehoewho.</p> <p>I spent \$_____ on _____.</p>	<ul style="list-style-type: none"> As students report the things they have spent money on, keep a class list of any words that are new to the students on a chart. <p>Bò nezì. Meat is good.</p> <p>enìhtl'ènaèda k'e on t.v.</p> <p>ìetawhìgedè they get into arguments</p> <p>dedìwò moosehide</p> <p>tehmì pack sack</p> <p>tì'ìk'eetì violin</p> <p>sqnàts'edèe kq gha</p> <p>kedzèh recreational facility/gym shoes</p> <p>nìshegqà potato chips</p> <p>kwìk'ìl gun</p>

Strong Like Two People

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>c) Understand Show students how items that are bought can be grouped into things that are "are necessary for health" and things that are "necessary for self-development" and "things that are not necessary".</p> <p>Have students group the items on their own lists into these three categories.</p>	<p>T'asìlì wet'à hotìlì ehda eyìts'q sezhiì gha. Things I need for my health and body.</p> <p>Wet'à edeehda ha gha. Things I need for my development.</p> <p>T'asìlì wet'a?à-le. Things I did not need.</p>	<ul style="list-style-type: none"> Explain to students the kinds of words which would simply be written in English and which would be written in Dogrib. Use class list of vocabulary to practice spelling, especially the sounds which are unlike those found in English. <ul style="list-style-type: none"> To practice vocabulary, have students play game, Going to the Store. Student # 1: Nàediik'è nàhtla ha eyìts'q tehmì nàehdì ha. I am going to the store and I am going to buy a backpack. Student # 2: Nàediik'è nàhtla ha, kw'qh?eh eyìts'q tehmì nàehdì ha. I am going to the store and I am going to buy a shirt and a backpack. Student # 3: Nàediik'è nàhtla ha, jìek'oòtì, kw'qh?eh eyìts'q tehmì nàehdì ha. I am going to the store and I am going to buy a pop, a shirt and a backpack. <p>Continue with each student adding another item.</p> <p>The purpose of the game is to try to remember all the things being bought in the order that they are bought.</p>

Strong Like Two People

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>d) Produce</p> <p>Students make a chart showing how much money they spent in each category.</p> <p>Students calculate how much money they spent which was unnecessary.</p> <p>Students determine how they can save money.</p> <p>Students decide what they would really like to have and how long they would have to save in order to buy that thing.</p> <p>Have students make a report to class about their unnecessary purchases and what they would rather have spent their money on.</p> <p>Each student thinks of some thing they need and want which would be a wise thing on which to spend money .</p>	<p>T'asìì wet'à hotuì ehda eyits'q sezhìì gha sılāi sqqmba k'ehoehwho. On things I needed for my health and body, I spent \$5.</p> <p>Wet'à edeehda ha gha sılāi sqqmba k'ehoehwho. On things I need for my development, I spent \$5.</p> <p>T'asìì wet'aʔà-le ts'q diènq sqqmba k'ehoehwho. Things I did not need, I spent \$40.</p> <p>Eyì sqqmba wehoehdì t'à t'asìì nāehdì ha dehwhq. What I would like to buy wisely with the money instead.</p> <p>_____ nāehdì ha dehwhq. I would like to buy _____.</p> <p>_____ nāehdì ha dehwhq. I would like to buy _____.</p> <p>_____ nāehdì ha dehwhq. I would like to buy _____.</p>	<ul style="list-style-type: none"> Have students use the sentence pattern below to create sentences about alternative choices. <p>_____ weèkw'ö ha dehwhô _____ èhëi. I would like to listen to _____ instead of _____.</p> <p>_____ wegħaàdah ha dehwhô _____ èhëi. I would like to watch _____ instead of _____.</p> <p>_____ sönàhwho ha dehwhô _____ èhëi. I would like to play _____ instead of _____.</p> <p>_____ shehti ha dehwhô _____ èhëi. I would like to eat _____ instead of _____.</p>

Strong Like Two People

Second Language Sample Module

Gwich'in – Second Language Sample Module

Activity #1: Work with the motivating words of Elders.

Language Use	Language Sample	Language Practice
<p>a) Understand Expose students to 2-3 quotations from Elders that can provide guidance to the young people.</p>	<p>Neekankat agwàhchii gùgwijaht'òh. Strong Like Two People.</p> <p>Dinjii neekankat k'it gwiidàndaih ji', neekanh agwàhchii diigwijaht'òo gwiheelyah. If we live two cultures, we are Strong Like Two People.</p> <p>Jidii datthák gwik'it góonlii, giindhan ji' akòo dindi'ii What's possible! Do it if you are able.</p> <p>Yeenoo nakhwa'anjoo guginjik ndoo gwiida'ah. Carrying your ancestors' message forward.</p> <p>Yeendoo ji' adidinyah'ii. Visualize yourself in the future.</p> <p>Nits'òots'àt natr'ahda'al gwizii geenjit gwinyah'ih. Yeendoo gwits'àt tr'ihée'ah. Choose your steps carefully. It will bring you into the future.</p> <p>Niginjik k'anyahtih. Watch what you say.</p> <p>Dinjii Zhuh k'yuu gwik'it gqhndaii. Live the way of the Dene.</p> <p>Gwiinlit uu'ok nikhweenjit goo'ah. Things are out there for you.</p>	<p>Transliterate each word and parts of words in a quotation to show students where the meaning comes from.</p> <p>Yeenoo ↓ In the future ↓ our Elders ↓ their message ↓ forward ↓ we're carrying it</p> <p>nakhwa'anjoo ↓ guginjik ↓ ndoo ↓ gwiida'ah</p> <p>We carry our ancestors' words forward.</p>

Strong Like Two People

Second Language Sample Module

Language Use

b) Understand

Provide students with examples of how each quotation can be lived.

Ask students to give their own example in Gwich'in. Write each of their sentences on chart paper.

Have each student read their own sentence after all sentences are written.

Language Sample

Nekhwíndòo tagwiheeda'aii guk'ánohtii.

Hold on to our Dene tradition.

Dinjii Zhuh k'yùu gwik'it gqhndaii.

Live the way of the Dene.

Dinjii Zhuh k'yùu gwik'it oodzoo.

Dance the way of the Dene.

Dinjii Zhuh k'yùu gwik'it ohdaa.

Walk the way of the Dene.

Dinjii Zhuh k'yùu gwik'it ginohkhii.

Talk the way of the Dene.

Dinjii Zhuh k'yùu gwik'it edohkii.

Sing the way of the Dene.

Yeendoo jì' adidinyah'ii.

Visualize yourself in the future.

Yeendoo jì' adidina'ii.

I visualize myself in the future.

Shii shidachan zehh danh t'ihch'uu k'it adidina'ii.

I visualize myself at my own cabin in the bush.

Shii shitr'iinin nat hah t'ihch'uu k'it adidina'ii.

I visualize myself at my own cabin in the bush.

Language Practice

- Have students convert each of the Gwich'in expressions into first person sentences in the future tense:

Gwik'yùu neekaii zhìt gwiidàndaih jì', i' hàh dinjii neekaii gwik'it gwiniidit'aih.

Gwik'yùu neekaii zhìt gwiìhdaii jì', i' hàh dinjii neekaii goot'ài k'it hihsha'yaa.

If we live two cultures, we are Strong Like Two People. If I live two cultures, I will be Strong Like Two People.

Dinjii Zhuh k'yùu gwik'it gqhndaii.

Dinjii Zhuh k'yùu gwik'it gwiìhdaii.
Live the way of the Dene.
I will live the way of the Dene.

Yeendoo jì' adidinyah'ii. Yeendoo jì' hadidina'yaa.

Visualize yourself in the future. I will visualize myself in the future.

Second Language Sample Module

Gwich'in – Second Language Sample Module

Activity #2: Prepare Displays of Elders' Quotations.

Language Use	Language Sample	Language Practice
<p>Students will work in groups to make quotations into displays for the school or public institutions.</p> <p>a) Interact</p> <p>Each group chooses the quotation they will work together on and how they will present their quotation.</p>	<p>Dialogue:</p> <p>Mary: Duulèh jùhts'ants'ât gwitr'it t'agwaa'ii "yeendoo jì' adidina'ii." Let's work on "Visualizing yourself in the future".</p> <p>Danny: Duulèh vīgwidēe'in nichii hāatsaa. Let's make a large sign.</p> <p>Mary: Nits'oos'ât akòo t'ahìidi'yaa? How should we do it?</p> <p>Raymond: Ginjih hadiniht'oo. I will write the words.</p> <p>Susan: Dāhihsha'yāa? Nits'òo dēe gwits'ât tr'ihìhndal? What shall I do? How can I help?</p> <p>Danny: Jidii gwo'oo gwà'àn akòo t'indi'ii. You can do the outline.</p> <p>Mary: Danny, aii ginjih gwidinii'ee. Color the words Danny.</p> <p>Raymond: Dlitsii kat googinjik yeendoo jì' giik'âtr'inaatii. We are carrying our grandfather's words into the future.</p>	<ul style="list-style-type: none"> • Give the Gwich'in dialogue to groups of students. Have them work together to read and understand the dialogue. • Have them draw illustrations to accompany each sentence. • Have each group act out the dialogue and speak their lines to the class. • After they have practiced the dialogue, have students work in groups to do communicative creative activity in the left column.

Second Language Sample Module

Gwich'in – Second Language Sample Module

Activity #3: Students reflect on the way they use their time.

Language Use	Language Sample	Language Practice
<p>Before beginning this activity, talk to the students in English about the importance of using time wisely so that they can plan for and create their futures.</p> <p>a) Understand</p> <p>Show students a Gwich'in example of how a record can be kept of how time is spent.</p> <p>Have students work in groups to try to understand the sample record they are given.</p> <p>They must use actions, drawings, or other words in Gwich'in to help others to understand the record of activities. They must not use English.</p> <p>b) Produce</p> <p>Give students a form to use in which to keep a record of how they spend their time.</p> <p>Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have written in their records.</p>	<p>K'eedai'jidii T'igwa'in'. The things I did yesterday.</p> <p>Dahshuk? How much time was spent?</p> <p>Shitsii'in Eenjit For fun</p> <p>Shoh hah, shijaa hah vihzhit tr'igukhii zhad shijaa vah'ts'at gihe'. I spoke with my friend on the phone for fun for a while.</p> <p>Ehleh shijaa vah kak gwithalaih. I hung around with my friend for a while.</p> <p>Gwiitsal niinzhu k'ats'ihchi' hah tsii'uidi'inh'. We played hockey for a while.</p> <p>T.V. chan ihleh aachin al'i'. I also watched T.V. for a while.</p> <p>Iitsii kha' hah uu'ok k'auidik. I skidded around.</p> <p>Ge'tr'oonahitan Eenjit For school</p> <p>Shi'ge'tr'oonahitan dineht'ee hah gwitr'it t'igwa'in'. I did homework.</p> <p>Shizhek'oo Ts'at Nits'oo Dinjii Zhuh K'yuu Zhit Gwihdaii Geenjit For my family and Dene ways</p> <p>Shitsuu vits'at tr'inihji'. I helped my grandmother.</p> <p>Video kak diinli' hah tsii'inh aachin el'ih. I watched handgames on a video.</p> <p>Drin Zhit tr'igukhii nidhuuzhih. I went to Sunday Service.</p> <p>Shih nihdeenitshit. I brought in meat.</p> <p>Ch'ik k'ee'altra'. I washed dishes.</p> <p>Ts'in ehdanh ehdiitat gwihdaih. I spent quiet time on the land.</p>	<ul style="list-style-type: none"> As students report the things they have done or spent money on keep a class list of any words that are new to the students on a chart. Use the class list of new vocabulary for students to memorize. Games such as charades can help students to relax, have fun and practice the vocabulary. Use class list of vocabulary to practice spelling, especially the sounds which are unlike those found in English. Use vocabulary of things that students did, to practice changing the person or number in some of the verbs. <p>Ch'ik k'ee'altraa. I washed dishes.</p> <p>Ch'ik k'ee'aaatraa. We washed dishes.</p> <p>Ch'ik k'ee'gaatraa. They washed dishes.</p> <p>K'adzihchi' hah tsiit'ishi'i'. I played hockey.</p> <p>K'adzihchi' hah tsiidi'i'. We played hockey.</p> <p>K'adzihchi' hah tsiigeedi'i'. They played hockey.</p>

Strong Like Two People

Second Language Sample Module

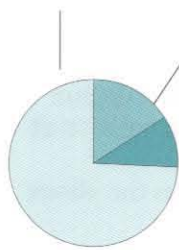
Language Use

c) Produce

Show students how to convert their information into a graph. Have them make a graph of their own information about how they used their time, to display in class. Have each student describe their graph to the class.

Dahthee lóo ts'at
srugoodi'ch'u.

Most of the time I spent
for my fun.



Akoo ihleh ts'at
shizhehk'oo
ants'at Dinjii
Zhuh k'yuu.

Some of the time, I
spent with my
family and Dene
ways.

Shigweedhaa
tsin ts'at
shi'dineht'ée'
hah dhii'aih.

A small amount of
time, I spent on
homework.

Language Practice

- Give students language to describe proportions of time:

teenjir ts'at
shigweedhaa
half of my time

dahthee lóo ts'at
shigweedhaa
most of my time

shigweedhaa tsin
a small amount of my
time

shigweedhaa k'iyee'it
less of my time

gweedhaa gwik'it
the same amount of time

d) Produce

Students report what they will choose to do tomorrow with their time.

Nihkaa Ji' Jidii Dee

T'agwihah'ah?

What will I choose to do
tomorrow?

Gè'tr'onahtan zheh
gihdatr'aheechaa gwi'tshih
Before school

Shijuu vits'at tr'ihihdāł.
I will help my little sister.

Shih nizii hih'ah.
I will eat good food.

Gè'tr'onahtan zheh
gehdehtr'idiniintan tl'ee
After school

Shiti' vits'at tr'ihihdāł.
I will help my father.

Tsii'inh' zheh gwits'at
hishshah.
I will go to the gym.

Second Language Sample Module

Language Use

Language Sample

Language Practice

Shigé'tr'onahtan dineht'ee
háh gwitr'it t'agwíha'áh.

I will do my homework.

Jíjii veeníhsháh.

I will visit my Grandfather.

Yeh'ók nankak gwà'àn
t'ahihch'yaa.

I will spend time on the land.

Kwan chuu ehdanh
gwiindaih.

I will avoid alcohol.

Gwich'in – Second Language Sample Module

Activity #4: Students reflect on the way they use their money for one week.

Language Use

Language Sample

Language Practice

Before beginning this activity, discuss with students in English the importance of using money wisely.

a) Understand

Show students a Gwich'in example of a record of how money is spent by a person.

Have students work in groups to try to understand the sample record they are given. They must not use English.

_____ Agwahchii t'ih
uuvihkat.

I spent (how much money)
on_____.

gwinzhiih gaa
chips

kaiitrih
shoes

tshuu dhandai
pop

Strong Like Two People

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>b) Produce</p> <p>Give students a form to use in which to keep a record of how they spend their money.</p> <p>Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have recorded.</p>		<ul style="list-style-type: none"> As students report the things they have spent money on, keep a class list of any words that are new to the students on a chart. <p>gwınzhıh gaıı chips</p> <p>kaııtrıh shoes</p> <p>tshuu dhandaaıı pop</p> <p>Dıtsık gyın' guitar</p> <p>vakak etr'datchıı calculator</p> <ul style="list-style-type: none"> Explain to students the kinds of words which would simply be written in English and which would be written in Gwich'in. Use class list of vocabulary to practice spelling, especially the sounds which are unlike those found in English.

Language Use

c) Understand

Show students how items that are bought can be grouped into things that are "wanted" and things that are "important for living".

Have students group the items on their own lists into these three categories.

Language Sample

Jii tat srii gwihihdaa geenjit
jidi t'ahdiich'aa diinch'uh:

These are things I needed for my health:

gwich'yaa nizii.

good clothing

vah diichuighè' k'eetr'ahtraa

shampoo

shih nizii

good food

galtr'aadal, attr'aadzoo,

natr'adaka, natr'ahadik

exercise: running, dancing,

paddling, walking

Dahiishà'aa geenjit jidi

vit'ahdiich'aa nihthanh':

The things I am going to use:

uhtshuh natr'ahdaghak

backpack

vakak etr'idatchii

calculator

ditsik gyin'

guitar

tsii'in geenjit kaatrich nizii

good gym shoes

duk'ee

gun

dinjik dhoh

moosehide

Jidi vit'ahdiich'ah kwaa:

Things I did not need:

vah diinin' tr'idi'ee

makeup

gwinzhiih gaai

chips

dzih

gum

video uuzu

violent videos

CD's leii

lots of CD's

Language Practice

- To practice vocabulary, have students play the game, Going to the Store.

Student #1: Ookàt zheh

gwits'at tihshaa ts'at

uhtshuh uuhikkat.

I am going to the store

and I am going to buy a

backpack.

Student #2:

Ookàt zheh gwits'at

tihshaa ts'at ik drill

chan ts'at uhtshuh

uuhikkat.

I am going to the store

and I am going to buy a

shirt and a backpack.

Student #3:

Ookàt zheh gwits'at

tihshaa ts'at chuu

dhandaii,ik drill ts'at

uhtshuh uuhikkat.

I am going to the store

and I am going to buy a

pop, a shirt and a

backpack.

Continue with each

student adding another

item.

The purpose of the game

is to try to remember all

the things being bought

in the order that they are

bought.

Strong Like Two People

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>d) Produce</p> <p>Students make a chart showing how much money they spent in each category.</p> <p>Students calculate how much money they spent which was unnecessary.</p> <p>Students determine how they can save money.</p> <p>Students decide what they would really like to have and how long they would have to save in order to buy that thing.</p> <p>Have students make a report to class about their unnecessary purchases and what they would rather have spent their money on.</p> <p>Each student thinks of some thing they need and want which would be a wise thing on which to spend money.</p>	<p>Tseedhoh dahchii dee t'adiłch'u' ts'at jidii ts'at deh? How much did I spend and what did I spend my money on?</p> <p>Srii gwiłhdaıı eenjit idjııchii uuvıkat'. I spent \$5 on things for my health.</p> <p>Tseedhoh ihłoo gwinlı' gahchii tat dahiısha'aa geenjit jidii ninthan vah uuvıkat. I spent \$40 on things that I need.</p> <p>\$10 gwats'an dhałtsaii ts'at jidii tr'aalai' uuvıhkat. I spent \$10 on things that were not necessary.</p>	<ul style="list-style-type: none"> Have students use the sentence pattern below to create sentences about alternative choices. <p>Gwijihkkeh ts'at jidii gwiinzheii hah uuvıhkat nihthan. What I would like to buy wisely with the money instead.</p> <p>_____ uuvıhkat nihthan. I would like to buy _____.</p> <p>Aii gwijihkkeh shigweedhaa hah t'avıhsha'ya' nihthan. What I would like to do wisely with my time instead.</p> <p>_____ t'avıhsha'ya' nihthan. I would like to _____.</p> <p>Aii gwijihkkeh jidii gwiinzheii hah navıh'a' nihthan. What I would like to eat wisely instead.</p> <p>_____ navıh'a' nihthan. I would like to eat _____. _____ instead of _____. _____ sönahwho ha dehwhô _____ èhei. I would like to play _____ instead of _____. _____ shehti ha dehwhô _____ èhei. I would like to eat _____ instead of _____.</p>

Second Language Sample Module

North Slavey – Second Language Sample Module

Activity #1: Work with motivating words of Elders.

Language Use	Language Sample	Language Practice
<p>a) Understand Expose students to 2 or 3 quotations from Elders which can provide guidance to the young people.</p>	<p>Dene náoweré náke k'ə gots'edí n̄dē dene náke láats'j't'e. If we live two cultures, we are Strong Like Two People.</p> <p>Ayíi dúwé! That's impossible! (Do it if you are able.)</p> <p>Denecho kə gogodí h̄dó ts'aʔa. Carry our ancestor's message forward.</p> <p>H̄dó gogha ededets'en̄j'j̄. Visualize yourself in the future.</p> <p>Nez̄ó nár̄j̄ə t'á h̄dó h̄da gha. Choose your steps carefully as you proceed. (It will bring you into the future.)</p> <p>Newá gok'énedí. Watch what you say.</p> <p>Dene k'ə edegor̄j̄dí. Live the way of the Dene.</p> <p>Bet'á edegor̄j̄dí gha as̄j̄l negha wela. Things are out there for you.</p>	<p>Transliterate each word and parts of words in a quotaion to show students where the meaning comes from.</p> <p>?ehtsée ↓ Grandfather</p> <p>gogodí ↓ their words</p> <p>h̄do ↓ forward</p> <p>ts'aʔa ↓ one carries</p> <p>We carry our ancestors' words forward.</p>

Strong Like Two People

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>b) Understand</p> <p>Provide students with examples of how each quotation can be lived.</p> <p>Ask students to give their own example in Slavey. Write each of their sentences on chart paper.</p> <p>Have each student read their own sentence after all sentences are written.</p>	<p>Dene náoweré hedets'itq. Hold on to our Dene tradition.</p> <p>Dene láanj Dene k'é nágwə. Live the way of the Dene.</p> <p>Dene láanj Dene k'é daehtə. Dance the way of the Dene.</p> <p>Dene láanj Dene k'é K'énahtə. Walk the way of the Dene.</p> <p>Dene láanj dene k'é gohde. Talk the way of the Dene.</p> <p>Dene láanj dene k'é hehij. Sing the way of the Dene.</p> <p>Hjdó gogha ededets'enjʔj. Visualize yourself in the future.</p> <p>Hjdó njdé ʔerjht'ékq eghálaehda gha ededenehʔj. I visualize myself teaching in the future.</p> <p>Hjdó njdé dechjtaħ xaré sekq góʔq gogha ededenjʔj. I visualize myself at my own cabin in the bush.</p> <p>Hjdó njdé sets'qđane kə góhtj gha ededenjʔj. I visualize myself with my children in the future.</p>	<ul style="list-style-type: none"> Have students convert each of the Slavey expressions into first person sentences in the future tense: <p>If we live two cultures, we are Strong Like Two People. If I live two cultures, I will be Strong Like Two People.</p> <p>Live the way of the dene. I will live the way of the Dene.</p> <p>Visualize yourself in the future. I will visualize myself in the future.</p>

Second Language Sample Module

North Slavey – Second Language Sample Module

Activity #2: Prepare displays of Elders' quotations.

Language Use	Language Sample	Language Practice
<p>a) Interact</p> <p>Students will work in groups to make quotations into displays for the school or public institutions.</p> <p>Each group chooses the quotation they will work together on and how they will present their quotation.</p>	<p>Dialogue:</p> <p>Mary: Hjdó ededets'enj?l k'ə eghálats'udá. Let's work on "visualize yourself in the future".</p> <p>Danny: ?erjht'ě nechá dawehchú ts'uhts'j. Let's make a large sign.</p> <p>Mary: Dánj ats'jlá woljné? How should we do it?</p> <p>Raymond: Sjngə godi ruht'ě. I will write the words.</p> <p>Susan: Ayii dáohle? What shall I do? / How can I help?</p> <p>Danny: Godi kájh'tá. You can do the cutting.</p> <p>Mary: Godi edenjhdí, Danny. Colour the words, Danny.</p> <p>Danny: Ekáa begħə enats'jt'e. We're done.</p> <p>Raymond: Edire t'á ?ehtsée gogodí hjdó ts'aʔa. We are carrying our grandfather's words into the future.</p>	<ul style="list-style-type: none"> • Give the Slavey dialogue to groups of students. Have them work together to read and understand the dialogue. • Have students draw illustrations to accompany each sentence. • Have each group act out the dialogue and speak their lines to the class. • After students have practiced the dialogue, have them work in groups to do a communicative activity using the language sample as a guide.

Strong Like Two People

Second Language Sample Module

North Slavey – Second Language Sample Module

Activity #3: Students reflect on the way they use their time.

Language Use	Language Sample	Language Practice
<p>Before beginning this activity, talk to the students in English about the importance of using time wisely so that they can plan for and create their futures.</p> <p>a) Understand</p> <p>Show students a Slavey example of how a record can be kept of how time is spent.</p> <p>Have students work in groups to try to understand the sample record they are given.</p> <p>Students must use actions, drawings or other words in Slavey to help others understand the record of activities. They must not use English.</p> <p>b) Produce</p> <p>Give students a form to use in which to keep a record of how they spend their time.</p> <p>Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have written in their records.</p>	<p>Dárewhá gok'énahta? How much time was spent?</p> <p>Segha súdi gohwhę Good living for myself</p> <p>Łée sadzé gots'ę bet'á efets'ę ets'erelú t'á séhłée ts'ę goide. I talk to my friend on the phone for one hour.</p> <p>Łée sadzé gots'ę séhłée há k'énaehdzo. I skated with my friend for one hour.</p> <p>Náke sadzé gots'ę sats'ęnéke nágoiyę. We skated for two hours.</p> <p>Łée sadzé gots'ę TV ghaídá. We watch TV for one hour.</p> <p>Sáaréhwha gots'ę zhabehchįné t'á k'énaehda. I went skidooing for awhile.</p> <p>Ŧerjhtł'ékę gha For school</p> <p>Sáaréhwha gots'ę seŦerjhtł'ę ghálaehda. I worked on my homework for awhile.</p> <p>Séot'įnę há senáoweré gha As it applies to Dene ways</p> <p>Łée sadzé gots'ę Ŧehtsį ts'ę náidí. I helped grandmother for one hour.</p> <p>Łée sadzé gots'ę show k'ę Ŧedzi gerékwł gháihdá. I watched handgames on show for one hour.</p> <p>Łée sadzé gots'ę Edáedzené k'ę yahtį náwehtłá. I went to church for one hour on Sunday.</p>	<ul style="list-style-type: none"> As students report the things they have done or spent money on keep a class list of any words which are new to the students on a chart. <p>goihdi talk</p> <p>k'énaehda skating</p> <p>nágohyę playing</p> <p>TV gháehda. watching TV.</p> <p>kw'áh k'enáŦehtse. washing dishes.</p> <p>seŦerjhtł'ę ghálaehda. study my books.</p> <ul style="list-style-type: none"> Use the class list of new vocabulary for students to memorize. A game such as charades can help students to relax, have fun and practice the vocabulary. Use class list of vocabulary to practice spelling, especially the sounds which are unlike those found in English. Use vocabulary of things that students did, to practice changing the person or number in some of the verbs. <p>Kw'áh k'enáŦihtse. I washed dishes.</p> <p>Kw'áh k'enáanítse. We washed dishes.</p>

Second Language Sample Module

Language Use

Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have written in their records.

Language Sample

Łée sadzé gots'ě Edáedzené k'ə yahtj náwehtła.

I went to church for one hour on Sunday.

Sáaréhwah gots'ě bé goyí deréehwaha.

I helped to bring in meat for awhile.

Łée sadzé gots'ě kw'áh k'enáihstse.

I washed dishes for one hour.

Language Practice

Kw'áh k'enáihstse.

I washed dishes.

Kw'áh k'enáanítse.

We washed dishes.

Kw'áh k'enáagjhtse.

They washed dishes.

Hockey nágoihshə.

I played hockey.

Hockey nágoíyə.

We played hockey.

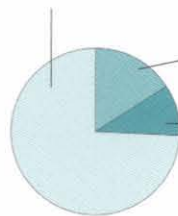
Hockey nágogjyə.

They played hockey.

c) Produce

Show students how to convert their information into a graph. Have them make a graph of their own information about how they used their time to display in class. Have each student describe their graph to the class.

Segha súdi gohwhę.
I am happy.



Séot'jñę hé senáoweré gha
As it applies for Dene ways

ʔerjht'ékó gha
For the school

- Give students language to describe proportions of time.

tanj gots'ě
half of my time

ełaoťe gots'ě
most of my time

sáanéhts'jñę gots'ě
a small amount of my time

goʔóqnéhts'jñę gots'ě
less of my time

ełéréhwa gots'ě
the same amount of my time

Strong Like Two People

Second Language Sample Module

<i>Language Use</i>	<i>Language Sample</i>	<i>Language Practice</i>
<p>d) Produce Students report what they will choose to do tomorrow with their time.</p>	<p>Sachq ayii dáohle? What will I do for tomorrow?</p> <p>?erjht'ékq wire Before school</p> <p>Sedé ts'é náhdi gha. I will help my young sister.</p> <p>Bé nezq ghq shéhtj gha. I will have a good meal.</p> <p>?erjht'ékq enagót'e t'áa After school is finished</p> <p>Setá ts'é náhdi gha. I will help my father.</p> <p>Nágots'eyekq gots'é reht'a gha. I will go to the gym.</p> <p>Sererjht'ékq go?erjht'é ghálaehda gha. I will do my homework at my school.</p> <p>?ehté ts'é náhtla gha. I will visit grandfather.</p>	

Second Language Sample Module

North Slavey – Second Language Sample Module

Activity #4: Students reflect on the way they use their money for one week.

Language Use	Language Sample	Language Practice
<p>Before beginning this activity, discuss with students in English the importance of using money wisely.</p> <p>a) Understand</p> <p>Show students a Slavey example of a record of how money is spent by a person.</p> <p>Have students work in groups to try to understand the sample record they are given. They must not use English.</p> <p>b) Produce</p> <p>Give students a form to use in which to keep a record of how they spend their money.</p> <p>Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have recorded.</p>	<p>Hjdíi asjǰ náehdi. I bought things before.</p> <p>Dánéht'e sǒba nájhdi? How much did you spend?</p> <p>Łée sǒba k'éehxa njhshəgǒ náehdi. I spent one dollar on potato chips.</p> <p>Díonǒǒ tae k'éehxa gym gok'ə náehdi. I spent \$40 for gym fees.</p> <p>Díonǒǒ ets'étae sǒba t'á Dene zhǰné náehdi. I spent \$46 on Dene music.</p> <p>Sǒlǎe sǒba t'á video náehdi. I spent \$5 on a video.</p> <p>Ets'étae sǒba t'á pizza náehdi. I spent \$6 on pizza.</p> <p>\$_____k'éyǰhxa_____ráyáhdí. • I spent \$_____ on_____.</p>	<p>As students report the things they have spent money on, keep a class list of any words which are new to the students on a chart.</p> <p>bé nezǒ good food</p> <p>show k'é ełekewehxə imitating the show</p> <p>ǰts'éwé moose hide</p> <p>tehmǰ packsack</p> <p>bet'á ełeláts'erehtá calculator</p> <p>gym goké running shoes</p>

Strong Like Two People

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>c) Understand Show students how items that are bought can be grouped into things that are "wanted" and things that are "important for living".</p> <p>Have students group the items on their own lists into these three categories.</p>	<p>Ayíi bet'á sekwé tah gonezq gha bet'áoré?á: Things I need for my health and body:</p> <ul style="list-style-type: none"> • zhú nezq (good clothes) • bé nezq (good food) <p>Asíj bet'á hıdó hehda gha bet'áoré?á: Things I need for the future:</p> <ul style="list-style-type: none"> • tehmj (packsack) • bet'á ełeláts'erehtá (calculator) • náots'eyekq goké (running shoes) 	<p>dzé gum njhshəgq potato chips kwik'ii gun bet'á ełenáts'erehtá calculator</p> <ul style="list-style-type: none"> • Explain to students the kinds of words which would be written in English and which would be written in Slavey. • Use class list of vocabulary to practice spelling, especially the sounds which are unlike those found in English. <p>• To practice vocabulary, have students play a game, "Going to the Store".</p> <p>Student #1: Yúkq gots'é duhla ʔqhshú ráyúhdi. I am going to the store and I am going to buy a backpack.</p> <p>Student #2: Yúkq gots'é duhla gú wəts'enihʔə hé ʔqhshú ráyúdi. I am going to the store and I am going to buy a shirt and a backpack.</p> <p>Student #3: Yúkq gots'é duhla gú jíyetú, wəts'enihʔə hé ʔqhshú ráyúhdi. I am going to the store and I am going to buy a pop, a shirt and a backpack, etc...</p> <p>Continue with each student adding another term.</p> <p>The purpose of the game is to try to remember all the things being bought in the order that they are bought.</p>

Second Language Sample Module

Language Use	Language Sample	Language Practice
	<p>Asíí segha bet'áoré?ále. Things I do not need:</p> <ul style="list-style-type: none"> • zhú Club Monaco (Club Monaco clothing) • bet'á sédets'ere?í (makeup) • níhshəgə (potato chips) • dzé (gum) • show k'é ełekewehxə (imitating show) • ?eríht'éjkw'á (CD player) 	
<p>d) Produce Students make a chart showing how much money they spent in each category.</p> <p>Students calculate how much money they spent which was unnecessary.</p> <p>Students determine how they can save money.</p> <p>Students decide what they would really like to have and how long they would have to save in order to buy that item.</p>	<p>Ayíí dánéht'e k'íiwhe há ayíí ts'é bek'ə?íhwhe? How much did I spend and on what?</p> <p>Asíí bet'á sekwé tah gonezə- \$5. Things I need for my health and body – \$5.</p> <p>Asíí bet'á – \$5. Things I need for my development – \$5.</p> <p>Asíí nehwhéle – \$40. Things I did not need – \$40.</p>	<ul style="list-style-type: none"> • Have Students use the sentence patterns below to create sentences about alternative choices. <p>Asíí bet'áoré?á s'íí náaruhdí gha nehwhə. I would like to buy _____ with the money instead.</p> <p>Ayíí bet'áoré?á nehwhə s'íí náaruhdí gha. I would like to buy wisely with the money instead.</p> <p>_____ Eyíí náohdí nehwhə. I would like to buy _____.</p>

Second Language Sample Module

Language Use

Have students make a report to class about their unnecessary purchases and what they would rather have spent their money on.

Each student thinks of some thing they need and want which would be a wise thing on which to spend money.

Language Sample

Language Practice

**Asíj got'áoré?á ts'é
sesadzé k'eohwhi
nehwhę.**

What I would like to do wisely with my time instead.

_____ **Eyíí aohtę
nehwhę.**

I would like to _____.

**Ayíí bet'áoré?á síj ghę
shéohtj nehwhę**

What I would like to eat wisely instead.

_____ **woh?á
yerehwę.**

I would like to eat _____.

Second Language Sample Module

South Slavey – Second Language Sample Module

Activity #1: Work with the motivating words of Elders.

Language Use

a) Understand

Expose students to 2-3 quotations from Elders that can provide guidance to the young people.

Language Sample

**Dene náodhe ɔkɪ kádáʔa t'áh
gots'endíh nídé, dene ɔkɪ
láats'ɪt'e.**

people culture two different
with we live if, people two we
are like

If a person lives according to two
cultures, that person is like two
people.

**Neʔy náɔɪtáh t'áh yundah
ʔɪt'leh.**

carefully you step with future
you walk

Step carefully as you move forward.

**Ehtsíe gogondíe Ehtsíe
gogondíe yundah ts'aleh.**

Grandfather their words
forward one carries

Carrying our grandfathers' words
forward.

**Nóot'ɪe gogondíe t'áh nánatse
goɪndíh.**

your relatives their words with one
is strong you live

Live a strong life according to the
words of your relatives.

Dene ɔkɪ k'ée anáts'edéhtse.

people two like as strong
Strong Like Two People.

Azhíɪ dúwé?

What's impossible?

Dene dúle ôt'e theléh.

person capable is became
He became a capable person.

Language Practice

- Transliterate each word and parts of words in a quotation to show students where the meaning comes from.



We carry our ancestors' words
forward.

Strong Like Two People

Second Language Sample Module

Language Use	Language Sample	Language Practice
	<p>Yundah ts'é góꝛꝛ,edeghánda. forward toward placed, look at yourself Visualize yourself in the future.</p> <p>Séé gonezꝛ goghánda gháádé nádꝛtáh. very well look at then step down Choose your steps carefully.</p> <p>Nedhá gok'ééndíh. your mouth keep it Watch what you say.</p> <p>Negha t'ahsí thela xó agúht'e. for you something are placed still it is Things are out there for you.</p>	
<p>b) Understand Provide students with examples of how each quotation can be lived.</p> <p>Ask students to each give their own example in Slavey. Write each of their sentences on chart paper.</p> <p>Have each student read their own sentence after all sentences are written.</p>	<p>Dene gonáodhe gok'éts'endíh. Hold on to our Dene tradition.</p> <p>Dene k'éé gots'endíh. Live the way of the Dene.</p> <p>Dene k'éé dats'etle. Dance the way of the Dene.</p> <p>Dene k'éé dechꝛtah k'ets'etle. Walk in the bush.</p> <p>Dene k'éé ts'aadéh. Walk the way of the Dene.</p> <p>Dene k'éé gots'éndeh. Talk the way of the Dene.</p> <p>Dene k'éé ts'ejj. Sing the way of the Dene.</p> <p>Yundah ts'é góꝛꝛ gotah edeghánda. Visualize yourself in the future.</p>	<ul style="list-style-type: none"> Have students convert each of the Slavey expressions into first person sentences in the future tense: <p>Gonáodhe ôkí t'áh gots'endíh nídé, dene ôkí láots'çndíh, Gonáodhe ôkí t'áh gohndíh nídé, dene ôkí lánádehtse gha. If we live two cultures, we are Strong Like Two People. If I live in two cultures I will be Strong Like Two People.</p>

Second Language Sample Module

Language Use

Language Sample

Language Practice

**Yundaa edıhtł'éh
ghágonehtę edegháehda.**
I visualize myself teaching in the future.

**Yundaa xáádé dechıtah
sekųé ʔaht'ı edegháehda.**
I visualize myself at my own cabin in the bush.

**Yundaa ts'ę sezhaa gohéh
ʔaht'ı edegháehda.**
I visualize myself with my children in the future.

Dene k'ęę gots'endih.

**Dene k'ęę gohndih
gha.**

Live the way of the Dene. I will live the way of the Dene.

Yundah ts'ę góʔę

gotah edegháinda.

Yundah ts'ę góʔę

gotah edegháehnda

gha.

Visualize yourself in the future. I will visualize myself in the future.

Second Language Sample Module

South Slavey – Second Language Sample Module

Activity #2: Prepare displays of Elders' quotations.

Language Use	Language Sample	Language Practice
<p>Have students work in groups to make quotations into posters for the school or public institutions.</p> <p>a) Interact</p> <p>Each group chooses the quotation they will work together on and how they will present their quotation.</p>	<p>Dialogue in Slavey:</p> <p>Mary: Ezhiu gondi yundaa ededih?ih t'áh aút'í. Lets use the quotation: Visualize yourself in the future.</p> <p>George: Yundaa ts'é xáádé' sezhúk ç ʔaht'í ghqh edeht'éhíchuu ehtsi gha. I will draw myself in my store.</p> <p>Susan: Xáádé seæelá ékéh ʔaht'í ghqh edeht'éhíchuu ehtsi gha. I will draw myself in my own boat.</p> <p>Danny: Edeht'éh nechá t'áh athít'í gha. We will use large paper.</p> <p>Raymond: Edeht'éh dahthela nende thítsi gha. Yes we will make a large banner.</p> <p>Lucy: ets'edet'éh zhádéht'éh gha. I will draw the letters.</p> <p>Raymond: Nets'áohndí. I will help.</p> <p>George: Íle, édé chu dúle edíht'éh k'eh edíht'éhíchuu egots'íhʔáh. Or we could find pictures in magazines.</p> <p>Susan: Edíht'éh dahthela aetselea mek'eh edíht'éhíchuu lq éhsáá qt'e gha. It will be a small poster with many pictures?</p> <p>Danny: Ehéé, kaqndíh kóó nezú gha. Yes but it will be very nice.</p>	<ul style="list-style-type: none"> • Give the Slavey dialogue to groups of students. Have them work together to read and understand the dialogue. • Have them draw illustrations to accompany each sentence. • Have each group act out the dialogue and speak their lines to the class. • After they have practiced the dialogue, have students work in groups to do the communicative interact activity in the left column.

Second Language Sample Module

South Slavey – Second Language Sample Module

Activity #3: Students reflect on the way they use their time.

Language Use	Language Sample	Language Practice
<p>Before beginning this activity, talk to the students in English about the importance of using time wisely so that they can plan for and create their futures.</p> <p>a) Understand Show students a Slavey example of a record of how time is spent in the format you would like the students to keep.</p> <p>Have students work in groups to try to understand the sample record they are given.</p> <p>They must use actions, drawings, or other words in Slavey to help others to understand the record of activities. They must not use English.</p> <p>b) Produce Give students a form to use in which to keep a record of how they spend their time.</p> <p>Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have written in their records.</p>	<p>Dágodéhthaa gots''é meghálaında? How long did you work on it?</p> <p>Sekúé gogha For my home</p> <p>Łíé sadze gots'é tth'á k'enáhtse. I washed dishes for one hour in duration.</p> <p>Honq dek'ehdenéht'éa gots'é etthé nizhíqodedhah. I brought in meat for ten minutes in duration.</p> <p>Edegah For one's self</p> <p>Łíé sadze gots'é t'uh t'áh sets'áani ts'é gojndeh. I talked to my friend on the telephone for one hour in duration.</p> <p>Łíé sadze gots'é sets'áani xéh gok'eadehtle. I walked around with my friend for one hour in duration.</p> <p>Qkí sadze gots'é satsóke nágozhzeh. I played hockey two hours.</p> <p>Łíé sadze gots'é t.v. ghájdá. I watched t.v. for one hour.</p> <p>Zhah mehchje t'áh séxéh gok'eadetle. I skidooed around.</p> <p>Edíht'éh kúé gogha For school</p> <p>Honq ɣóq sulái dek'ehdenéht'éa gots'é edíht'éh ghájdá. I did homework for 15 minutes.</p>	<ul style="list-style-type: none"> As students report the things they have done, keep a class list of any words that are new to the students on a chart. <p>k'enáhtse I washed</p> <p>nínla I placed</p> <p>gojndeh I talked</p> <p>gok'eadeht'éh marked upon</p> <p>satsóke nágozhzeh I skated</p> <p>ghájdá I saw</p> <p>k'eehtle I walk</p> <p>ghájdá I worked at</p> <p>nátthehtlah I went to</p> <ul style="list-style-type: none"> Use the class list of new vocabulary for students to memorize. Games such as charades can help students to relax, have fun and practice the vocabulary. Use class list of vocabulary to practice spelling, especially the sounds which are unlike those found in English. Use vocabulary of things that students did, to practice changing the person or number in some of the verbs.

Strong Like Two People

Second Language Sample Module

Language Use

Language Sample

Language Practice

Dene k'ée gogha

For the native way

Setsu ts'ájndí.

I helped my grandmother.

Ediht'éh náedah k'eh

náets'eráh gháíndá.

I watched handgames on a video.

Edáidze k'eh zhatí nátheht'ah.

I went to Sunday Service.

Tth'á k'enáíhtse.

I washed dishes.

Tth'á k'enáíítse.

We washed dishes.

Tth'á k'enáíegíhtse.

They washed dishes.

Hockey nágoizheh.

I played hockey.

Hockey náothíizhe.

We played hockey.

Hockey náothíizhe.

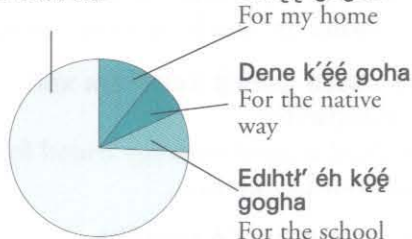
They played hockey.

c) Produce

Show students how to convert their information into a graph. Have them make a graph of their own information about how they use their time, to display in class. Have students describe their graph to the class.

Edegha.

For one's self



- Give students language to describe proportions of time:

segha dáódíjtháh, taní

ts'é
half my time

segha dáódíjtháh,

káhjene azhoh
most of my time

segha dáódíjtháh, íáah

zoh
a small amount of my time

segha dáódíjtháh,

k'éíjne
less of my time

segha dáódíjtháh,

eíéodéhtáh
the same amount of my time

Second Language Sample Module

Language Use	Language Sample	Language Practice
d) Produce Students report what they will choose to do tomorrow with their time.	<p>Azhíi ʔóhíj h t'asáoʔí enehthę tła. What I would like to do with my time instead.</p> <p>Séot'j gogha, azhíi dáohleh enehthę tła, For my family, I would like to...</p> <p>Deyéh aeduhdleh gogha, azhíi dáohleh enehthę tła... For my self-development, I would like to...</p> <p>Segha súdi gogha, di kahlá nidé enehthę... For my fun, I would like to...</p>	

South Slavey – Second Language Sample Module

Activity #4: Students reflect on the way they use their money for one week.

Language Use	Language Sample	Language Practice
Before beginning this activity, discuss with students in English the importance of using money wisely.	<p>Dánéht'ee sáamba k'ehoihthe gots'eh azhíi ts'ę mek'ehoihthe? How much did I spend and what did I spend my money on?</p>	
a) Understand Show students a Slavey example of how money is spent by a person. Have students work in groups to try to understand the sample record they are given. They must not use English.	<p>Nishihgọ gha ííé sáamba k'egoihthe. I spent one dollar on potato chips.</p> <p>Nizhjh ezháohndih náots'ezheh gha ke k'eh djj honq sáamba k'egoihthe. I spent \$40.00 on gym shoes.</p> <p>Dene shine gha djj honq sáamba k'egoihthe. I spent \$46.00 on Dene music.</p> <p>Ediht'éh náedah gha sұлáí sáamba k'egoihthe. I spent \$5.00 on a video-tape.</p> <p>Pizza ts'ę ehts'ę tai sáamba k'egoihthe. I spent \$6.00 on pizza.</p>	

Strong Like Two People

Second Language Sample Module

Language Use	Language Sample	Language Practice
<p>b) Produce</p> <p>Give students a form to use in which to keep a record of how they spend their money.</p> <p>Each day, review the entries the students have made in their records. Have them tell their group or the class as a whole what they have recorded.</p>		<ul style="list-style-type: none"> As students report the things they have spent money on, keep a class list of any words that are new to the students on a chart. <p>mqshéts'ezheh food</p> <p>edıhtł'éh paper</p> <p>gotth'e clothing</p> <p>tl'uhk'etıh telephone</p> <p>tthık'ih gun</p> <p>golqdhéh Moosehide</p> <p>tléh oil/grease</p> <p>dzéh gum</p> <p>edıhtł'éh paper</p> <ul style="list-style-type: none"> Explain to students the kinds of words which would simply be written in English and which would be written in Slavey. Use class list of vocabulary to practice spelling, especially the sounds which are unlike those found in English.

Second Language Sample Module

Language Use

c) Understand

Show students how items that are bought can be grouped into things that are "wanted" and things that are "important for living".

Have students group the items on their own lists into these three categories.

Language Sample

Azhíı góhıı met'áh náehndı edé?

What can I buy with this money instead?

Nezı gqhdıh gha ahsıı met'áhodé?á sıı.

Things that are important to my health.

gotth'é nezı
good clothing

mqshéts'ezheh nezı
good food

Ahsıı menehthę sıı.
Things that I need.

tthık'ıh
gun

met'áh ets'edehta gháıats'enda
a device used to work on numbers (calculator)

k'eejıhts'etle gha ke nezı
good running shoes

Azhıı menehthę ile.
Things I did not need.

mehchıé gha tleh
gas for a vehicle

gonı k'eh ts'edendıh
makeup

Language Practice

- To practice vocabulary, have students play the game, Going to the Store.

Student #1: **Zhúk ę náhtęa gha gots'ęh tehmié k'ets'egheh náehndıh gha.**

I am going to the store and I am going to buy a backpack.

Student #2: **Zhúk ę náhtęa gha gots'ęh tth'ıhęe gots'ęh tehmié k'ets'egheh náehndıh gha.**

I am going to the store and I am going to buy a shirt and a backpack.

Student #3: **Zhúk ę náhtęa gha gots'ęh sats tene zhıh tú ęekôá ęıé, tth'ıhęe gots'ęh tehmié k'ets'egheh náehndıh gha.**

I am going to the store and I am going to buy a pop, a shirt and a backpack.

Continue with each student adding another item.

The purpose of the game is to try to remember all the things being bought in the order that they are bought.

Strong Like Two People

Second Language Sample Module

Language Use

d) Produce

Students make a chart showing how much money they spent in each category.

Students calculate how much money they spent which was unnecessary.

Students determine how they can save money.

Students decide what they would really like to have and how long they would have to save in order to buy that thing.

Have students make a report to class about their unnecessary purchases and what they would rather have spent their money on.

Each student thinks of some thing they need and want which would be a wise thing on which to spend money.

Language Sample

Sáamba dánéht'é k'egoithe gots'eh azhíi ts'é mek'egoihthe?

How much did I spend and what did I spend my money on?

Nezú gúhndíh gha azhíi enehthé-\$12.

Things I need for my health-\$12.

Azhíi menehthé-\$45.

Things I need-\$45.

Azhíi menehthé íle-\$15.

Things I do not need-\$15.

Ezhi sáamba t'áh azhíi ?óh'íh náedehndíh olí?

What can I buy with this money instead?

Language Practice

- Have students use the sentence pattern below to create sentences about alternative choices:

Nezú sáamba k'eots'ehthi gok'éé azhíi ?óh'íh di sáamba t'áh náehndíh olí.

What I would like to buy wisely with the money instead.

_____ ná?yúhndíh enehthé.

I would like to buy _____.

Nezú menaets'enidhí gogháádé azhíi ?óh'íh edegha góhthihsj olí.

What I would like to do wisely with my time instead.

_____ édé enehthé.

I would like to _____.

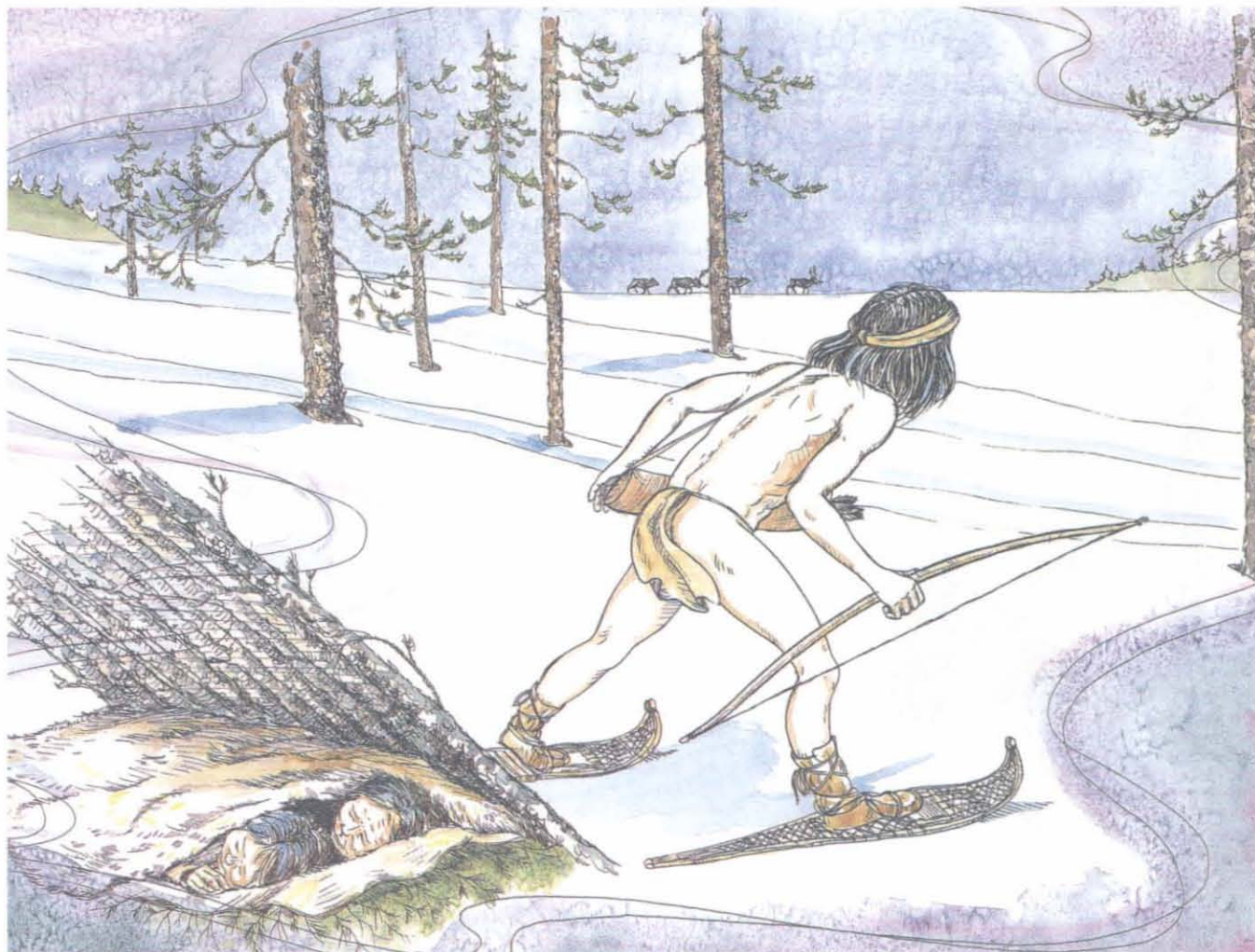
Azhíi éhsá segha nezú ?t'e shéhtj olí enehthé.

What I would like to eat wisely instead.

_____ shóohthj enehthé.

I would like to eat_____.

Hunting Camp



Grade 8
Module Two



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If it is planned right, this is a good trip. All the students really learn from it. They learn about safety with guns, become aware of the land and learn how not to get lost. They learn to respect animals and the land. They learn the importance of teamwork and they hear stories and learn prayers. These are all experiences they don't get at home, just on the land. Best of all they are left with very good memories of the land

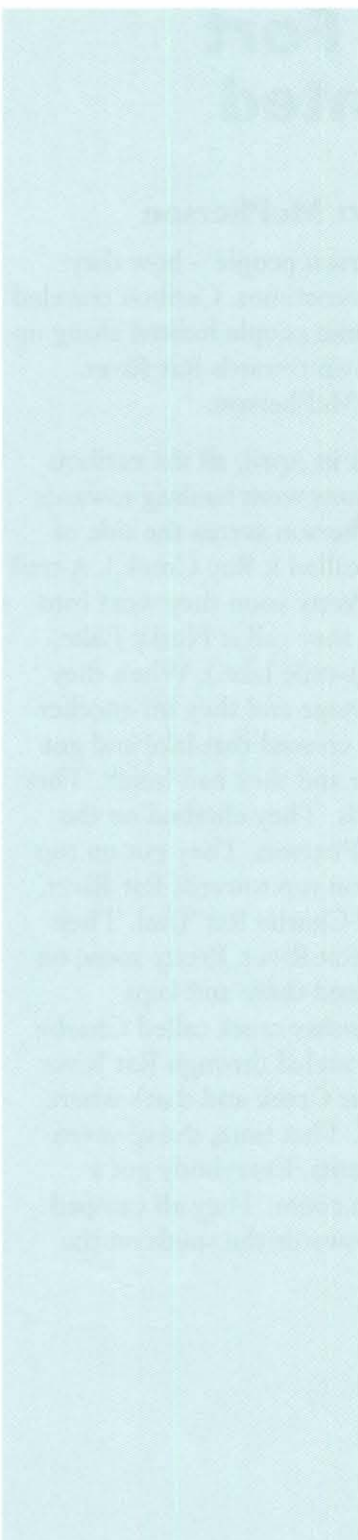
– George Mackenzie

How People of Fort McPherson Hunted

Translated by Roddy Peters, Fort McPherson

Here is another story about Fort McPherson people – how they used to hunt late in the spring, in April sometimes. Caribou traveled all the way down along the mountain. Some people hunted along up Stoney River – already caribou passed down towards Rat River. They brought caribou or moose back to McPherson.


This time, one spring about the last week in April, all the caribou went down to Rat River. Thirty-seven teams went hauling towards Rat River. About three miles below McPherson across the side of the river was a creek running out (They called it Ray Creek.). A trail went up by that way through the lakes. Pretty soon they went into the big lake (it's about eight miles long – they call it Husky Lake. The mail trail goes right across that eight-mile lake.). When they got to the other end there was a long portage and they hit another big lake and they crossed that one. They crossed that lake and got to a little lake. They had a fireplace there and they had lunch. They kept traveling and they got to the foothills. They climbed on the side of the foothills all the way up to McPherson. They got on top of those foothills and then they traveled on top towards Rat River. Pretty soon they hit another creek called Charlie Rat Trail. They got into Rat River and traveled through Rat River. Pretty soon, on the south side was Wolf Creek. They passed there and kept traveling through Rat River. They hit another creek called Charlie Rat Trail. They got into Rat River and traveled through Rat River. Pretty soon they got to the mouth of Bear Creek and that's where everybody settled down and put up tents. That time, thirty-seven teams traveled together. They had four tents. Everybody got a room; they divided the four tents to get a room. They all camped there and the next day they all went up towards the south on the foothills.



All kinds of caribou were there on the flat so all of the hunters killed all the caribou they needed. Everybody hauled their own meat to the camp. The hunters had a good meal. They stayed there four days feeding their dogs. I saw some young people there cooking young caribou. They were talking about the older people. They said that when we took these young caribou home for our parents, some of them told us not to eat it because it was no good for young people to eat young caribou. When they grew up they would get weak and when they walked with snowshoes they would get weak and get thirsty quicker. They wouldn't hunt the right way and when they got to be middle age they would get gray hair because of eating that young caribou. So, our people don't allow us to eat young calf caribou. Now they said we got all kinds of young caribou. We were frying all these caribou in a frying pan and they said this caribou, the young ones, tasted so well. It tasted like chicken – no wonder our older people don't want us to eat this young caribou; we're really going to have a picnic, they said.

So, for the four days staying in one place, all they did was eat, sleep, feed the dogs, and play poker every night. They had a good time. It was almost the end of April and there was a lot of water on the river and ducks were flying around. They still had to travel down that Rat River by dog team. When everybody left, everybody had a load of meat. They traveled all day until they got to Charlie Rat Man Trail, and through that creek. They camped half way up the creek and the next day they started again. They went over that foothill and when they got down to the delta, when they hit that first little lake where the fireplace was. Everybody got there, they made a fire and stayed there all afternoon till evening, drying their clothing, having lunch and resting their dogs. They had to travel late in the evening when it began to freeze. They started towards McPherson and they passed these two big lakes, Husky Lake, and kept going until they hit the Peel River across from McPherson and Roy Creek. When they got to town, there was no snow in town. I remember I was one of the hunters that time and I had a big load of meat – about four and a half caribou in the load. I used six dogs and I had a hard time to get to my house. It was sticky mud but I just made it to my house. I had lots of good meat, fresh meat, and fat meat. We put it away in the deep freeze so we had fresh meat for all spring and part of summer. It was the only time I had a good meal of caribou meat, fresh meat.

So, that's how the people used to hunt even late in the spring. They had to go a long ways traveling, trying to get around the caribou so they could get themselves a good load of meat. In the spring, it was



nice and clean ground through the mountains. The country looked so beautiful – they enjoyed the country and the clean ground they camped on. They had a good time when they were out hunting caribou. When they were out camping in the tent, in the evenings, after they were finished all their work, they played poker. They played for shells, money and sold each other things. They had lots of fun enjoying themselves. That's how people used to travel.

When they got back to Fort McPherson, they all went down to their rat camp down the delta. They went ratting wherever they stayed in the spring. Sometimes, two or three families stayed together at a rat camp whenever they trapped and hunted by canoe on open water. This kind of life went on all the time; since 1960, but not much of this goes on now. People started staying in town year round – summer and winter. Hardly anyone goes out in the bush and lives the bush life. But since those two years, people started trapping. Now there's getting to be more people trapping this year. I am pretty sure people began to get tired of town life so they started living off the country. It looked pretty good, so I hope more of this kind of life goes on for the rest of the years to come. This way people know how to make a good living out in the country, at their fish camp, and their trapping places, wherever they hunt caribou through the mountains. Doing these things, they have a good life and they always have something to do. When people go hunting, they all share their work. Sometimes eight or ten people set up their camp in one tent, one big 4X4 tent. Everybody gets to share their work to put up this tent and some guys have to cut branches and put it down for the floor. They all help each other. Somebody puts up a stove; somebody gets ice and clean snow. In no time, they put up a tent and tie up their dogs. By that time tea is ready and someone is cooking, they all settle down and have a big meal. In the evening, about eight or nine o'clock, they all go out and feed their dogs. After that they settle down and play poker – some guys don't even sleep until the next day when the rest of the guys start pulling out after they had a good sleep. Some guys who play poker all night without sleep, they have to travel again all day without sleep. They enjoy their life traveling, hunting and trapping.

It is more important for the Indians to have more of this kind of life out in the bush than living in town as people are always looking for drinks. I think the most important thing is to stay out in the country and live by hunting and trapping. I think they get 100% more out of life because staying in town is not a very nice life for some people so I hope it goes on for years – more years to come. This is about all I say of this little story about how people used to hunt.

Grade 8

Hunting Camp Module Overview

Projects for Experience and Reflection

1. Hunting Camp
2. Related Home Economics
3. Shop
4. Career and Technology Pods (CTS)

The purpose of this module is to give students the knowledge and understandings related to a spring or fall hunting camp and to give them the experience of a hunting camp.

Major Cultural Understandings

- Dene knowledge of the hunting area is important to hunting success and safety.
- Dene knowledge of game is important for hunting success.
 - Attitudes related to camping and hunting
 - Skills related to land travel and camping
 - Skills related to hunting
 - Skills related to Dene laws
 - Skills related to land and water safety and survival
 - Skills related to handling hunting and camping equipment and supplies
 - Skills related to handling game



Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Joe Boucher, Lutsel'ke - "Survival Story"
2. Joe Fatte, Lutsel'ke - "Living On the Land"

Major Cultural Understandings

1. Dene knowledge of the hunting area is important to hunting success and safety.
2. Dene knowledge of game is important for hunting success.
3. Attitudes related to camping and hunting
4. Skills related to land travel and camping

Knowledge

Note: For the following, teachers should research and provide information specific to hunting as practiced in the local area.

- route landmarks and dene name
- geographical features, landmarks and spiritual site in the area
- potentially dangerous areas
- historical land use information
- seasonal uses of area by community
- small game found at hunting location
- small game and caribou habitat, life cycles and habits (Note: Caribou are to be studied only if people in the community hunt them. This can be substituted with any other large game hunted in the fall or spring.)
- hunting techniques based on knowledge of game
- other resources in the area used by the community
- show respect toward others and the land
- learn in unfamiliar situations
- take responsibility and leadership in doing camp chores
- follow leadership of the hunt leader during the hunt
- show patience and determination
- setting up and maintaining a camp
- using a map for travel
- computing travel distances using a map
- canoe handling
- using direction indicators

Hunting Camp

Major Cultural Understandings

5. Skills related to hunting

- predicting weather
- tracking, pursuing and shooting game
- making stretchers or other equipment required for small game

6. Skills related to Dene laws

- honouring water, land and fire
- handling game and equipment with respect
- hunting only as much as can be used and using as much of the parts as possible

7. Skills related to land and water safety and survival

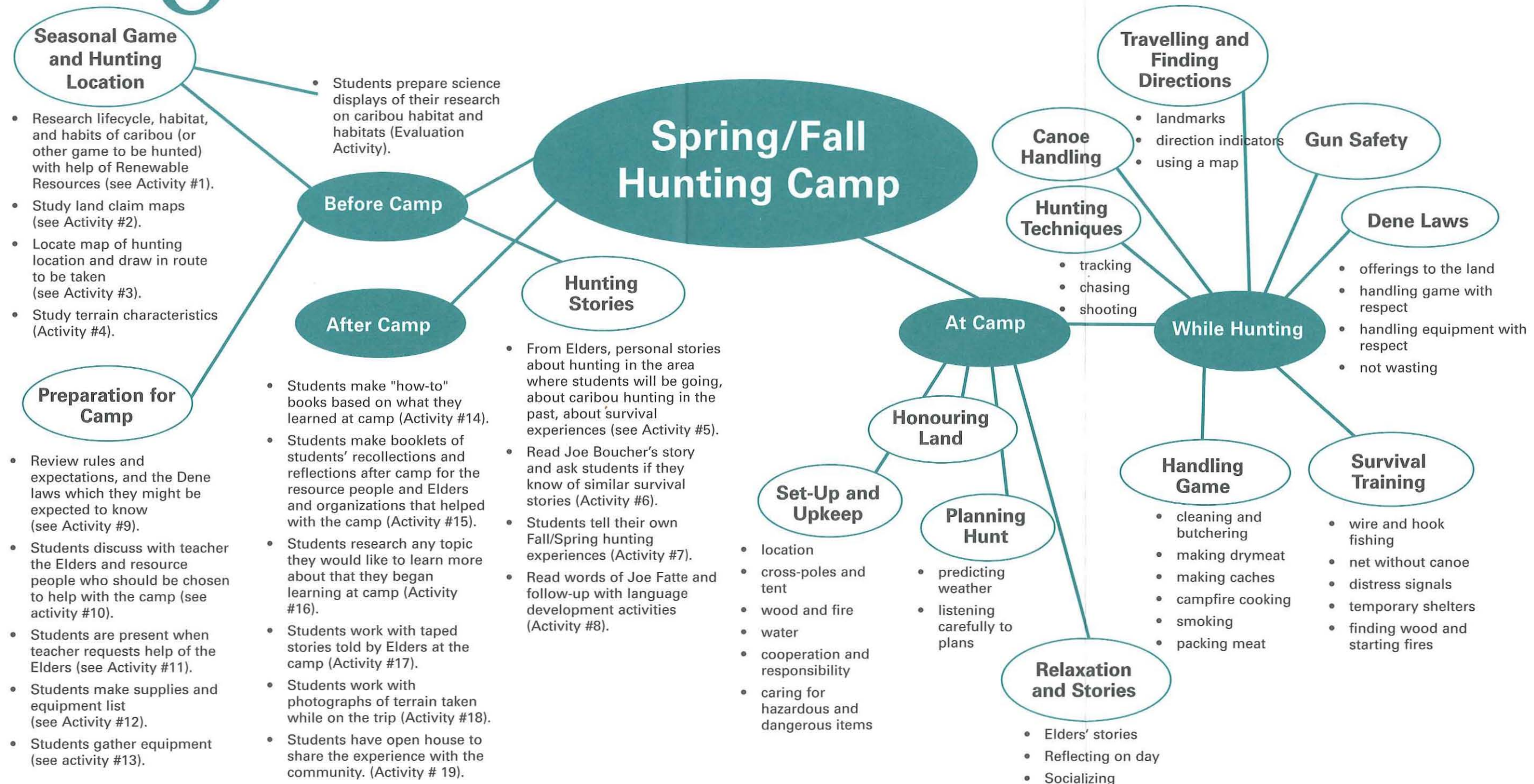
- making shelter: moss huts with smoke fire, spruce bark shelter with pitch and roots and poles, spruce bough shelters
- first aid for burns, cuts and broken bones review
- practicing gun safety
- finding direction using stars and wind and sun
- using ingenuity when tools are not available
- making basic repairs to small engines

8. Skills related to handling hunting and camping equipment and supplies

- gathering hunting equipment and basic camping supplies
- packing for efficiency

9. Skills related to handling game

- cleaning and butchering
- making caches
- smoking meat or making drymeat
- cooking meat on a campfire
- packing meat



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

1. Small game and caribou (study caribou only if they are hunted by people in the community) names and habits: Ask personnel from “Natural Resources” to come to talk about small game, caribou and their habitat, their life cycle and conservation or habitat protection.
2. Study local land claim maps showing land use, hunting caribou and small game in particular (these can be obtained through the band office).
3. Have students draw the route to the hunting location. They should draw in any landmarks, road crossings, etc. The drawing will look like an illustrated map.
4. Make students aware of the characteristics of various terrains that they will encounter in the hunting territory: e.g. rocky, hilly, barren, lichenous, wooded, marshy.
 - Talk about the formation of the land and the changes that have occurred over time as is evident in the terrain. Explain with drawings or pictures from geography books or encyclopedia. 2.2.9
 - Have each student recall places they have been which are characterized by these special geographic features and ask them to illustrate them with a sentence identifying the place and describing the terrain. 3.2.6
 - Tell students that during the hunting trip, they will be responsible for collecting photographs of the various terrain characteristics they have learned about and they should be on the lookout for these so that photographs will be taken.
 - Have them compare this to previous campsites that they have been at, using the newly learned words. 3.3
5. Have students prepare some questions they would like to ask Elders about the area they plan to go to for their hunting camp. Ask Elder to come to speak about the land around the hunting location: 2.2.3

Proposed Activities In Detail

- About how people used this land in the past
- Information about spiritual sites, historic sites, dangerous sites
- Hunting stories or hunting techniques appropriate for this time of year.
- “Survival” stories – how they used their ingenuity to overcome problems while on the land.

Give students an opportunity to ask questions of the Elder/hunter above, after the Elder has spoken.

2.5

6. Joe Boucher of Lutsel'ke is included as a resource (Resource 1) in this module. Students can read this story about how he, like many good hunters, has used their powers of observation and experience to survive on the land in unusual ways. After reading this story, give students the challenge to come up with a snare or fishing tackle using some unusual materials. The materials should be things that would be taken along on a camping trip. 2.2.5
7. Have students tell to the class or write their own stories (or stories from a member of their family) about some land experience in the area that the students will be going for their hunting camp. 5.2.6
8. Students who have Chipewyan as their first language can read the text of Joe Fatte (Resource 2) and do the following activities to work with the text in Chipewyan. 2.2.4
 - Have students read the text to each other in partners.
 - Have students underline words and phrases in the text that they are unsure of in meaning. As a class try to guess at the meaning of the words underlined. 2.5
 - Re-read out loud to the class the word or phrase in its sentence.
 - Look at the word parts to guess the meaning.
 - Then ask the students to discuss as a class what the main message of Joe Fatte's words might be. 2.3
 - Do you think that this Elder felt that living off the land was a good life? What makes you think so?

Proposed Activities In Detail

- Students find the place that the Elder is referring to, on a map. Ask if they have been to this place? What did they do there? Do the Chipewyan people still use this place? For what? 2.3.2

- To practice their spelling skills, make a list of all the new vocabulary from above, and have the students sound them and break them into the following kinds of syllables: 5.1.2

vowel

consonant + vowel

vowel + h

consonant + vowel + h

Example:

dzɪnethé = dzɪ, ne thé

- To practice their spelling skills, have students practice writing words from the Elder's story which have consonants (sounds) which are unlike those found in English: 5.1.1

ʔ and ɬ

First have students circle the words which contain these consonants, and then spell them when they are said.

Example:

ʔelét'éle

ʔeyër

ʔedu

ɬichaghé

ʔetthën

- Write 3 to 4 sentences on the blackboard without nasals, tones, glottals and punctuation. Have students write the sentences on their own, correcting them as they write. 5.1.3
- Have students practice reading the whole passage out loud to each other to increase their oral reading speed and fluency. 5.3
- Working with verb tenses is a way to increase students' reading and writing speed and accuracy by making them aware of parts of words that are predictable and consistent. Have students do the following exercises with tenses: 5.1.4

Proposed Activities In Detail

Núni tth'í ʔetthēn ghā naíde-u, tth'í, ʔegán lā híltsi.

- Ask students to underline the word which means “we made”
- Ask students to write the words for “we are presently making” and for “we will make” in the future.

híltsi

(made)

hestsi

(making)

huhtsi

(will make)

- Have students try to identify what the indicators are for the past, present and future tenses.
- Have the students find the word **bet'aiti** - which means “we used” in the story. Ask them how it would be changed to say “we use” or “we will use”.

bet'ait'i

(used)

bet'ast'i

(use)

bet'asust'i

(will use)

- Using the six Chipewyan words for “make” and “use”, have the students compare the past tense in the two words and in the present tense and future tense words. Have students try to identify what the indicators are for the past, present and future tenses.
- Ask students to find the word **nałni** in the story and read the sentence aloud. Ask students what the tense of the word is. Then, ask students to fill in the appropriate words for its present tense and future tense.

nałni

past tense

present tense

future tense

(nałni)

(nałha)

- Have the students come up with every day words: running, climbing, walking, sleeping, eating, playing and have them create past, present, and future tenses for them. They can do this in pairs.
- Have the students take the words constructed and have them construct sentences using them.

Proposed Activities In Detail

9. Review with students the kinds of behaviour that will be expected of them. With each rule or expectation, ask students what the value or purpose of the rule is. What could happen if the rule is not followed? Ask students to also decide on consequences for students who break the rules.
 - *Dene laws:* such as how to handle equipment and game in respectful ways
 - *Camp rules:* such as never leaving camp without permission
 - *Attitudes:* such as attempting to listen to and learn as much as possible, or pulling one's weight.
10. Given the kind of hunting that is planned and given the season, ask students to give input as to who they think would be a good resource person or Elder to accompany the class. At this time, students can be given the kinds of things that are taken into consideration when choosing such people, such as:
 - skill and experience
 - trust of community
 - expose students to a variety of styles and personalities by choosing a variety of people rather than the same people all the time.
11. To give students exposure to the way in which requests are made for Elders on such trips, students should be present when teacher makes the request of the Elder (two or three students each time the teacher makes such a request so that every student will have an opportunity to observe or hear the request).
12. Ask students to work in groups to create their own equipment and supplies list as best they can, then review the lists in class together. Discuss why some things are not taken, and others are.
13. Have students help to gather the equipment and pack them up.
14. After the camp have students use the information in their journals, each choose one subject, and produce a "how to" book complete with sequenced steps or descriptions of what and how to do something that was learned while at camp (e.g. scraping hides, water safety).

Proposed Activities In Detail

15. From each student's book above, choose one sentence that is awkward or needs more specificity. Write each of these sentences on an overhead projector and have the whole class help to convey the information more clearly or accurately by using better vocabulary or phrasing in the sentence. Do several together, and then allow students to work in groups to do the rest. 1.2
16. After reflecting on the camp experience together, have students each write about one memorable experience while at the camp or while hunting.
 - Have students write their stories in both the Dene language and English.
 - Have students edit their work for spelling and punctuation.
 - Then compile the stories into one book with photographs chosen from the many taken during the trip, and make colour photocopies of the book.
 - Present the various community organizations, resource people and Elders who helped with the hunting trip with copies of the book to show the students' appreciation of their time and knowledge.
17. Students may want to follow-up the experience with research into various parts of the experience they had: e.g. ways in which thanks were given to the Creator in the past, ways in which caribou were hunted in the past, ways that caribou skins were cleaned in the past. Allow each student to do further research based on their own interests.
18. Have students do follow-up work with any of the recordings of stories told by the Elders during the camp. 3.2.1
 - Students can write up the text that is on tape and make a little book that can be used by Jr. High students for reading in the Dene language. 3.2.2
 - Students can make an artistic representation of the story (song, drawing, poem). 3.2.3
 - Students can retell the story orally to another class as a part of sharing what happened at the camp. 3.2.4

Hunting Camp

Proposed Activities In Detail

19. As a follow-up to learning about the terrain of the countryside, have students look at photographs and recall the names and descriptions of the terrain they experienced both on their way to the hunting site as well as at the hunting site. Have them match photographs to the work they had done prior to camp (Activity #5).

20. Create a display of all the work done by the students with respect to the camp. Have an “open house” and invite the community to come and see their work and to hear stories about the camp experience as told by the students. Have students prepare bannock and tea, and stew. They can use meat from the hunt as a way of sharing with the community.

3.2.5

3.2.6

3.2.7

3.2.8

3.2.9

Evaluation

Evaluate students for the knowledge they have gained in this module with the following activity:

- Have students prepare science displays with researched information about the life cycle and habitat of animals.

Students should also be evaluated on the quality of the work they do in activities such as #2, #15, #17, #18, and # 19.

These activities can also be the basis for your evaluation of their first language skills.

The most important evaluation for this module will be that which evaluates students for their camp participation, skill and attitude development (see Project 1: Hunting Camp).

Resource 1: Joe Boucher, Lutsel'ke, 1996

Once when I was out on my canoe I thought I would like to fish but I did not have any fishing gear with me. I then thought of using my shell casings to fish with. I got this idea from a time when I was again in my canoe and it accidentally tipped. As it did so, my shell casings fell into the water. As they did so, Jack fish began jumping after them. Knowing that they seemed to like the casings, I tied a rope through one and I dragged it along the river. Sure enough the jack fish went after it. This is how I was able to catch Jack fish using shell casings.

Out of necessity, and also because of curiosity, I have been able to discover many ways to fish without using the usual equipment. For instance, you can use caribou tongue for bait. Also you can use caribou hide. If you tie the hide inside out into a little ring with the hair on the inside, it can be used as bait. The hair tends to float so you have to put it to the inside. Loon pipe can also be used for fishing bait. I have in the past used the metal handle of a teakettle as a hook.

Resource 2: Joe Fatte, Lutsel'ke, 1997 (Chipewyan)

Dų dechen ya nets'édé sı, ʔełét'éle. ʔeyər kú sebekıı hél nashër. Hút'a dzınethé kër ʔedu hujádé, dechenya ts'én hídel. Sets'éni bekıı t'í nuwe hél tserédıl. Des Chaghe náre naídé. ʔeyər náre tth'í, Łıchaghé dzeredıl-u, tth'í, ʔetthën ghą nálze, ghą náde. Núni tth'í ʔetthën ghą naíde-u, tth'í, ʔegán ıá híłtsı. Bër ʔaıyúl ʔıle, ʔetthën ıáıdhır dé, ʔayı bër bet'aít'ı. ʔetthën dheth t'a, kat'ul híłtsı. Yatı kqe, náke samba ha, ʔedhedhé nuwe ghą náłni. Tsá dhéth k'éch'a ıá, tha-u, kejus-u, námbı-u, tth'í, nagídh tthoʔé.

Living on the land is different today. I lived with my parents. When it got warm, we move out on the land. Some of my friends, families came with us also. We lived around Rocher River. There were some Dogrib people hunting caribou and travelling around the area. We hunted caribou and we made lots of drymeat. We used all parts of the caribou. With the caribou hides, we make babiche. We used to sell caribou thighs to the church for two dollars. We got all different kinds of furs like marten, mink, other and red fox.

Project 1: Hunting Camp (2-3 days)

1. Hunting Camp Activities

A man and wife team is suggested as instructors at this kind of camp. If they are not Elders themselves, an Elder should be invited along to provide a spiritual element to the hunting experience and also for story telling.

Prior to leaving for camp, ensure that students know how they will be evaluated on their camp experience. Teacher can show the students the evaluation form and review it with them before departing.

Appoint some person to take photographs of all aspects of the trip, from beginning to end. These photographs will be important in doing some of the learning activities that follow the camp.

Take along a battery-operated tape recorder so that stories told by the Elders during the trip can be recorded and used in follow-up activities.

Have students take along record books or their journals so that they can take the time to record information during the camp, such as in the evenings when the day is done.

The following are suggested areas of experience for students at a hunting camp:

Preparation for camp

- Parental permission slips
- Letters to parents listing personal effects to pack
- Packing equipment and supplies

1.2

Camp Setup and Upkeep

- Choose tent location
- Making cross-poles for tents
- Caring for hazardous or dangerous items: gas lamps, gas stoves, axes, knives, guns
- Finding water
- Find wood and start fire
- Chores: responsibility and cooperation

Planning Hunt

- Predicting weather
- Listening carefully to plans

Stories and Relaxation

- Elder's stories
- Socializing
- Reflecting on the day

2.2.1

1.1

2.2.3

Hunting

- Travelling
 - Watching landmarks
 - Direction indicators
 - Using a map

Tracking

Gun Safety

Survival Training

- Using a wire and hook for fishing
- Setting a net without a canoe
- 3 shots for distress
- Making temporary and emergency shelters
 - spruce bough shelters
 - spruce bark and pitch shelters
 - moss huts
 - bark and hide shelters

Canoe Handling

- rocks, shallow water, sand bars, whirl pools, rapids

1.6

Hunting Techniques

- tracking
- chasing
- shooting

Dene Laws

- handling game with respect
- handling equipment with respect
- not wasting
- honouring the land/water

Handling Game

1.2

- cleaning and butchering
- cleaning and preparing skins
- making drying racks for dry meat
- making caches or stages in the fall
- campfire cooking of fish and meat
- smoking meat with willows
- packing meat

2. Reflection after the hunting camp

After the camp, allow students a time to reflect on the experience:

- What are things they liked, didn't like, what went well, what did not.
- How do they feel about being on the land? How do they feel about being Dene?

Hunting Camp: Student Evaluation

Circle the number that best reflects your camp experience.

5	4	3	2	1	0
excellent		good			poor

A. Relationship With Others

1. Willingness to take leadership in activities which were familiar	5	4	3	2	1	0
2. Behaved respectfully toward others	5	4	3	2	1	0
3. Gave help freely	5	4	3	2	1	0
4. Showed support for and cooperation with the leadership of the counsellors	5	4	3	2	1	0
5. Did their part without being told: took initiative in finding ways to help.	5	4	3	2	1	0

B. Learning Land Skills

1. Practiced safety	5	4	3	2	1	0
2. Learned new knowledge or skills or became more competent	5	4	3	2	1	0
• in the area of hunting caribou or small game	5	4	3	2	1	0
• in the area of the use and repair of hunting equipment	5	4	3	2	1	0
• in the area of land navigation and travel	5	4	3	2	1	0
• in camping.	5	4	3	2	1	0

C. Participation in Spiritual Activities

1. Respect shown for the land and water	5	4	3	2	1	0
2. Participated respectfully in spiritual activities or rituals	5	4	3	2	1	0

D. Self Development

1. Showed responsibility in following schedule for sleeping, waking and eating.	5	4	3	2	1	0
2. Showed willingness to learn if unfamiliar with activity.	5	4	3	2	1	0
3. Showed patience	5	4	3	2	1	0
4. Showed determination in completing a difficult task or in completing a task well.	5	4	3	2	1	0
5. Showed self-respect in matters of personal hygiene and health.	5	4	3	2	1	0

Project 2: Shop / Home Economics / Career and Technology Pods (CTS)

Skill Areas to Develop:

The following skill areas would be useful to develop in conjunction with this Hunting Camp module.

- Making stretchers for pelts
- Cleaning and preparing small game pelts
- First aid including use of earth medicines
- Working with small engines: basic repairs to outboards and skidoo motors
- Meat preparation: making smoked and dry meat
- Caribou preparation: cleaning and butchering caribou, cleaning and preparing skins

Home Economics and Shop Programs:

The above skill areas can be incorporated into an existing shop or home economics program.

Career and Technology Studies

Career and Technology Studies are made up of courses that each has 25 hours of instruction for one credit. They are offered in a variety of subject areas, which are left up to the individual schools to decide upon. Junior high schools can offer CTS courses and the credits can be submitted to student records at the Department of Education, Culture and Employment. These credits will appear on the students' transcripts when they begin high school.

The following sections will apply:

Section 30-1

“Locally developed courses are approved by the Minister of Education, Culture and Employment in those situations where substantial alterations of authorized courses or new offerings are required to more appropriately meet the educational needs of students of the NWT.

Requests to modify or develop new courses/modules are subject to departmental guidelines and procedures. Instructions of a locally developed course shall not commence without prior approval of the Minister. Requests must be received by October 1st for the spring and April 1st for the fall semester.”

Section 30-5

“A Strand Rationale and Philosophy already exists for each of the 22 CTS strands. If you are applying for a module to be approved under CTS, clearly articulate why the new module(s) is consistent with the Strand Rationale and Philosophy. Also include a redrawn Scope and Sequence Chart to show where the new module fits.”

The Dene Kede teacher can suggest which courses that already exist in the Career and Technology strands would be most relevant to the Dene Kede program and can instruct parts of those courses. The following CTS courses are suggested courses that would provide strong background and/or additional skill areas for this module.

- Food: Basic Meat Cutting
- Food: Basic Meat Cookery
- Food: Canada Foods: Our Heritage
- Renewable Resources: Introduction to Wildlife
- Renewable Resources: Issues in Wildlife
- Renewable Resources: Wildlife Management and Me
- Renewable Resources: Resource Conservation and Management
- Wildlife: Outdoor Experiences
- Wildlife: Wildlife Spaces and Species
- Cooperative Education Project: In partnership with country foods processing companies
- Cooperative Education Project: In partnership with Renewable Resources
- Mechanics: Engine Fundamentals
- Fashion: (working with fur) Culture Fashions, Creating Accessories, Sewing For Others, and Fashion Illustration

Question:

How will I go about teaching this module?

Answer:

1. Teach the understandings in class using activities #1-13 such as those suggested.
2. At some time, after completing the activities plan some time to do the hunting camp. This does not have to immediately follow #1 above. It can fit in anywhere within a month or two.
3. Complete student evaluations of camp experience soon after returning from camp while the experience is fresh in mind. Teacher may keep notes on students during the camp, using the evaluation form.
4. Once the camp has been experienced, in class, have students complete remaining activities to complete the module.

Question:

Are there other schools that have had successful hunting camps? How do they organize them?

Answer:

George Mackenzie is serving as principal of Chief Jimmy Bruneau School in Edzo and part time School Culture Program instructor. He also teaches regular classes at the High School. He has attended the University of Saskatchewan and is a TEP graduate. He is 45 years old and is fluent in Dogrib and feels it is very important for Dogrib students to learn about their culture as well as the academic subjects while at school.

In the past, our Dogrib hunters used to travel by canoe to **Ewał'tı Tı** (Courageous Lake) **Hokwe Tı** (Snare Lake) areas to hunt barrenland caribou. By canoe it was 72 portages, and it took about a week to get there.

Hunting Camp

Notes to the Teacher

We have been taking our High School Culture Program students there by plane to hunt caribou for about eight years every fall. We fly by twin otter in the middle of September, with about 7 students, my father, two Elders and myself who are a man and wife team. We stay out there for two weeks. That trip is always the most successful of the land camps that we have done. It is not too cold. We enjoy the openness of the country. And the students learn a lot because of the physical challenge. This is the highlight of our program. We take only the oldest students, the ones who haven't made the trip.

Exactly where we go depends on where the caribou are when we are ready to take the students. Air Tindi will tell us because they can see the herd when they are flying. This is the Bathurst caribou herd. If the herd happens to be close to where we leave our canoe, then we will take some girls with us. If the herd is quite far away from where we land, we take only boys because we have to pack things by foot quite a distance.

The resource people that are chosen to be with us are couples who spend a lot of the year on the land. They have raised their kids on the land. They are not pensioners so they welcome the chance to earn a bit of money. We pick people who are able to talk to the students. They explain things well and they are good storytellers. They must also be people who we feel safe with because there are a lot of threats on the barrens, especially the grizzlies.

There was one time that a grizzly came around and bothered our camp all night. We didn't know how to handle the situation so we radioed back and had the plane come and pick us up.

There was another time that three grizzlies began approaching a group of students who were walking along. One of the Elders ran in front with a 30-30 and kneeled on the ground ready to shoot at them. My father happened to be there. He knows how to handle grizzlies in the traditional way. He yelled at the hunter "Don't shoot!" He knew that wounding them would be more dangerous than anything and a 30-30 wasn't big enough to kill them. He yelled and yelled at the top of his lungs and got in front of the Elder. The grizzlies stood and as they were standing, my father spoke to them. "We are here in your area. But we are not here to bother you. We are here to hunt for ourselves." Then he asked the grizzlies to not bother the students, to stay away during their time on their territory. When my father finished talking, all three grizzlies got down and walked away. They were not bothered again.

Notes to the Teacher

So it is important to take Elders who know how to deal with these kinds of threats in a traditional way. It makes us feel safe.

In the way of preparation, the first thing I have to do is get the permission of the school administration and the parents of the students. The permission slips are for school insurance purposes.

I have a meeting with the parents and let them know with a map, where we are going and give them reassurances about how we are taking care of the safety aspect of the trip. They always want to know if we are going to carry a two-way radio. We call back to the community every night to let parents know that things are all right.

It is important to prepare the students well before the trip. Two weeks before the trip the students and I go over the equipment that we will be taking, things like tents, stoves, guns, pack sacks, sleeping bags. We sort through things, and get them packed up. We pack things into boxes in a way that we can easily find things when we need them.

Then I take them onto the highway and we gather the poles we will need for our tents and our dry meat racks, and we also get firewood because we will be going to the barrens.

I talk to them about the camp, what it will be like and give them the rules. These are very important. They could mean life or death, rules such as:

No one is allowed to go off on their own without permission and without an Elder. I explain how easy it is to get lost in unfamiliar territory.

When caribou are being shot, shoot only as much as you are able to pack back to camp.

You are not to say the name of the grizzly, to show respect for him on his territory, and you are to watch for him at all times.

When caribou are taken, and you are skinning and bundling the caribou, make sure you are watching the time. You have to have enough daylight to pack back the caribou you have back to the camp. You can't pack in the dark because it is easy to get lost and also, you will stumble around because of the rocks.

Just before we leave, we go over a checklist of supplies that we have to buy. The students and I go down to the store and buy what is needed and pack that up too.

Notes to the Teacher

I talk to the students about things they should bring. They are each allowed one packsack. They should bring a change of warm clothing, a good winter jacket, gloves, hat, and lots of socks. We tell them if they can, they should bring moccasins with rubbers for packing. It is easier to get good footing on rocks with a heavy load on your back with these on your feet. I also ask them to bring gumboots and a foam mattress. But we tell them not to bring more than they need, no ghetto blasters and things like that. We supply all the food.

Once we are out at the camp, I let the Elders take over. I am just there to keep the students organized and for discipline if it is needed. Otherwise, the Elders do all the teaching. But they teach by doing. The students watch. There is no real formal teaching. Those that feel they can help, do so. The others, who don't know, just watch at first. The Elders don't really talk much. They don't repeat themselves. The students really have to listen. They tend to work with the students that listen. The Elders encourage the students and give them attention. They don't bother with the ones that aren't listening. Those students begin to see that and because they want to be a part of what is happening, they start listening better and begin to participate.

For example, before we go to sleep, the Elders will make kindling for the next day. They will do this for two nights. After that they will ask some of the students to do it. They will also assign some kids to make a fire in the morning. Some of them really have trouble getting the fire going but they learn.

Early in the morning, the Elders will tell us where we will be going. They don't decide this until morning because they go by the weather.

Then we set out to go and find the caribou. After we have walked for a while, we make a fire with willow thickets and make some tea and we wait for the caribou to come. We tell stories as we wait. If it is windy, we lie low behind a hill and wait. Some of the students get impatient and they want to walk but this is where they have to learn patience. They learn to just wait, and tell stories.

There are some things the Elder will talk about, like how to approach the caribou after it is shot, upwind so that they do not smell you. They explain that the caribou should not be cut up right away, to leave it for an hour or so, so that the meat will be tender.

Hunting Camp

Notes to the Teacher

If it seems that it is getting dark, they tell us to make sure that we shoot the caribou in the neck so that there is little blood on the skin. That way, when you skin the caribou, and you get caught away for camp over night, you can use the skin for a blanket.

We shoot only as many caribou as we can pack back to the camp before dark. Once the caribou is shot, we skin it, cut up the meat and wrap the skin around the meat in such a way that we can pack it back to camp. We call this a bundle. We could be 4 to 9 km from the camp. Each adult man can carry a whole caribou. The students usually can carry half a caribou. If we are close to camp, we can go back and forth carrying the bundles but if we are far, we can usually only make one trip so we don't shoot as many. We can't leave the caribou out where they were shot because the grizzlies or wolverines would just eat them and that would be wasteful.

When we are back at camp, and settled down in the tent after eating, the students will talk about the day and when they begin to be quiet, the Elders will begin their stories in Dogrib. Before they sleep, the Elders will also say a prayer. They may not say prayers and tell stories when they are in the community, but on the land, the Elders always do.

I usually let the Elders be the main instructors but sometimes we will split into two separate hunting groups and I will take one group. One time we couldn't get back to camp at night so we had to spend the night out by the caribou. We made a fire using willow thickets because we had no wood. We made three big piles of thickets and put them on the fire one after another. It made a huge fire. And when the willows burned down, there was a layer of hot red coals that we used for cooking and for making tea. Students were given one skin for a ground sheet and one for a blanket. I really remember that night. I shared a skin with a student. We fought all night for the skin. We never got any sleep.

There are some students who don't participate at first, but toward the end, all the students are usually involved. They are all involved in packing, butchering, doing camp chores. They begin to get the feel for teamwork. This is a credit course. The more you participate, the better your mark. They know this so they are pretty good once they get the hang of things.

If there are any really inexperienced students I keep them close to the Elders or me so they won't be teased. We constantly have to give them instructions on what to do and how to do things. And

Hunting Camp

Notes to the Teacher

they don't do things well, the hard things like bundling the caribou. But we don't push them. We don't want them to be turned off. There used to be more students who knew what to do but now there are more greenhorns. It is harder work as an instructor when you have more students that don't know what to do.

Over time, I have learned from my mistakes when doing these land camps. I have learned how important it is to prepare the students before they go out, and to prepare the Elders too. They have to be informed of what is expected of them before they go out. Another mistake I have made was to leave the students with the Elder, without giving good instructions as to what was expected. And then there was the time I forgot to let my administration know that we were going out. That was a real big mistake I guess.

But if it is planned right, this is a good trip. All the students really learn from it. They learn about safety with guns, become aware of the land and learn how to not get lost. They learn to respect animals and the land. They learn the importance of teamwork. They hear stories and learn prayers. These are all experiences they don't get at home, just on the land. Best of all they are all left with very good memories of their time.

Birchbark Canoes



Grade 8

Module Three

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The rush of the water generated by the caribou herd as it moved into shore was so strong that it carried the hunters' canoes way up onto the land.

– Joe Naedzo¹

Summer Canoe Trip 1996

A Story by John B. Zoe

Before we knew it, on July 13th, it was time to leave. All the people gathered on the shoreline next to Suzi Bruneau's house. Edward Weyallon spoke to the people and coordinated the send-off. Grand Chief Rabesca gave words of encouragement and talked about the importance of this trip to carry on the tradition into the future.

Father Pochat introduced the family of Father Amouroux. Edward Weyallon presented them with gifts and dedicated this trip to Father Amouroux who had traveled with the people in this manner when he was a young man. Father Pochat blessed the water that we would travel for the safety of the travelers. Everyone said a prayer as we dipped our paddles for the first of the many times they would be dipped over the course of three weeks.

Sam Drybones and Kieron Moore helped us get to the end of Russell Lake where we camped for the night. We visited a stone chimney that stood there without the logs that once housed it. Jimmy Martin said that he remembered when the house was still standing a long time ago.

The next day we paid a visit to the burial site of the people that had once traveled the trail. We prayed together there, as we would do many times in the course of our trip. We went over the first portage that was one of over eighty that we would end up doing!

On Edat'sedi (Mosher Lake) Edward Camille has a cabin. As we passed a small island in the middle of the lake you could see a small cabin that was used by prospectors long ago. At the base of Whagweedah (Sandy Point) we set up the second camp. Above it was a small lake called Det'o tia (Duck Lake) where people used to go to get ducks.

The tents would go up every evening and come down in the mornings. Every boat and its crews took turns to make the fires and prepare the meals on a daily basis with one crew taking the day off. Nets were set and hooks were dragged as we paddled towards our destination. When we reached a portage, everyone knew that to do after awhile. Team effort became important.

¹ See Resource 1, Joe Naedzo

On Teti (Wheeler Lake) we stopped at the gravesite of a relative of George Mackenzie. Later that day when we saw a moose, the Elders said it was an offering from the gravesites we had just visited.

On Tliedliti (Germain Lake), Louis Mackenzie's cabin could be seen, and over to where we were heading we could see the smoke of a forest fire. We continued until the fire could be seen and turned back for safety reasons until it burnt itself out. Then we continued. The radio was on every evening and the Elders would do an update as to our progress to the listeners.

On the 23rd of July we were setting up camp at Jiemiti (Lower Carp Lake) when a canoe showed up with two people. Lucy invited them for tea. We found that they were teachers on holidays and were known to some of the people in our group. We offered them some fish soup that took them a long time to eat. Later they left to set up their camp further up the lake. They were heading towards Yellowknife.

When we camped on a small lake below Digati (Grizzle Bear Lake), the Elders said we would soon see caribou. Sure enough in the morning we could hear the first words of the Elders from the comforts of our blankets.... "Ekwo, ekwo, mussi, mussi cho".

When we reached Kwih ihti, our destination, overland we visited the grave of Jimmy Martin's younger sister. We headed to Beati (Winter Lake) where Charlie Football and his crew from Snare Lake met us. They helped us to get to the end of the lake where we made the second last portage to Snare Lake. We didn't know it at the time and Charlie and his crew didn't mention it, but as we paddled towards the last portage we heard the greetings of rifle fire. The whole community of Snare Lake had showed up to give us a surprise welcome. They helped us to the village where Jimmy Kodzin invited us into his house for a feast. We rested in Snare for a couple of days while the crew from Snare prepared to accompany us to Rae.

When we arrived at Tseti (Big Spruce Lake), we shot a moose, one of many that would nourish us on the long trip. At Wekwetideh, deh daezha, (Snare Hydro) the pop sure tasted good. We stopped and took a tour of the new Dogrib Power Corporation's dam. It was also an opportunity for a much needed shower minus mosquitoes.

On August 5th we arrived at Tidaa (Russell Lake) where people from Rae met us. They helped us get closer to Rae but before that we met up with the people who had traveled from Whati and Rae Lakes. Once everyone was accounted for, we proceeded to Rae. A volley of gunfire greeted us and we returned the greetings. The Dogrib people from the four communities were gathered on the shoreline to shake our hands. We all had on our silly grins but also a humble sense of accomplishment.

The people were gathered for a week in Rae for the Dogrib Assembly. There they talked about the future and our aspirations. They gave encouragement for us to work together towards a positive future. It was a trip that no person will forget. It will be recounted in the future for others so they may know, should they want to go themselves.

Grade 8

Birchbark Canoes Module Overview

Projects for Experience and Reflection

1. Canoe building
(or working with wood products on the land)
2. Taking Ancestral Trails

The purpose of this module is to give students an awareness and appreciation of the science and technology behind the Dene birchbark canoes, an understanding of the historical importance of the canoe, and experience with working with land materials in a Dene way.

Major Cultural Understandings

- The birchbark canoe is an example of the sophistication of traditional Dene technology.
- Canoes were a very important part of Dene history and culture.
- Canoe building involved expertise and cooperation.
- The land was shown respect when taking materials for canoe building
- Skills related to working with wood
- Attitudes related to working with wood



Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Museum kit, "Birchbark Canoes"
2. Joe Naedzo, Deline
3. Andre Dolphus, Deline
4. Christie Thomson, Fort McPherson

Major Cultural Understandings

Major Cultural Understandings

1. The birchbark canoe is an example of the sophistication of traditional Dene technology.

2. Canoes were a very important part of Dene history and culture.

3. Canoe building involved expertise and cooperation.

Knowledge

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

- The scientific and technological principles of structure and materials used for:
 - creating maneuverability and speed for the canoe
 - creating canoe durability
 - creating ability of canoe to bear weight
- The scientific principles involved in:
 - slipstreaming
- Canoes were a part of history and culture of the Dene in the following ways:
 - uses of birchbark vs. spruce vs. moose hide canoes by various tribes and in various seasons
 - caribou hunting
 - fishing
 - muskrat hunting
 - trading
 - enabled extensive hunting territory during summer months
 - into the barrens
 - down mountains
- Birchbark and moose hide canoes were built involving the efforts of many people working cooperatively together.
- Learning how to build the canoes required many years of experience with others more knowledgeable and experienced in the making and using of canoes.
- Those who were very skilled at building birchbark or moose skin canoes were highly esteemed people because the canoe designs were the result of generations of Dene experimenting and learning from one another. The knowledge passed down from one to another was very complex and invaluable.

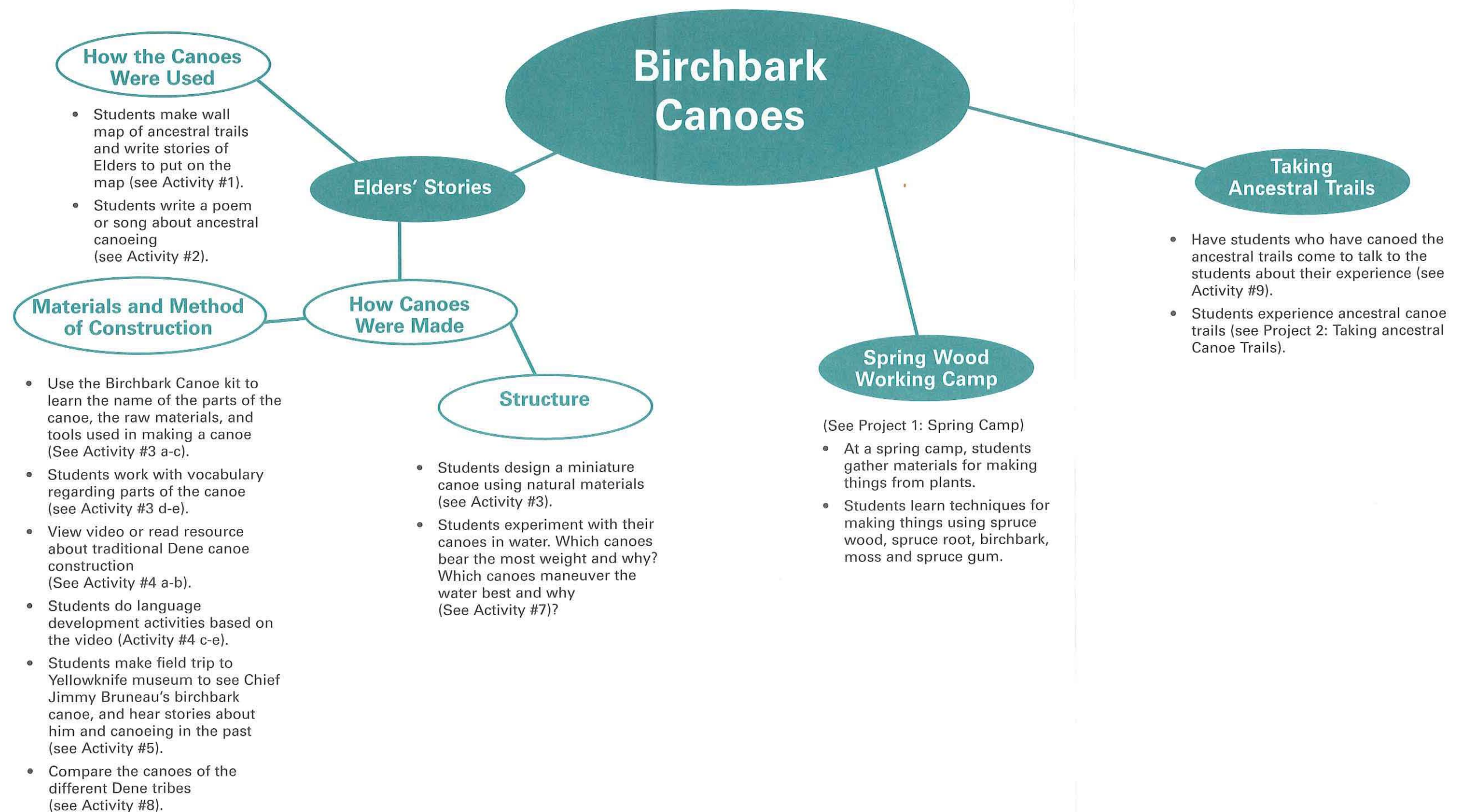
Major Cultural Understandings

4. The land was shown respect when taking materials for canoe building.

5. Skills related to working with wood.

6. Attitudes related to working with wood.

- Bark was taken from trees in such a way that the trees were not killed.
- The land was honoured for the resources it gave to enable life.
- working with spruce wood, spruce root, birchbark, spruce gum and moss
- working with wood working tools
- wood working while in the bush
- respecting and learning from resource people or Elders
- reflecting on personal talents and interests with respect to new experiences
- showing patience and determination while developing one's woodworking skills



Proposed Activities In Detail

Note: The activities for this module are based on the content of the Dogrib. Teachers of other Dene Languages are encouraged to adapt these activities to suit the languages and cultures of their own communities.

1. Elder's stories:

- Give students a profile map of mountains, valleys and plains (for moose skin boat cultures) or a map of the tribal territory showing the rivers and rapids (for barrenland caribou cultures). Have students use this map as a guide to paint a wall-sized map of their tribal territory including lakes, rivers, streams, mountains and plateaus.
- Have the Elder come to class and use the map to talk about making and using of canoes in the past, and the canoe trails used. (Students can read Resource 1, 2 and 3 prior to the Elder coming and use these to prepare questions to ask about their own region). 2.2.9
- When the Elder leaves, have student mark in the trails as described by the Elder. 2.2.8
- Review with students what the Elder talked about.
 - *When the canoes were made, by who and where?*
 - *How the canoes were made?*
 - *Where they would travel by canoe and for what purpose?* 2.3.2
 - *Adventures and/or difficulties?*
- Allow each student to choose one part of the Elder's story to write up and attach to the wall map in the appropriate places. 4.2.3

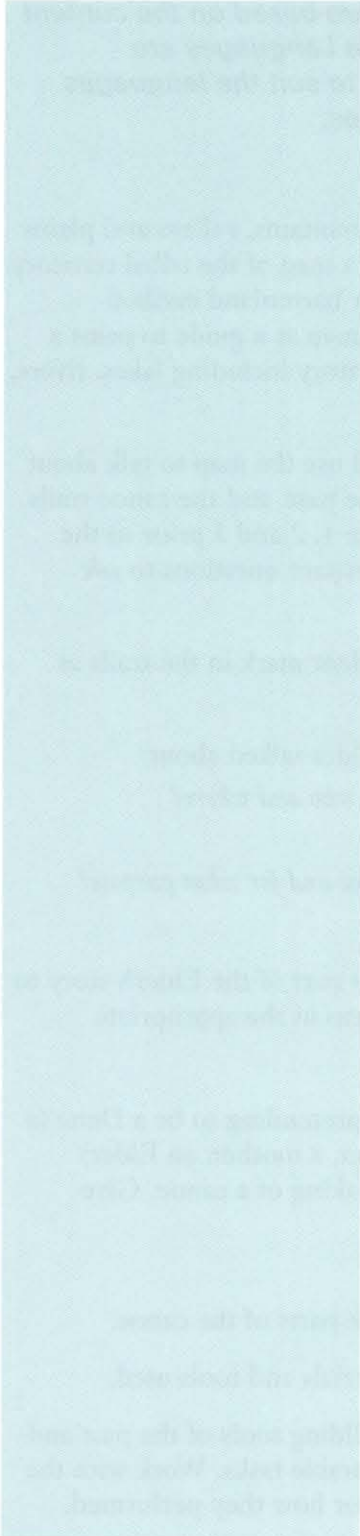
2. Have students write a poem or song pretending to be a Dene (a young man or woman, a child, a father, a mother, an Elder) talking about the canoe trip or the making of a canoe. Give students a poem to use as a model. 3.2.9

3. Using the "Birchbark Canoes" kit²:

- a. Have students name and label the parts of the canoe.
- b. Have students label the raw materials and tools used.
- c. Have students examine canoe building tools of the past and find tools of today that do comparable tasks. Work with the tools and materials to get a feel for how they performed.

² A Birchbark canoe kit that contains models of traditional tools and materials is available from the Prince of Wales Museum. It must be reserved in advance of your teaching this module.

Proposed Activities In Detail



- d. Have students work their spelling skills with the vocabulary from a) and b) on the previous page. 5.1
- e. Have students identify those words from a) and b) on the previous page, which are still in use today. Ask them to create sentences with that vocabulary in ways that they would be used today. 2.5

4. View videos or print materials about the making of Dene canoes. The following are available from the resource centres of their respective regions.

The Last Moose Skin Boat, This video documents the building of a moose skin boat by Elders in Fort Norman, and its trip down the river. National Film Board of Canada,

Tłı̨chq K'ıelǻ: *Dogrib Birchbark Canoe* . This video documents Elders building a birchbark canoe at Russel Lake in the spring of 1996. Dogrib Divisional Board, 1997.

“Making a Spruce Bark Canoe” in *A Way of Life*. This print resource documents the making of a spruce bark canoe by Johnny Klondike in Fort Liard in 1983. The text is written in English and is accompanied by photographs illustrating each step. Dept. Renewable Resources, GNWT, Yellowknife N.W.T., page 72-86, 1986.

Note: *The following activities are created to go with the video “The Elders Speak” (Dogrib). Most of the ideas can be adapted to any of the above resources used.*

a) *Pre-talk*

Prior to students watching or reading the material, tell them what information you want them to pay attention to when watching the video.

- *What were the steps for making the canoe?*
- *What materials were used?*
- *What tools were used and for what?*

2.3.1

Proposed Activities In Detail

b) *Comprehension*

Ask students what the purpose was in making the birchbark canoe.

2.3.2

(The Elder explains it: “We talk about the works of our ancestors and yet there is nothing left to demonstrate that they were here. For that purpose, to re-create the birchbark canoe enables the young people to see the work of their ancestors, that they were here.”)

Ask students what the Elder said was the reason that the technology of our ancestors was put aside.

- c) Allow students to view the video again, this time jotting down all words which are unfamiliar to them. Teacher gathers the words and explains each word if possible, by taking the word apart to analyze their stems and affixes for meaning.

2.5

(For example: **t̬eht’o** = “gas Paddle”)

- d) After watching the video, have students answer the following groups of questions with one word or single phrases.

2.3.2

Set One:

Which tree was used to build the ribs of the canoe?

What parts of the tree were used?

How were the ribs made?

Set Two:

What was used to sew the boat together?

What parts were sewn together?

Set Three:

How was the birchbark removed from the tree?

What tool was used to remove the bark?

How was the tool used?

Set Four:

What did they use to seal the canoe?

What parts did they seal?

When was this done?

Proposed Activities In Detail

After they have answered each set of questions, have students make a long and complete sentence with all of the information in the set.

3.3

Example:

Set Four:

spruce gum + seams of the canoe + last =

At the end, spruce gum was used to seal the seams of the canoe.

- e) Have students work with word parts to indicate tense. This exercise will help students aware of common word parts, and help them to read and write more quickly and accurately.

Write the word “**edegeeda**” on the blackboard and have students explain what it means. With the students write on the black board the present form for that same word “**edegeeda.**” Discuss and work through the past, present and future tense forms of the same word.

edegeeda	edegida	edegeeda ha
(present)	(past)	(future)

Have the students do the correct word tenses for the following words from the video as was demonstrated to them in the above exercise:

Example:

wedhdza
hohle,
idaa

5. Visit canoe made by Chief Jimmy Bruneau (Dogrib) that has been preserved at the Prince of Wales Museum in Yellowknife. Ask the grandson/son of Chief Jimmy Bruneau to accompany the class on this field trip so that he can tell stories that he recalls about his father, the canoe, canoe trips etc.

2.2.3

After the field trip, have students list the differences they have seen or heard between the ways that canoes were made in the past and the canoe as made in the video. Describe differences and similarities between the canoe in the museum and the canoe in the video.

2.3.2

Proposed Activities In Detail

6. Provide students with a drawing of a canoe (a type used by the Dene of the region in the past).³ Showing the important parts of its structure:

- bow and stern
- draft/trim/bilge
- gunwale
- ribs and hull
- keel

Ask students to design a miniature canoe making sure that all of the important parts of the structure are present. Do not provide them with a model to copy. Each canoe must be no longer than 6 inches. Have available both natural and synthetic materials.

- spruce gum and lepage's wood glue
- plastic and thin birchbark
- straws and pliable willow branches
- sinew and thread

Students use one or the other of each of the above but not both (a student cannot use both lepage's glue and spruce gum).

Tell them in advance they will have to test their canoes in water to see how well they can be pulled bearing weight (see Activity #7).

7. Have students conduct an experiment to understand the importance of the materials used and the design of a canoe in making it workable.

Have them put their canoes (from Activity #6) in water and begin loading them with weights such as pennies to see which canoe can bear the most weight. Compare the designs of the canoes. Ask students what it was about the winning canoes that made them stronger? Material used? How material was held together? What was the shape of the canoe?

Once the canoes are filled with an equal amount of pennies, have students pull their canoes through the water, in **S** shaped paths. Which canoes seemed to move through the water most easily without tipping? What was it about the winning canoes that made them the most maneuverable? The material used? How the material was put together? What was the shape of the canoe?

³ A drawing of a spruce canoe is available in the *A Way of Life*, (1986) Department of Renewable Resources, GNWT, Yellowknife, N.W.T., Page 72.

Proposed Activities In Detail

8. Compare the kinds of canoes that were made and used traditionally by the different tribes by accessing various resources (see Activity #4 above).

- materials used
- design: size, shape
- purpose
- kinds of waterways used
- how many people it took to make them

Share information through discussion in class

9. Have students or resource people who have participated in taking ancestral canoe trails come to class to talk about their experiences and how it made them feel to be following the ancestral trails.

4.2.1

4.2.2

4.2.3

4.2.1

Evaluation

Evaluate students on their knowledge and understanding of the canoe and its importance to the local Dene culture with the following activity:

Imagine a scene from very long ago. People are starting to gather on the banks of the river. Upstream in the distance, men are returning in their canoes. There is celebration in the air. The men can be heard singing and shooting their guns in the air.

Where do you imagine the canoes are returning from?

What have the men been doing?

What is the meaning of the singing and shooting?

Evaluate first language skills (vocabulary and grammar items) as they are used in the written response to the above questions.

Resource 1: Joe Naedzo⁴, Deline

In the summer, they carried their rat canoes with them to the Coppermine River on the barren lands. It is a big river that joins together a succession of small ponds.

They set up a camp on one side of the river where the caribou will cross and there they lived and waited. When the caribou began crossing the river from the other side, the hunters simply went out to meet them in their rat canoes.

While the caribou were crossing, the hunters dropped some men on the other shore. They would scream and yell at the caribou to keep them from turning back. Then the hunters placed their rat canoes so that caribou surrounded them. They did not harm the 5 or 6 caribou immediately around them because those animals provided a kind of protection against the movements of the rest of the herd. They also used the slipstream of these caribou to pull their canoe along, while they speared other caribou beyond this protective circle with unusually long spears. The slipstream created by the caribou was so strong, that the rat canoes seemed to be propelled by an outboard motor.

The water flowing behind the swimming caribou gave the canoe its forward momentum.

Everyone did this. There were a lot of people out in their boats hunting in this fashion and concentrating on the immediate task. They continued doing this, until the caribou herd was ashore on the other side. The rush of the water generated by the caribou herd as it moved into shore was so strong that it carried the hunters' canoes way up onto the land.

When they gazed back upon the water, they saw caribou everywhere, as if suddenly the rocks had risen to the surface. That is how they killed many caribou with their bone head spears. When they completed this task they returned to the water and began to bring the dead carcasses of the caribou ashore, again and again. Sometimes they were able to spear and kill two hundred to three hundred caribou in this manner, within three hours.

⁴ Taken from *Sabtuotine Long Ago*, Vandermeer, Oishi and Tatti, Department of Education, GNWT, 1991, page 32.

Resource 2: Andre Dolphus⁵

For canoes, you have to use birchbark, so if a place were known where there were a lot of big birches, they would travel a long ways, walking to get there. When they got there, they would start peeling bark off the trees, and pile them up. Soon they would have a big bundle. Then they would start for home, packing two big bundles of tree bark.

The women would go out and search for tree roots, and when they found good trees with long roots, they would dig them up and pack a whole bunch of these home too. Then they would scrape them until they were all white, then split them in half. They kept these in water too so they would not dry out.

Sometimes they would build an 18 or 22 foot canoe out of birchbark. The men would cut up the tree and split them into lengths and correct sizes. They would then plane them with flint or bone scrapers for the structure of the canoe. They would lay the pieces down ready to nail them but there were not nails. So they would start making pegs, like making toothpicks.

These they kept in a birchbark dish. Then they would be ready to build the canoe. Everything was laid out. They would start boring holes and using the pegs to connect the pieces together.

Then the women would come in. They used the roots they had prepared and start sewing the birchbark together, all even stitching cross ways and length ways. There would be a line up of women on each side of the canoe, sewing. When it was all done, they would put it together with the wooden pegs, all along the top.

After that they put the canoe in the water to soak. After it had been there for some time, and was well soaked, they would take it out of the water, place it where they had a frame ready. They would start putting the ribs in the canoe.

They would have to change the ribs from time to time as the bark stretched to ensure that there were no loose pieces of board in the canoe.

⁵ Andre Dolphus' story is taken from the Dene Values Project, June 1984, Fort Franklin, N.W.T.

When the canoe is just about finished, as the women are sewing the bark together, people would go out in the woods to collect spruce gum, the real sticky kind. They would boil it until it resembled glue. Then they would paste it onto the stitches on the bark where they had sewed the bark with the roots. Only after this was done could they use the canoe.

But they had to be very careful in how they handled the canoe, especially the bottom because they did not want the gum to come off. When the men were about to embark, they would take off their moccasins. When they wanted to land on shore, they waded into the water and gently pulled the canoe onto shore to ensure that the bottom would not be scraped. People worked hard to survive.

Resource 3: Christie Thompson, Fort McPherson

At the site that the tent is going to be set, the woman takes away all the snow. They make space big enough for the tent. Meanwhile, the boys and girls cut trees and cut the branches off the trees. They put the branches on the ground. The trees they knock down and use as poles for tent. Four tree poles are tied together and the reach pole is put up.

A stone is set in the tent. When they make a fire using dry wood. Then they would start banking the tent on the bottom. This is done so it'll be warm in the tent. After all this is done they make tea and have dryfish. This is a meal after a long day's travel. This is how they have tea and it's good.

After the tent is set and after all the work is done, three or four teams are used to haul the moose. The moose is brought back and it is cut up and shared among all the people in the camp. Everyone has fresh meat. The place where the nice fresh branches were put down makes a nice clean place to work with meat. Drywood that's split and lay down is what they cut meat up on. Everything is fresh and it smells nice, branches and all. When you live in a tent, it's nice. In those days it was really good when you lived out on the land. People were moving around and they camped next to one another. The men killed caribou, and sometimes moose. They made dry meat; bone grease and all the skins were fixed. The men set traps while they travelled. On the way back they sometimes picked up fox, marten and lynx, and they would bring it home.

People would start back while that there was lots of moose. Hunters would get moose and everyone would have lots of dry meat, pemmican, bone grease, marrow and fat. They put all this in caribou skins that they had cleaned. Everyone would start moving back to where they were going to stay for spring, and going back was quite a distance, but it was lots of fun. While travelling on hard pack snow they would sometimes kill moose. Finally they would get to where they were going to pass the spring.

Everyone would set up their tents. They would make a stage for keeping their dry meat on and whatever they want to keep they put on the stage. It was really lots of fun. They had lots of different things to eat, our kind of food. The men cut down trees. They split them, and cut it by axe for lumber and then they put it where it would dry. They used this lumber to make their moose skin boats. The men would go out to hunt for beaver. When they came home they would bring beaver home and they would skin them. They cooked the beaver and everyone ate together.

After a few days, when the lumber was dry, they would prepare the moose skin that they had collected in the winter. They cut the hair off, and then they put them in the water to soak on the shore. The moose skin boat needed about fourteen moose skins. Some use twelve moose skins. The boats they made were about sixty feet long. Some were even longer. Eight or ten families could get into the boat. Even their dogs were put in.

The women sewed these moose skins together. After that they wrapped it over the frame, they cooked sticky gum of wood and fat together and spread it over the sewed part to prevent leaking. Dry meat and all the good stuff was put into bags and tied all up. They made some paddles too. There were four paddles on both sides of the boat and they made one big paddle for steering across the back of the boat. At the back of the boat they made a little stage. Who ever steered the boat would stand on there using the big paddle. On one side of that little stage, they piled dry meat. Whatever they needed tied up was piled there. The food they ate while they travelled was piled up there.

Project 1:

Spring Camp:

Canoe Building/Woodworking/Basket Making

1. Students will work at building a birchbark canoes, or other less complex items if resources, or time does not permit. The following are items made using land materials often in the spring:
 - Spruce wood: tent poles, racks for smoking and drying meat, bark and cones for medicinal purposes, snowshoe frames, paddles, drum frames
 - Spruce root: woven to make chair seats, woven to make baskets, woven to make fish lines and fish nets
 - Birchbark: baskets
 - Spruce gum: gathered for medicinal purposes (chewed, boiled, pasted), used as incense.
 - Moss: diapers, mattresses, cleaning rags
2. Students will gather materials needed and will work on their projects on the land.
3. Students will learn from Elders and other resource people who will be demonstrating techniques in both gathering and making the items.
4. The camp can be set up just outside the community where the land resources are available. Ideally students should spend several days at this camp. However, if this is not possible, the students can make day trips to the camp, spending the day working on the canoe or other projects.
5. Student Reflection:

Either at the camp or back in the classroom, have the students reflect on the difficulties they faced in working with the materials effectively and on the skills and abilities of the resource people. The most important lesson that they can learn from this experience is that the level of “difficulty” involved, if it can be overcome with time and persistence becomes “strength and power” for them as individuals.

6. Student evaluation:

Evaluate students on the following criteria:

- How well did the student observe the resource people?
- How much effort did the student put into developing his or her skills in working with the materials?
- How well did the student cooperate to make the camp experience a good one in regards to:
 - enthusiasm and encouragement
 - chores and doing their share
 - respect for the camp site and equipment
 - respect for the instructors and resource people
 - respect for the land

Project 2: Taking Ancestral Canoe Trails

All of the creatures on earth create and follow trails. The trails that are left by a people tell their history. The trails tell us what land was occupied. The trails tell us what resources were used for survival. Some trails can actually be seen, like the portaging trails. Other trails survive as stories passed down from generation to generation. In either case the trails are not forgotten, and many are still used by hunters and families today.

Rae-Edzo has organized canoe trips for their youth, which follow their ancestral canoe trails. The trips are an opportunity for the youth to experience first hand the life that was the basis for the values and perspectives of the Elders.

Where resources and scheduling permit, such a project would give students a very meaningful experience with how canoe travel shaped the lives of their people.

Prior to the trip, during the trip, and after the trip, talk to the students about why they are trying to follow the trails of their ancestors. Ask students to reflect on their feelings about the personal value of the trip.

The trip and student evaluation can be modeled after the one used by the Rae-Edzo canoe trip as included on the next pages.

1. “On the Trails of Our Ancestors” – a Dogrib Community/School Project⁶

The Dogrib Divisional Board of Education and Treaty 11 working together have made the canoe trip described below, possible.

More than thirty people in 5 white 22-foot canoes left Rae on July 29th after receiving a blessing from Alphonse Tsatchia. 5 Elders with their years of knowledge of the land worked closely with young Dene men and women, students and teachers following the trails of their ancestors (see map).

The purpose of the trip was to retrace the river routes that were followed in the olden days, to visit the campsites and villages where people lived through the ages and to visit, clean up and pray at some of the many, many gravesites along the “highways” of the people. A record was kept of all the sites visited.

On the Emile River near Labrish Lake there is a rock that is shaped like a moose nose. When the people came to that rock they stopped and made an offering to the water. The five canoes then travelled on for a short time. Suddenly there was a moose ahead. Because someone made a lot of noise the moose disappeared. But early the next morning, a moose offered itself. Harry Simpson and John B. Zoe’s boats were there. Everybody was pleased. The lesson is that when you show respect to the land, good things may happen.

It wasn’t an easy trip. In some places, where people had gone with their kickers two years ago, there was only a trickle of water. There were between 75 and 80 portages, “pull-through” and “slip-through”. It took ten days of hard paddling to reach Rae Lakes in time for the Dogrib Assembly. It was worth all the effort to be welcomed so warmly by the people in Rae Lakes. It seemed that hundreds of people lined up to greet the people who had made the journey. It was good to arrive safely.

The return trip was exciting. Some people said it could be done in four days. It took eight days. Faber Lake offered some amazing experiences. There are many stories to be told.

6.2

1.1

1.2

1.5

1.6

2.2.1

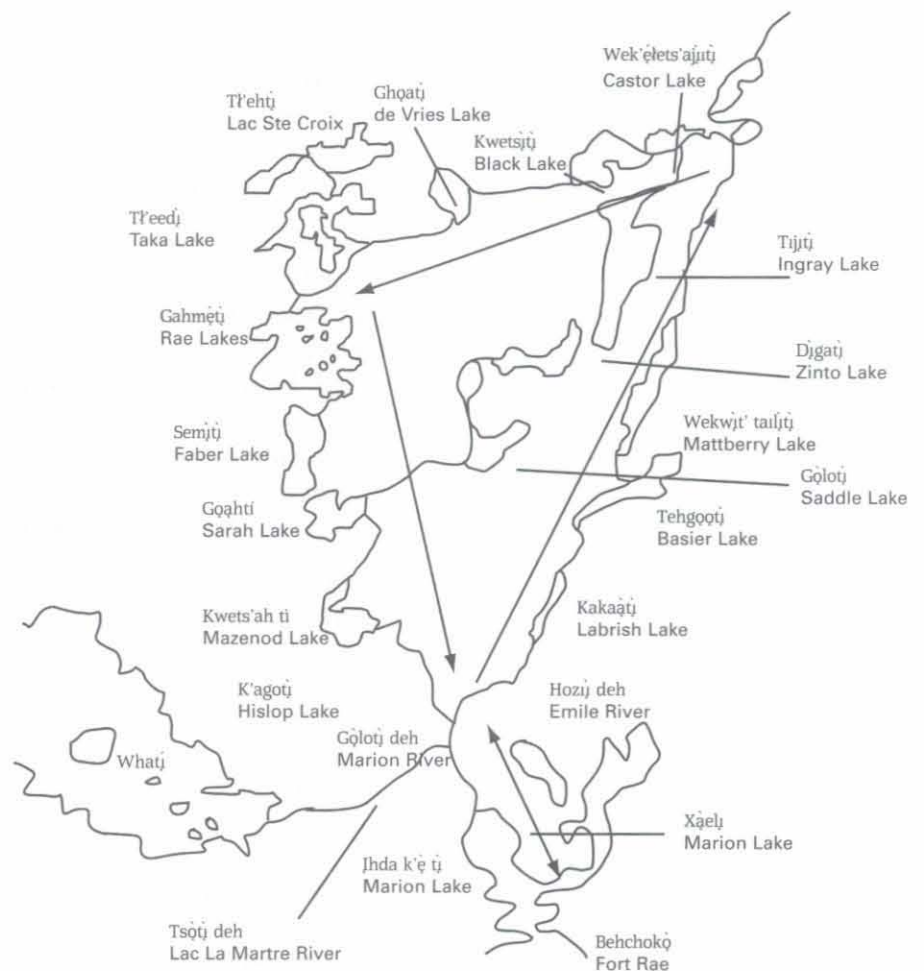
2.2.6

2.2.3

⁶Stories taken from “Working Together” 1995-96, A Newsletter for families and community from the Dogrib Divisional Board of Education.

Whà Dq Ehtq K'è

Following The Trails of Our Ancestors



2. Student Evaluation for Dogrib Canoe Trip Participants

Student Evaluation

It was felt that all students who completed the journey to Rae Lakes and back to Rae should be given at least a pass [50%] in the five-credit high school course.

It was also felt that a five-point scale could be effectively used to rate the students. Such ratings could be easily converted to a 'mark'. E = Excellent, VG = Very Good, G = Good, NG = Not Good

Respect

- shown for self (behaviour)
- shown for Elders
- shown for others
- shown for land/water
- shown for ceremony

E	VG	G	NG
---	----	---	----

Care

- care of boat and equipment
- care of camp equipment
- care for camp environment

E	VG	G	NG
---	----	---	----

Attitude

- willingness to learn/effort made
- leadership displayed
(contribution to whole group)
- willingness to work
(cleanup grave sites, general)
- willingness to participate in
recreation activities (handgame)

E	VG	G	NG
---	----	---	----

Communication

- listening to stories
- asked questions in effort to learn them (initiative)
- use of Dogrib
- use of English

E	VG	G	NG
---	----	---	----

Canoes

- paddling (effort)
- portaging (effort)
- work as team member

E	VG	G	NG
---	----	---	----

Camp

- setting up (effort)
- taking down (effort and initiative)
- cooking
- cleanup
- work as member of team
- gathering wood/starting fire
- early morning work (getting up)

E	VG	G	NG
---	----	---	----

Question:

Is the making of a model canoe a good idea?

Answer:

Making a model of a canoe is a good idea to learn the parts and structure of a basic canoe. However, model canoes, unless they are exact replicas of real canoes, do not teach students the materials, steps and knowledge required to build a real canoe. It is still important for the students to be able to watch a real Dene canoe being made so that they can appreciate the Dene knowledge and skill behind the making of a canoe.

Also, they should have experience working with real land materials. If a canoe is not possible, then baskets or some other simple object is sufficient to give students the feel of these materials and the feel of the land in the spring.

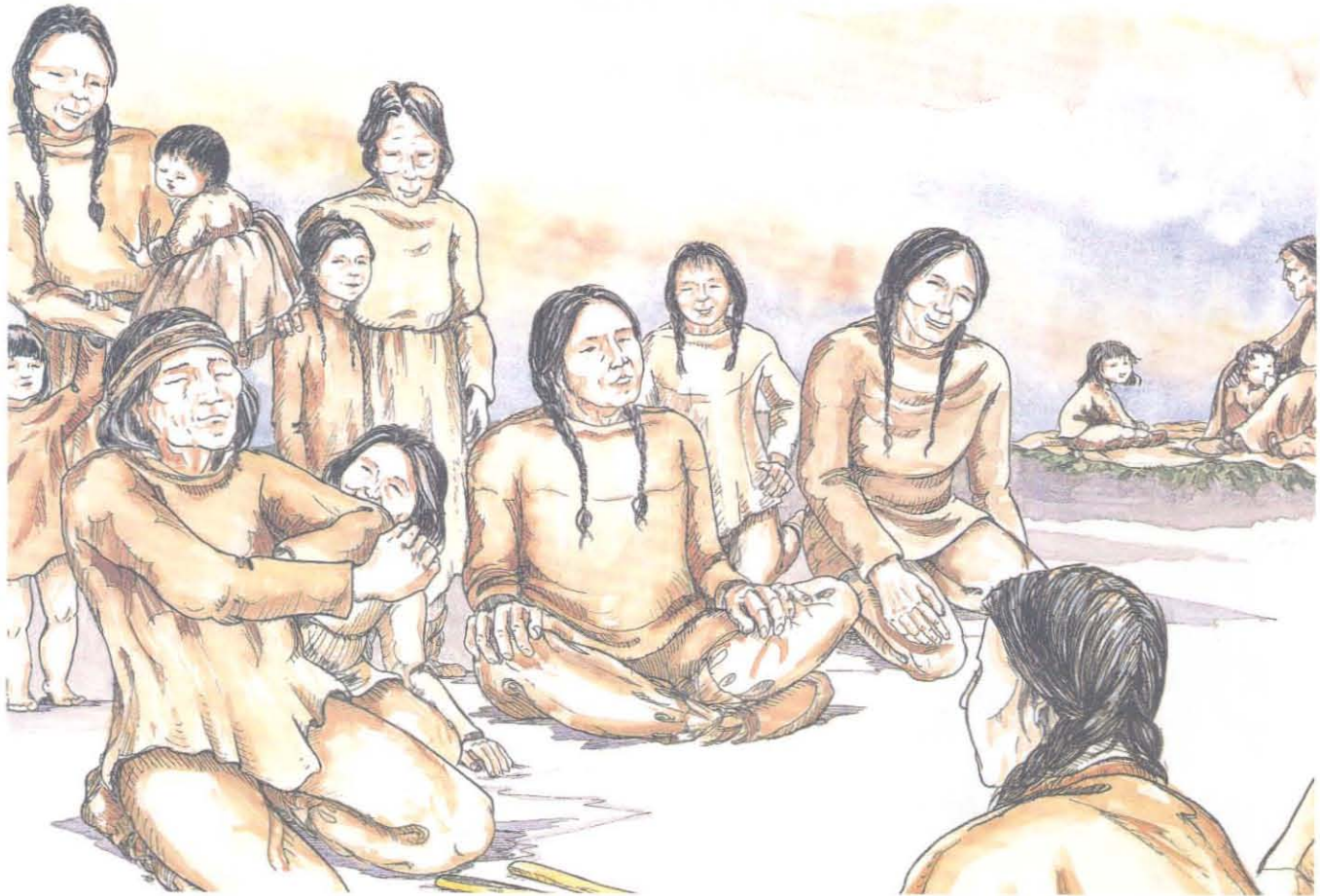
Question:

How will I teach this module?

Answer:

1. Teach the understandings and first language skills using suggested activities or whatever activities you find appropriate. Use the print resources included in this module to help you in your teaching. If there are people in the community who can talk to the students in person about canoes and canoeing in the past, that would be the best. For students whose first language is Dogrib, a visit to the museum in Yellowknife is suggested. If it is decided that this trip will be taken, coordinate the time of the trip with the museum, the school administration and the parents, and the Elder resource person who will go along.
2. Some time during the school year, preferably late spring, organize a camp close as possible to the community. This way, the students can go repeatedly over a number of part days to work on land projects such as making birch baskets or woodworking on the land, or to watch the building of a real canoe, if possible.

Leadership



Grade 8

Module Four



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In those days there was always one person who everyone travelled with and by. If the man was a good man, no matter where they travelled, everything went well for them.

-Paul Wright¹

The Legend of Sahbawet'ue, The Fish Skin Man

This legend comes from Charlie Neyelle from Sahtu, as told to Scott Rushforth in his monologue "Autonomy and Community Among the Bear Lake Athapaskans" in Native North American Interaction Patterns by Regina Darnell and Michael K. Foster, Canadian Museum of Civilization, Hull, Que., 1988, pp. 116-120.

Long ago there was a man called Bedzi kat'i. He had a very beautiful daughter. Because his daughter was very beautiful, many young men wanted her. Because they wanted her, they went to Bedzi kat'i again and again and took him things that they had killed. They took him things like moose that they had shot. The young men wanted his daughter so they kept going to him like that. But he wouldn't give his daughter to any one of them. He was waiting for the right person. Bedzi kat'i lived a little way off from the main camp with his daughter but the young men still went to him. Many young men went over there to visit with him, but he wouldn't give his daughter away.

There was one young man at that time who only fished. He only went after fish. He had fish-skin clothing. His coat was made of fish-skin. He smelled of fish. The other young men teased him and laughed at him all the time. But it didn't bother him. One day they went to him and said, "Why don't you go to Bedzi kat'i and ask for his daughter?" But he said no. He said no, but after a while the young men convinced him to go with them. So the young men with Sahbawet'ue (The fish-skin man) following them went to visit Bedzi kat'i. They went to his tent and went inside with Sahbawet'ue walking very humbly behind them. When the young men sat down, Sahbawet'ue sat very humbly right by the door. Bedzi kat'i looked among the young men and saw Sahbawet'ue sitting there very humbly. "I'm going to give him my daughter," he thought. The other young men wanted his daughter very much but he wasn't going to give her to one of them.

During this time, his daughter was sitting behind a caribou blanket (strung up in the tent) where she couldn't see the young men. Then she peeked by

Yahnj̄ ts'ě Dene łəə Bedzikat'j̄ héredi, betúe s̄j̄ etj̄hwhene dúwé. Denezhu kə betúe seghaolé genj̄wə t'á Denezhu kə ɬə yet's'ě at'j̄. Betúe seghaolé genj̄wə t'á yetá gha as̄j̄ nagíhk'á. ʔj̄ts'ě kanj̄ yegha nakíhk'á yetá ghágele. Betúe seghaolé genj̄wə t'á yet's'ě nánagedə kaget'j̄. Ékanj̄ kúlú detúe goghóhtéle.

Hj̄ʔóné sáaréhwə whanə ekúhdá detúe gha whanə nágwə. Həjlé gots'ě xets'ě agot'j̄ nj̄dé ʔehkə kə ɬə ekúhdá yet's'ě nánagohwə yegá keréhw'í. Ékanj̄ kúlú detúe goghóhtéle. Ts'ódane łəə s̄j̄ łue zə ka ʔat'j̄. Łue zə ka ʔat'j̄ t'á sahbawét'ue ékanj̄ la ʔəh het'j̄. Sahbawét'ue kanj̄ t'á'arə het'j̄ k'ola ʔt'e. Eyii t'á ʔəhkə łuríá kéəhdi. Édi ʔəhkə łuríá as̄j̄ lá kúlú h̄n̄əə Bedzikat'j̄ betúe ts'ě Dene k'ě nánet̄a, dānj̄ ghə anet'e kéəhdi. Ékanj̄ kúlú ʔj̄le hadi, t'á whj̄ adakj̄lá. Ékanj̄ kúlú yexehta yeghə dakenéhnə t'á h̄j̄dó ts'ě ekáa gok'éreh̄t̄a.

Bedzikat'j̄ kə goyí génj̄hwə ekáa goyí keréhw'j̄. Yet's'ě goyí kerédə, ededj̄nə n̄ode káht'áa yeda tséhk'á s̄ə goyí réya, yehdá godzí tséhk'á goyí réya ekúhyá godzí la Dene tah nét'á'arédə. Eyii t'á Dene Bedzikat'j̄ s̄j̄ Dene tah gogháeda həjlé s̄ə yahdá ts'ódane Sahbawét'ue la ʔəh het'j̄ həjlé łataréh̄j̄. Eyii s̄ə setúe gáweda gha nj̄wə. Eyii ʔt'e nj̄wə. Eyii ʔəhkə łuríá lé eyii ʔt'e hanj̄wə, həjlé betúe chu łatayeréh̄j̄. Betúe

¹ See Resource #1, Paul Wright in this module.

opening the caribou hide and looked at the young men. She saw Sahbawet'ue and thought that he was going to be her husband. She thought, "That is the one. That is the one that is going to be my husband." So his daughter came out from behind the caribou skin, kneeled down, and cut a fish in half. Long ago if a woman wanted a man who was sitting inside with her father she had to come out and cut a fish in half. She had to give half of the fish to that man and eat the other half herself. This is how they got married. She thought about that. Her father thought about his daughter and the man in fish-skin clothing. So his daughter came out, kneeled down, and cut a fish in half. She would give half of the fish to her husband – the head of the fish. The head of the fish was given to the man and the tail of the fish to the woman. This is because the head of the fish and the tail of the fish become one. Long ago they did things in that way. Her father was very happy when he saw his daughter doing that. He said, "He is the one." His daughter didn't say anything when she cut the fish in half. she put it on two plates and carried them toward the men. When she passed by the young men they thought, "I wish it were me. I wish that I could have her." But the woman passed by every man. Finally at the end by the doorway she gave the fish to Sahbawet'ue. All of the other young men were very jealous of him and laughed, "Why that little man?" He smelled of fish but the woman still wanted him. With that he lived with them. Bedzi kat'i gave him his daughter. The other young men were very jealous. Bedzi kat'i gave him his daughter. The young men laughed greatly but Sahbawet'ue wasn't bothered. He made his coat out of fish-skin. He only went fishing. He never went hunting. He never did anything like that. That is why the young men teased him and laughed at him. But it didn't bother him.

After a while the people moved. They always travelled around. They travelled around a great deal, all around the country. They were travelling and now Bedzi kat'i had a son-in-law. Whenever they travelled, Sahbawet'ue pulled a fish-jigger behind the people. He went behind the people with a fish-jigger. He always pulled the jigger: "How do we know we are going to find a fish lake ahead," Bedzi kat'i thought. Finally his father-in-law said, "Leave that fish-jigger behind. When we get to a fish lake you can make another one. You don't need to pull it." So Sahbawet'ue threw the fish-jigger away. They continued to travel. They travelled for many days. Then it happened that meat was becoming scarce. People were not eating. Moose and caribou were not available. Bedzi kat'i went hunting but he got nothing. The young men went hunting, but got nothing. Sahbawet'ue did not go hunting with the others. He stayed at camp. All that he did was cut wood. Food was becoming scarce and soon there was no more food. People were starving, but Sahbawet'ue wasn't starving. Even though he wasn't eating he looked good. He felt well. The young men still teased

la hı́ř ı́ekwéwá bets'ene náı́t'u t'á, ı́ehkə chu tah gogháedáale. Hı́lé betúe s'ı́ı́ yá ı́ewá tı́ ekúhyé la hı́dá gogháeda hı́lé, yahdá la ı́ehkə ı́átaréhı́ı́. Hı́lé hı́dó łue wet'ə s'ı́ı́ gotah gelə gha góř. Eyı́ı́ sá łue het'é, eyı́ı́ łue amı́ı́ gháolé nı́wé nı́dé eyı́ı́ łue wet'ə s'ı́ı́, kw'áh ı́áə ká tanı́ łéyehwhə gháre ı́áə yeghá yehgə. Ts'éku sá yek'éwé tanı́ ededı́ne yeřá, yek'éwé tanı́ ı́ehkə yeřá. Ékanı́ sá efetúe efeghágelə.

Eyı́ı́ t'á eyı́ı́ ts'éku s'ı́ı́ ı́áhtayeréhı́ı́ t'á, hı́dó Denezhu kə yárehkw'ı́ kúlú gotah ekáa łue wet'ə neyerı́hgə tanı́ łéyı́hwhə, kw'áh nákə kényı́wa. Łáə edegha ayı́ı́la, gots'ə ı́áə eyı́ı́ ı́ehkə ghá ayı́ı́la. Kw'áh nerı́hgə ekáa, ı́ehkə kə yárehkw'ı́ s'ı́ı́ sı́ne segha ı́t'e hagenı́wé kúlú daodı́. Yahdá tséhk'ə ı́ehkəa ı́urı́a weda lé eyı́ı́ sá łue yánı́hgə. Eyı́ı́ sá ts'éku beghótı́ redı́.

Eyı́ı́ t'á eyı́ı́ la Dene há nágwə redı́. Eyı́ı́ t'á detúe yeghá nı́htı́. Ede eyı́ı́ ı́ehkə ı́urı́a la ı́ehdakarı́t'éle. Bedzikat'ı́ detúe yanı́htı́ gedı́ t'á yeghə ı́ánınagedló dúwé. Ékanı́ kúlú eyı́ı́ ı́ehkea s'ı́ı́ asá adı́le. Eyı́ı́ Sahbawát'ue ékanı́ ı́eh het'ı́. Sahbawát'ue ékanı́ la tı́ářə het'ı́ t'á zó k'áláwə. Ekúu k'ola yahı́ı́ı́ ts'ə yek'éı́ı́ ts'edé, k'enats'edé zó agóht'e t'á, ı́á tágerédé gha nı́ gónı́wə t'á ekáa Dene kə tánageredé. Hı́lé eyı́ı́ deře k'ə at'ı́ gha góř t'á, dedı́ne s'ı́ı́ terechı́ Dene k'ə k'énadlu zó redı́.

Terechı́ Dene há k'énadlu zó t'á éka yéhdı́ ekula beghá nı́dı́ ayı́ı́ gha anehı́ı́ yéhdı́ kúlú k'énayedlu t'ı́ı́ ayehı́ı́. Hı́dó łue tuwe chu góhtı́ı́le ékanı́ kúlú la eyı́ı́ ı́ehkə ı́urı́a terechı́ Dene k'ə k'énadlu sá Dene k'ə k'énada.

Hı́dó nı́dé terechı́ nats'uhtsı́ nı́ eyı́ı́ gha anehı́ı́ beře yéhdı́ kúlú whı́ adayehı́ı́. Terechı́ k'énadlu t'ı́ı́ at'ı́.

Káa hı́dó nígedé ékaget'ı́. Hı́lé nı́de ts'é sá bé wı́le agoderade. Shéts'eyəle agoderade. Eyı́ı́ s'ı́ı́ ı́ekwé chu geřı́le. Eyı́ı́ Dene Bedzikat'ı́ lé k'ola náze kúlú k'ola daudı́. Eyı́ı́ ts'ódane ı́ehkə ı́urı́a eyı́ı́ weda zó ı́t'e. Yéé dekó ts'ehk'e tseh ékanı́ı́ ghálaeda ekáa eyı́ı́ zó ékat'ı́. Nı́de ts'é bé wı́le agoderade.

him. He never went hunting. "Your wife is going to die, going to starve," they said to him. They laughed at him. He didn't say anything.

Finally one night his wife was sitting a little way from him. She was sitting cross-legged with crossed arms. He was sitting near the fire in the middle of the tent. His wife started to crawl very slowly toward him. Her husband was sitting cross-legged. His wife put her head very gently on his leg. He looked at his wife and ran his fingers through her hair. He said to his wife, "Are you hungry?" His wife responded, "Yes." "In that case, go to your father and ask him to loan me arrows, a bow, his snowshoes, a packsack, and a knife. Ask him to loan those things to me. I will hunt for you tomorrow." Sahbawet'ue didn't have any arrow, he didn't have a bow, he didn't have a packsack, he didn't have anything. That is why he told his wife to ask her father to loan him those things. Immediately his wife jumped up and ran out to her father. She ran to her father and said that to him. Her father said, "I didn't know that my son-in-law was going to say that. Anyway I will loan him whatever he wants. Take whatever he wants- snowshoes, arrows, a bow, a packsack. Whatever he wants, take it to him." So she took all of those things back to her husband. He was still sitting in the same place when his wife returned. He said to her, "In the morning I'll go hunting."

Early the next morning while all of the other people were still sleeping, his wife woke up. She woke up and looked for her husband. The fire was still going but her husband was already gone. It was very early in the morning but her husband had gone. Everyone was still sleeping. Then her father got up too. She told him, "My husband has already gone hunting." Her father was surprised: "What is my son-in-law doing?" He wanted to find out which way he went. It was still dark but he put on his snowshoes and went to look for his son-in-law's tracks. His tracks went in that direction. Bedzi kat'i went back. The people were still sleeping. He yelled to the people, "My son-in-law has gone hunting. He is going in that direction. He is going for a reason so let's go. Let's go after him." Bedzi kat'i knew that his son-in-law would get something even though people had hunted everywhere and had not gotten anything. He had gone in that direction and the rest of the people decided to follow him. People started to pack. When everyone had packed they went after his son-in-law. They walked all day. The sun was going up. Then it was time to eat but they still walked. Finally it was almost sunset. The sun was almost down but Bedzi kat'i's son-in-law was still going ahead. He had not gotten anything yet. Bedzi kat'i was going ahead of the rest of the people and finally he saw something ahead on the top of the snow. "What is it?" He thought. He walked up to it and saw that it was

Bé wíle agoderade sá kút'a bé wíle agújá. Dene déwé ɔt'e t'á bé wíle agújá. Ékanj kúlú ededjngé sá begha asá góht'éle. Hɔ́ɔ deʔe kó gots'é gonjwále la, ts'uméhkó la nágwə. Hájle ekáa bets'ékú déewi sɔ́ɔnj. Eyii kót'a kó rék'ó ts'é weda lé, hájle hɔ́ɔ yets'é njwále sá bets'ékú weda lé, yets'é hédu bets'ékú yets'é hédu sá dekw'ené k'ə weda ékajt'e lé bets'ékú nédu sá bets'ékú duhyá yeghɔ́ k'ə la yets'ékú yekw'ené k'ə níkwít'ɔ́. yekw'ené k'ə níkwít'ɔ́ ekáa, yekwí k'ə deredi ékat'j. Yekwí ghá k'ə deredi ékat'j sá dets'ékú ékaéhdi, "Díjwí nj yéhdi sá, bets'ékú hɛʔɛ hadi." Bets'ékú hɛʔɛ hadi sá hánjdé netá k'j há ɔ́ht'j há seghɔ́ néyúla. Netá ts'é nánetfa ékarjdi yéhdi.

Dets'ékú ghá nénjzha gots'ɛ k'j há ɔ́htj há bets'éle, ɔ́ah chu bets'éle. Asj bets'éle. Netá ts'é nánetfa ɔ́ah há k'j há ɔ́htj há gots'ɛ tehmj k'ola seghɔ́ néyúla ékarjdi dets'ékú héhdi. Ékanj t'j ekáa bets'ékú nejtfa. Ékanj góɔ́ɔle t'j bets'ékú káaréhtfa. Hɔ́ɔ detá ékaéhdi sɔ́ɔnj.

Sédɔ́ kadíle lé, dánj ghɔ́ adi njwɛ t'á deʔáh dek'j, tehmj ékanj yánjwa ekáa bets'ékú deDenelj ts'é etenajeréhtfa. Káa yeghá yénjwa.

Káa náhkale njdé, hɔ́ɔngé nɔ́wála la gots'é náohfta dets'ékú héhdi. Eyii t'á eyii k'ola ɔ́ehkə kə, dúle aít'e genjwɛ lé eyii asj lógehwhíle, beDenelj sá k'ónɛ wíle sá k'ónɛ sá káréhtfa lɔ́ bewíle. Kó rék'ó sá bewíle. K'ónɛ gobaa were, k'ónɛ Dene were tewé t'j bewíle, tewé t'j Dene ɔ́h káréhtfa nɔ́. Eyii t'á hɔ́ɔ beʔe sjj dánj ghɔ́ adi njwɛ t'á ekáa sédɔ́ k'éruhtfa kúlú njwɛ t'á ekáa kanj t'j nanéhshá. Eyii t'á yek'á ka gogháehda lé dúhyá k'ónɛ káetfa nɔ́. Dédɔ́ k'á réhtfa.

Dédɔ́ k'á réhtfa ekáa yek'éeda ékajt'e. Sédɔ́ dánj ghɔ́ at'j njwɛ t'á, bek'á ts'erudé kúlú njwɛ kúukare at'jle t'á, bek'á ts'erudé kúlú njwɛ, eyii t'á náhkale k'ále ts'etə gobaa were t'j ekáa Dene tah njze, "Édi whire ts'erudé la dáah'te, dáréhwhá watə ɔ́ah'te Dene héhdi, ekáa Dene hénjɔ́la". Dene kə wetə hájle Dene kə neledegenijú ekáa, hɔ́dó ɔ́ehkə Łuria hájle hɔ́dó káetfa yek'á geréhwe. Dene dó yek'á rédə.

caribou meat. He was very happy to see it and knew that his son-in-law had been going for a reason. Then he looked at the meat and saw that it was enough for one night, but his son-in-law was still going ahead. So he started a fire and started to cook the meat. When the people came from behind, he told them, "We are going to make camp here. We will stay here one night. My son-in-law is still going ahead so I am going to follow him. But you stay here; there is enough meat for one night." Then Bedzi kat'i went after his son-in-law. The sun was almost down. Finally he caught up with his son-in-law. Sahbawet'ue had made his kill with his arrows - many, many caribou. Meat was scattered all over one small lake. His son-in-law was still skinning caribou. That is where his father-in-law came. He was very happy to see his son-in-law doing that. Then Bedzi kat'i and his son-in-law returned to camp.

Sahbawet'ue was still very humble and shy because of what he had done. He walked very humbly. He was still wearing his fish-skin clothing and acted very humbly. But his father-in-law was proud of his son-in-law and said to the young men, "If one of you were as great a man as my son-in-law I would have given you my daughter. Now tease him. Now laugh at him." None of the young men would say anything. They had their heads down. They were ashamed. But Sahbawet'ue was still very humble. Since he was the one that had made the kill he had to feed the people. When the meat was cooked he had to pass it around to the people. He gave a small piece to the young men who had teased him. They were ashamed. Sahbawet'ue felt sad for them so he told them, "Even though you teased me I won't hurt you. I will feed you well." So he went back and gave them more and fed them. That is how he made friends with them.

From then on Sahbawet'ue made kills all of his life. Finally his father-in-law became old and died. Even after his father-in-law died he still made kills for the people. Many, many people lived through that one man - Sahbawet'ue. He was a humble man who smelled like fish. They teased him. They laughed at him. He led the people all of his life until he died. That is the story.

Do you know what kind of tracks Sahbawet'ue left in the snow and what kind of arrows he used to kill the caribou? Sahbawet'ue left ptarmigan tracks and he used lighting as his arrows. He used the power that cracks the ice in winter to skin his caribou. Sahbawet'ue was a powerful medicine man who had been greatly underestimated by the people with whom he lived.

The End

Yek'á kadé, yek'á kadé yaaze k'áhjñę dzene k'eohjwe gots'ę káa sa nádere?a ts'ę gorawé sá níkenjdé kúlú daudí. Yek'á kadé daudí, yek'á kadé daudí, k'ónę káetfa t'j ęt'e. Ekáa godenát'té agoderade, ekáa hjdáa nísaderá?ę, ekáa nísanj?ę agújá kúlú k'ále daudí. Dene Bedzikat'j déđę k'á hetfa hajlé hjdó sá dágęht'e njwę, dánj zhah k'á ęekwé zhah k'á bé ęęoderéla. K'álu k'á hjdó káetfa kúlú dúh?ę k'álu k'á s'j bé chu wela ęę chu kajt'e. Hjdó hj?ę sáaréhwah gots'ę Dene dewé yeghę shézhę ęęrecho láanj bé wela ghę nénjzha. Séđę káa kúukare at'jle njwę káa hjn'j Dene dewé hehdá ęt'e t'á Dene da goréhk'ę redi.

Eyñ láowe yet'á genete héréhcho, lá yeghę shégezha héréhcho sá bé goda nénjla. ęekwé kanéht'e k'ejhwhí nę.

Hjdó t'á kánaetfa lé sá tu sáaréhcho hérítfa, hajlé sá yáę tu k'á ęekwé kanéht'e k'ejhwhí nę, sá ęekwé njt'a nę sá déđę ghę nájzha. Eyñ la ka dęre há déđę há k'ét'á naęegeréhtfa. Eyñ sá eyñ ęehkә Łuría sá ékajá redi.

Sahbawét'ué, sahba ts'j nets'ę nátse ayñ gha anet'j géehdł keghę náredłó hajlé. Eyñ ęehkә kә yeghę náaredłó hajlé edeghę híyagelá t'á edéčękenade. Ekáa eyñ gots'ę sá eyñ ęehkә Łuría lé sá ekáa eyñ gots'ę ekáa as'j wé ęah?j.

Ékat'j, ékat'j Dene yet'áogerjwhi redi. Eyñ gháre Dene gojdí redi. Eyñ gháre Dene gojdí redi. Eyñ gháre Dene gojdí t'á ekáa ededjñę đets'ékú há ededjñę há ęęhta gowíle redi Ékagújá redi.

Grade 8

Leadership Module Overview

Projects for Experience and Reflection

1. Hearing from a community leader
2. Shadowing a community leader
3. Practicing leadership

The purpose of this module is to give students an understanding of the meaning of Dene leadership, to provide them with stories of Dene leaders and heroes, and to give them a sense of what Dene leadership means today.

Major Cultural Understandings

- A traditional Dene leader was one who enabled others to survive.
- Traditionally, Dene leaders were spiritual leaders.
- Traditional Dene leaders had special abilities and attitudes.
- Traditionally, leaders were identified by Elders and led through consensus.
- Traditionally, leadership was based on consensus.
- Traditionally, there were different levels of Dene leadership.
- Stories of famous Dene leaders are a part of the oral tradition.
- Non-Dene forms of selecting leadership have been introduced to the Dene.
- Dene perspectives on leadership are still valued and practiced.
- Attitudes that accompany good leadership
- Skills that accompany good leadership



Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Paul Wright, Tulita
2. Gabe Kochon, Fort Good Hope
3. Akaitcho: A Chipewyan Leader
4. Ayah the Prophet
5. Louis Norwegian: A Slavey Leader
6. Johnny Charlie: A Gwich'in Leader
7. Models of Dene Leadership

Major Cultural Understandings

1. A traditional Dene leader was one who enabled others to survive.

2. Traditionally, Dene leaders were spiritual leaders.

3. Traditional Dene leaders had special abilities and attitudes.

Knowledge

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

- Food and security were provided to those who went with a leader because of the leader's special abilities.
- They lived morally good lives.
- They were prophets with messages to the Dene from the Creator.
- They reminded Dene that there was a power greater than them and that they had to be humble in their living.
- They led by example rather than by force or persuasion.
- They were the most capable providers. They knew the land exceptionally well and were hardworking.
- They were often spiritual people possessing medicine powers that they used for the good of the people.
- They had foresight and planned ahead.
- They were concerned with the welfare of the whole group, rather than simply themselves and their families.
- They were generous.
- They were humble. They did not brag about their abilities, nor did they abuse their power by imposing their wishes on people.
- They recognized that their leadership was based on the support of others.
- They were often good orators and communicators.

Major Cultural Understandings

4. Traditionally, leaders were identified by Elders and led through consensus.

5. Traditionally, leadership was based on consensus.

6. Traditionally, there were different levels of Dene leadership.

- People did not compete for leadership nor were there elections. Instead, a person became a leader when others chose to follow him or her (traditionally, the leaders were predominantly male) because of his abilities and attitudes.
- There was no law that said that everyone must follow the same leader. Those who did not wish to follow that person were free to go their own way or to make their own decisions.
- Elders and the most experienced were influential deciding who should be chosen as leader. Every person did not have equal influence or power in deciding who to follow.
- Because all those who depended upon his leadership chose him freely to be their leader. They gave the leader their full support in carrying out any decision that was made for the group. There was little in the way of fighting. Those who felt strongly in opposition to a leader could go their own way.
 - Those who dissented were free to speak their minds to the leader. A good leader would hear all voices, especially those of the Elders and find a solution that suited everybody's concerns (consensus decision-making).
 - Once consensus was reached and a decision made, it was expected that all the people in the group would act responsibly and efficiently in carrying out the decision. To do otherwise threatened the safety of the group.
- The band camp – this was the main group of the Dene in traditional times. Most of their time was spent living within this group (see Grade 7 – Module Four). Often the camps were made up of extended families and friends and followers. The leader of this camp was often a male head of the extended family, a person who displayed all the characteristics of a good leader.
- The tribe – When bands would come together for special annual hunts or celebrations, usually one person was chosen to speak for all of them. This tribal leader would meet with the band leaders and Elders to make decisions concerning the tribe.
- The hunting group or family camp – Small hunting groups would sometimes go off from the band camp to hunt and live, especially when food was scarce. These groups were usually made up of family, a father perhaps and one or two grown sons with their wives and children. The father or oldest hunter was the leader while they were away from the band.

Major Cultural Understandings

7. Stories of famous Dene leaders are a part of the oral tradition.

- Different tribes had different kinds of tribal organization (see Resource 7).
- Chipewyan: Akaitcho, Marlow, Dzentue, Cateli, Huyane, Pierre **?adze**, Satlule (Sunrays)
- Dogrib: Edzo, Ewagho, Monfwi, Jimmy Bruneau, Charlie Charlo, Alexis Arrowmaker, Joe Rabesca
- North Slavey: **?Ehtseo**, Ayah, Naedzo, Jimmy Soldat, Harry Harry, George Kodakin, Joe Naedzo, Victor Beyonnie, Colin Cambell
- Gwich'in: Archdeacon macdonald, James Simon, Julius Salu, Edward Sittichinli, Johnny Kaye Sr., John Charlie Sr., Tadit Francis, James Ross, Robert A. Alexie Jr.
- South Slavey: Ek'acidzeh, Etthilo, Shandlee, Chief Sunrise, Francoise Lamalice, Pierre Lahash, Julian Yendo, Joseph Jumbo (Gohtia), Louis Norwegian, Minoza, Philip Simba (Chua)

8. Non-Dene forms of selecting leadership have been introduced to the Dene.

- During fur trade, those who dealt with the traders in the name of the camp or band became leaders.
- After treaty, elected chiefs and councilors became official leaders.
- Today, elected mayors and Members of the Legislative Assembly (MLAs) form a part of Dene leadership.

9. Dene perspectives on leadership are still valued and practiced.

- Leaders who are humble and generous are preferred.
- Leaders are chosen for their skills and abilities in required areas.
- Leaders consult with Elders for guidance.
- Support and cooperation are given to chosen leaders.
- Consensus and negotiation are used in decision-making.
- Dene leaders today use their Dene perspectives and knowledge about the land to help them to make decisions about how the land is to be used.

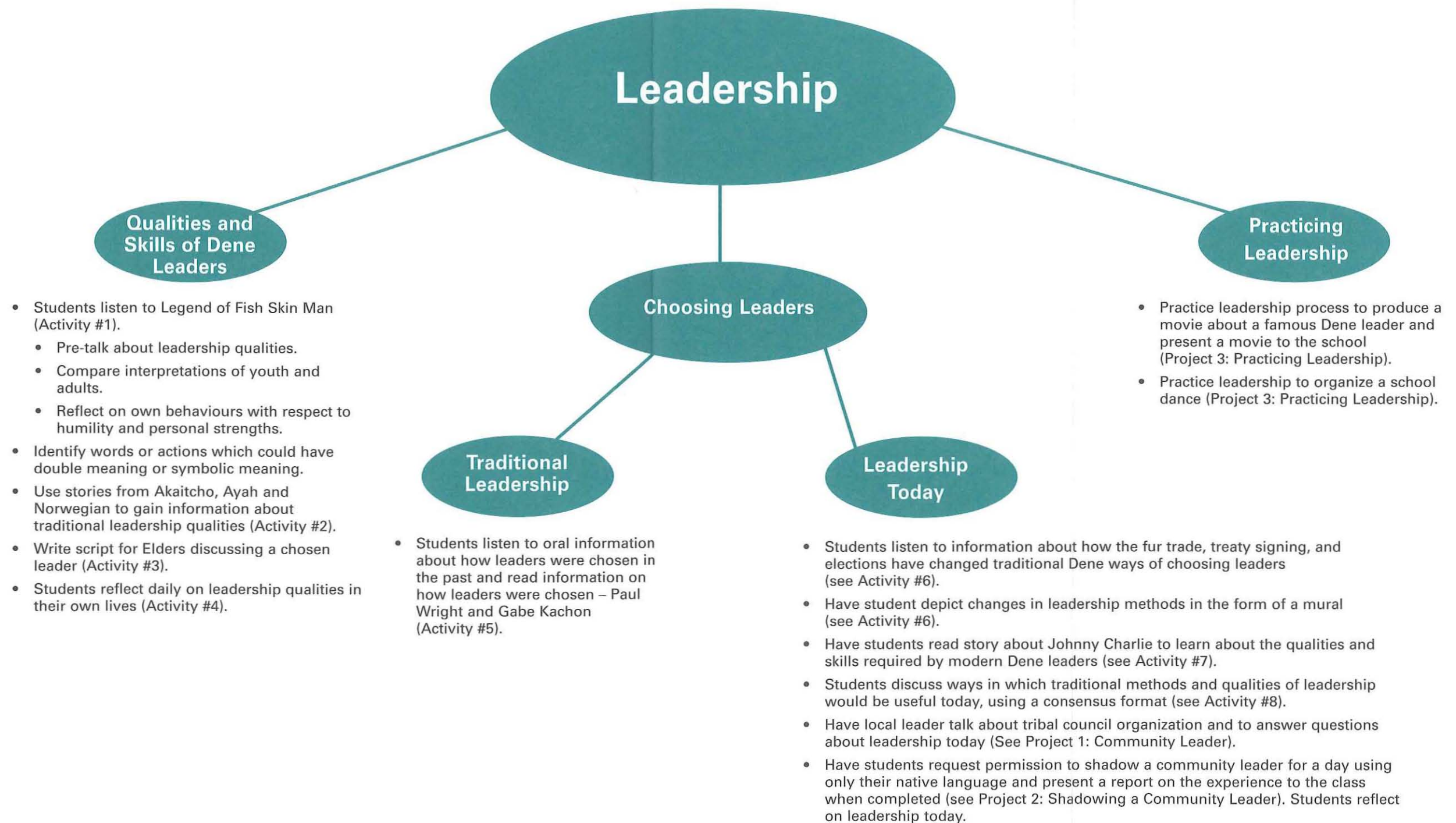
10. Attitudes that accompany good leadership.

- taking leadership if one has the required abilities and knowledge
- acknowledging talents in one another
- having input into choosing leadership and supporting it once chosen
- being humble, patient and generous
- leading by example rather than force

11. Skills that accompany good leadership.

- communicating needs
- listening to concerns and voices of others
- consulting with experienced people for guidance
- making decisions based on the welfare of the whole rather than selected individuals
- recognizing that their position is based on the support of others

² A Birchbark canoe kit that contains models of traditional tools and materials is available from the Prince of Wales Museum. It must be reserved in advance of your teaching this module.



Proposed Activities In Detail

Note: For students who have Dene as their first language, these activities should all be done in the Dene language and are referenced to specific Language Expectations.

1. Teacher or Elder should tell (not read) the legend of the Fish Skin Man to the students (in Dene language for First Language Students).

2.2.1

Pre-talk

2.3

Before you tell the legend, ask students if they have heard this legend before, and if so, to interpret what they think is the lesson that is learned in the story. Tell students that this legend gives an example of what we look for in our leaders and so they should pay close attention to the character of Sahbawe'tue.

Overall Understanding

2.3

Answer questions that students may have about the legend they have heard.

Ask students to talk about how they interpreted the story. Encourage students to accept each other's understandings even though they may not be similar.

The Moral Message

2.4

Ask students to compare the characters of Sahbawe'tue and the other young men.

Ask students to identify what it was about Sahbawe'tue that indicated he would be a good leader?

Ask students to think of people they know who are like Sahbawe'tue in the community, and to share with the class why they think this person would be or is a good leader.

Ask students to think of times in the past that they have behaved either like Sahbawe'tue or the young men, and to discuss these times with the others students.

Language Techniques used

2.6

Ask students to identify a place in the story where words or situations could have a double meaning.

Ask students to identify actions that could have symbolic meaning.

Proposed Activities In Detail

2. After talking to students about qualities of Dene, have students read the stories about Dene leaders of the past (Akaitcho-Resource 3, Ayah-Resource 4, Norwegian-Resource 5) translated into the Dene language for Dene First Language students.

2.2.9

4.2.3

Ask students to find information about leadership from these texts, using the following guide.

To accompany Activity 2:

Resource 3 – Akaitcho: A Chipewyan Leader

- Akaitcho was a man with hunting and trapping abilities better than many others. Provide a quotation from the story that is an example of this.

- Akaitcho was respected and supported by all those around him. Provide a quotation from the story that is an example of this.

- Akaitcho was a man who was concerned for the welfare of his people. Provide a quotation from the story that is an example of this.

Resource 4 – Ayah the Prophet

- Ayah was a capable and generous man. Provide a quotation from the story that is an example of this.

- Ayah had spiritual powers. Provide a quotation from the story that is an example of this.

- Ayah was a good communicator and orator. Provide a quotation from the story that is an example of this.

Proposed Activities In Detail

- Ayah's leadership gave people a good life. Provide a quotation from the story that is an example of this.

Resource 5 - Louis Norwegian

- Norwegian was a very capable person with many talents. List some of his talents here.

- Norwegian had foresight and planned ahead. Find a quotation from his story that gives an example of this.

- Norwegian was concerned with the welfare of the whole community. List some projects that he started which benefited the whole community.

- Norwegian was a humble man. Provide a quotation from his story that is an indication of this.

3. Have students create a script of Elders choosing a leader for their camp.

On the following page is a picture of a group of Elders in a camp in a meeting where they have chosen a person to be the camp leader. Each one is speaking about the person that has been chosen. Each one is describing positively some skill, ability or character trait that this chosen leader has.

Students must write into the balloons what each Elder might have been saying about the person chosen as leader. Ask students to be specific with examples: They should not simply write, "He is humble". They should imagine and write some example of what the man did to show that he was humble.

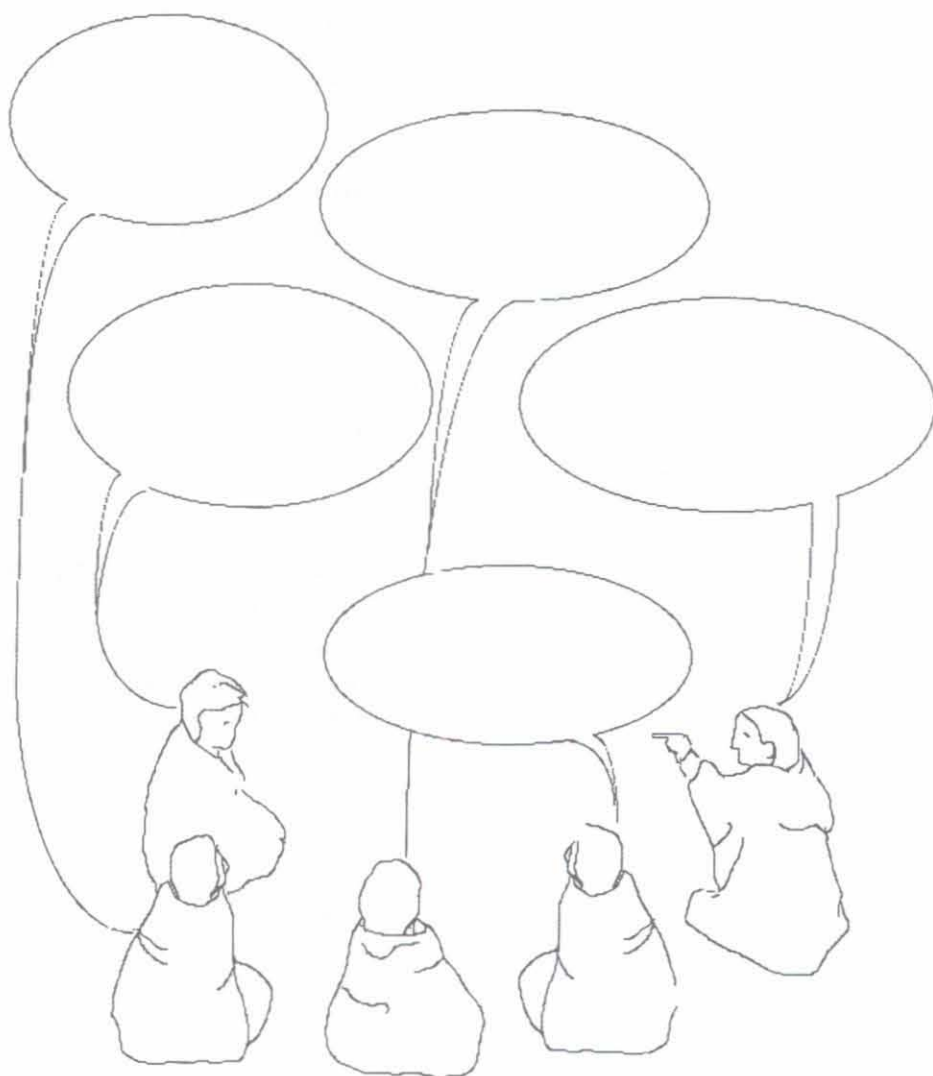
3.2.11

Proposed Activities In Detail

To accompany activity 3:

Leadership

What qualities are these Elders speaking about as they talk about a man they have chosen to be the leader of their camp? Write their words into the balloons.



Proposed Activities in Details

4. To foster leadership among the students, begin each class with a brief class reflection about the qualities of leadership, what they have noticed in their lives around them, and in themselves with respect to these qualities.

1.1

2.4

5. The teacher, after researching traditional leadership as it was practiced by the local Dene, will explain the elements of the leadership process to the students (see Understandings 4 and 5):

2.2.8

- How leaders were chosen and by whom?
- What were the characteristics of leaders?
- How the leaders administered the people (got things done)?

- a) Have students read Resource 1 – Paul Wright and Resource 2 – Gabe Kachon. These are Elders who have spoken on traditional leadership.

- b) After they have read these, have an Elder come to speak to the students about leadership and how leaders were chosen in the past. To give students practice with this leadership process, give them the following task that will require them to use the processes in choosing leaders among themselves.

They must choose and give direction to:

- A student to approach the Elder with the teacher to request their presence in class
- A student to ask the questions of the Elder
- A student to recall and synthesize the talk of the Elder

2.2.3

2.2.8

2.3

6. Teacher orally explains to students how changes in Dene leadership occurred after the coming of the non-Dene (see Understandings 7). If the teacher does not know the details of these times, ask an Elder or do research before class.

2.2.8

Have students make notes of the changes in leadership practices, and then depict these changes in a mural with accompanying written notes to display at a school open house.

4.3.6

7. Give students the following questions finding information about modern leadership. Ask them to read the story about Johnny Charlie (Resource 6 translated into Dene language for Dene First Language Students).

2.2.4

⁴ Taken from *Sabtuotine Long Ago*, Vandermeer, Oishi and Tatti, Department of Education, GNWT, 1991, page 32.

Proposed Activities in Detail

After they read the story, they should answer the following questions:

4.2.3

Johnny Charlie, a Gwich'in leader, helped to negotiate Dene land claims when negotiations were beginning. He showed it was possible to deal with complicated modern problems and still lead in a Dene way.

- Q. Identify the ways in which he followed the ways of the past in being a Dene leader.
 - Q. What do you think negotiation means? What kinds of skills or knowledge do you think Johnny Charlie needed to negotiate with the Government on behalf of the Gwich'in?
 - Q. Johnny Charlie feels that cultural knowledge and experience are very important for the young people to become strong adults. What has he done to insure that the young people are becoming familiar or stronger in their culture?
 - Q. What evidence is there that the people supported Johnny Charlie?
8. To learn about the needs of modern Dene leadership, talk to students about the problems facing the Dene today. In the past the biggest problem was to survive on the land. Today, these are the problems that Dene leaders must deal with:
- Land ownership
 - Economic development
 - Protection of the land

Ask students what kinds of knowledge they think are required by Dene leadership in order to deal with the above problems.

Ask students whether the traditional ways of choosing leaders and of leading, will work with these kinds of problems. Have students discuss this using a consensus format, and then report back to the group with their ideas. Let students know that you will be evaluating them on their group participation.

Proposed Activities in Detail

Evaluation

1.3

Evaluate students' understandings and knowledge based on their application of knowledge while participating in the consensus groups:

- knowledge they bring to the group
- ability to state one's own ideas clearly
- ability to listen to others, bring ideas together, and clearly state these ideas
- ability to give weight to well expressed ideas rather than the ideas of friends

Who chose the leaders?

The importance of choosing good leaders.

How the Elders chose leaders?

The role of Elders in decision-making by leaders.

The spiritual powers of the leaders.

Resource 1: Paul Wright, Fort Norman, 1995

When I was growing up, it was only the leaders who spoke about the important things. Us young people could not speak before the Elders. So because they taught us about everything, things were running fairly smoothly. In those days and before that time, there was always one person who everyone travelled with and by. If the man was a good man, no matter where they travelled, everything went well for them. Those who do not have a good leader, no matter where they go, they had a difficult time. Those are some of the things they spoke of.

In the past when they chose a chief, it was the Elders who decided on the chief. They talked about him. What is he? How he works. How he treats others. All those things are discussed before they chose a leader. This is how the Elders chose a leader. One doesn't just get the job. They chose the person who would take care of our way of life.

Resource 2: Gabriel Kochon, Sahtu, 1995

The spiritual powers of the leaders. In the early days there were individuals chosen as chief. The advice and direction given by the Elders took precedence over that of the chief. This was because the Elders were very well respected for their skills, knowledge and wisdom. So, if direction were given by the chief to his people, and the Elders gave a different one, and then the direction given by the Elders would be followed.

There were a number of well-known individuals that were from this area. They were well known because of the special powers that were given them by the Creator. The special power that they had was given to them so that they would survive in difficult times. It was also used to assist other members in the community or family. They would use this power to heal the sick, hunt for wildlife, war with others to protect themselves and their people and to assist in periods when survival was based on the use of their good fortune.

Resource 3: Akaitcho, A Chipewyan Leader²

Characteristics of
Chipewyan leaders.

Leaders remembered for
their accomplishments
and characters.

Akaitcho is a part of the
Chipewyan oral tradition.

Akaitcho was leader at a
time when the Chipewyan
and Dogribs were at war.

Akaitcho had men helpers
who were the most able
of the tribe.

Akaitcho was a very able
hunter and trapper.

Chipewyan leaders were appointed for various tasks. They were selected based on their abilities and their reputation for completing tasks. Leaders were hereditary. They were remembered for certain characteristics or accomplishments, which proved beneficial to the people. The welfare of the whole group was more important than the welfare of an individual or a few individuals. Some were known for their kindness. Some for the wise decisions they made. Another was known for having protected the freedom and rights of his people. Though the names of some of these leaders have been forgotten, their accomplishments have not.

Akaitcho was the most respected Chipewyan leader. There are many stories about his adventures and accomplishments. He was the Chipewyan leader in the mid 1800s.

At one time, Akaitcho went trapping in the winter in the land of the Dogribs. At that time the Chipewyan and Dogribs were still at war. Akaitcho was overdue so his people were worried. He was presumed dead by all the Elders. So it was understood that the Chipewyan were going to have a war with the Dogribs. The word was passed by mouth from **ʔedachcho** to Lutsel k'e to Fort Resolution. At that time there were a lot of Chipewyan people. From Lutsel k'e to Fort Resolution where were Chipewyan all the way, living in the bush. Everyone was getting ready to war against the Dogrib tribes.

Then someone saw something on the ice across the lake. At the time the Dene were very watchful because of the wars against the different tribes. They saw something on the ice. They watched it. It got closer. It was Akaitcho with his bodyguards. He had a lot of bodyguards. They were the most able men. Now again, word spread from mouth to mouth, from Fort Resolution all the way to **ʔedahcho**, that Akaitcho was all right and that he had returned.

Upon his return, Akaitcho reported that he wasn't able to get many pelts because he was hardly able to trap in the land of the enemy. They were not able to go wherever they wanted. None-the-less it was that every one of his men had big packs of pelts and that their sleds were full of pelts.

² As told by Maurice Lochar recorded and transcribed by Florence Catholique for *The Chipewyan History Research Project*.

Akaitcho prohibited alcohol from being given to his people.

The trading company used Akaitcho as a leader. They traded goods for furs with the Chipewyan through Akaitcho.

Ayah born with medicine powers which he used to help others.

It was during Akaitcho's leadership that liquor was first introduced to the Dene people. When they got drunk, his people would get into fights with one another. This angered Akaitcho. He realized that the liquor was not good for the people and so he prohibited it. This prohibition was not lifted until the recent past. That is how much respect both the Chipewyan and the non-Dene had for Akaitcho and his wishes.

Akaitcho was well respected not only by the Chipewyan people but also by the white trappers and the Hudson Bay Company (HBC). The HBC used to give Akaitcho all the provisions and equipment he needed at no cost. He in turn would distribute the goods to those of his people who were in need. This was the reason that the Chipewyan people would give him all of their pelts. Akaitcho did all the trading for them.

Resource 4: ?ehtseo (Ayah) the Prophet³

The changes in the lives of the Dene were predicted by a wonderful old man named Ayah, who was born around 1850, and lived in Deline all of his life. He died in 1941, when he was 91 years old.

Ayah lived according to the Dene way. He was born with medicine to help others and when necessary, to help himself. His medicine was not meant to be used for personal gain.

When he was nine years old, Ayah was living in the bush with his mother and her second husband – a harsh, rough man. It was December and very cold, but his stepfather chased Ayah out of the tent first thing every morning to start the fire.

One morning, Ayah put a pail of water on the fire so he could cook fish for breakfast. He put the fish down beside the stove and went to relieve himself. While he was gone, a neighbour's dog stole the fish. Ayah chased the dog and gave it a good beating, but it was too late. The dog had eaten the fish, and there was nothing left. Ayah went back to the tent.

By this time, his stepfather was up and sitting by the stove. "What are you doing, chasing that dog so early in the morning?" He demanded. "It's not your dog. It belongs to the next tent. You might have killed it. If you want to act so smart, take my muzzleloader and go out in the bush and hunt. Come back here when you've killed something yourself."

³ This story is told and written by George Blondin and can be found in his book *When the World Was New*, 1990, Outcrop, Yellowknife, NWT, Pages 239-241.

Children didn't talk back to their parents in those days, so Ayah headed off into the bush without anything to eat. After he had walked for a while, he sat down and did some thinking.

He had been born with medicine but he hadn't ever used it. Now he thought he should try moose medicine. He filled his pipe with tobacco and smoked with moose breath. After he did this he thought, "I want the moose to come." He loaded his gun, smoked and wished for moose.

Immediately, a cow and a calf appeared. Ayah shot the cow, which fell right beside him. He reloaded the gun and shot the calf. He used his knife to cut off the heads and take the guts out. Then he took some of the meat back to camp so he and his parents could eat. All this took twenty minutes. His family hadn't even cooked breakfast by the time he came back.

From then on, Ayah's stepfather treated him with great respect, because he knew the boy had strong medicine.

Young Ayah had a vision. A voice told him the vision would return if he was a good man and taught his people, so he made up his mind to be as good as possible.

Ayah grew up to be a good hunter, and he helped people when they needed help. His people respected him. The girls all chased Ayah, but he didn't pay any attention to them, and by the time he was forty years old, people wondered why he hadn't married. The reason was that Ayah was still waiting for the vision to return.

Priests had come into Denendeh, but not to the Sahtu area, when Ayah saw the vision again. The voice told him he would marry a woman from downriver, and it told him to get words written on paper from the priest. The voice said it would help him and give him the wisdom to teach his people. Ayah had his own rosary even before the priests came. He got his information from this vision.

Ayah didn't know any woman like the one the voice had spoken of. But when some Dene from Radeli Ko visited the place where he was hunting and trapping, he was attracted to one of the women. He took this as a sign, and he asked her to marry him.

After his marriage, Ayah began to teach the people about God. He had never learned to read yet he was able to read all the stories in the Bible. The people had usually heard a priest only twice a year, when they went to trade at Tutlit'a, so they travelled great distances

Ayah had a vision about the coming of priests and the Bible. He spent a good part of his life teaching the Dene people about God.

Ayah predicted the problems that would be caused by drinking and gambling.

With Ayah's words people were able to live good lives.

Many of his prophecies have come true.

Louis Norwegian, born 1907, was a leader of the people of Jean Marie River for forty years.

He was a determined man who tried hard in all of his endeavours.

He initiated many projects that brought the people of the community together to cooperate and share in the results.

to listen to Ayah. They brought their children to him, so he could pray over them.

Ayah taught about what would happen if people didn't behave themselves. He told them not to drink alcohol. "It changes people's minds," he warned. He told them not to gamble. "The gains you made from hunting and trapping have been given to you by our Creator," he said. "Don't gamble them away."

Ayah's voice was so powerful that the Dene followed his teachings. Because of Ayah, people were religious, worked hard, and shared everything. As long as this great teacher lived, life was like that. But after he was gone, things started to change – just as Ayah had foretold.

Today, people still talk about Ayah's prophecies, which are proving to be true. To show respect for him, the Dene named the school in Deline after him.

Resource 5: Louis Norwegian: a Slavey Leader

Louis Norwegian was an outstanding leader of Jean Marie River for 40 years. He was also very involved in the Fort Simpson Dene Band, providing everyone with the wisdom of his advice, in his capacity of sub-chief and councilor. Louis was born in Jean Marie River in 1907 and he along with his wife, Bella, raised his family of eight there, providing for them as a great trapper, hunter, fisherman, carpenter, mechanic, and sawmill operator.

Louis was a man of great dreams that he carried out with determination. His favourite expression was: "I'll try." And when he was not succeeding, he was mumbling to himself and others, "I tried anyway." He had much initiative and much ability.

He was the promoter of many community projects in Jean Marie River. In 1944, he acquired a power boat and built a barge with hand hewed lumber, which the men of the village used mainly for transportation contracts and for fall fishing on Great Slave Lake, to the benefit of the whole community. A few years later, Louis bought a team of horses to do the hauling chores around the village.

He was a man of many strengths and talents that he shared eagerly for the benefit of the community.

He led by example.

He was sought for advice and he was encouraging.

He had the foresight and vision to pressure for a local school.

He was charismatic and kind.

In 1955, Louis found an old sawmill that he operated to square logs and cut lumber for the construction of new houses in the village. In 1964, the community raised enough money to purchase a new sawmill. By then, engines fascinated Louis. He had been one of the first Dene of the region to own an outboard motor and later on, he was the first to own a snowmobile, therefore, through patient experience, he became an expert mechanic.

Louis also excelled as a carpenter. In addition to houses, he built countless scows and many barges for himself and for others. For many years he was the power plant operator and the custodian of the school. He also was the nerve of the community garden, seeding potatoes, turnips and carrots, to be shared by all the families of the village, for his village. Louis Norwegian had a way of bringing people together, for cooperative projects, for positive purposes, for the benefit of all.

Many of the community projects evolved in a rather natural fashion. Louis led by example. He would be seen on a given day, beginning work on a particular project, be it the building of a new scow or preparing the tugboat for launching. Over the course of the following days and months, other men of the community would join in the work to ensure the project was completed with success.

People sought the advice of Louis Norwegian. He encouraged the youth and other individuals in their work, skills, and development. He was seen admiring the art and crafts produced by the ladies of the village.

Louis was very concerned with the future of the younger generation. Although he never attended school, he was convinced of the importance of education. In 1955, he pressured the Department of Education to build a school at Jean Marie River. This school was the very first one to be built in a very small settlement. It is thanks to his vision and inspiration that today we count quite a number of well-educated young men and women, who have blossomed.

Young children of all ages were drawn to him, following him about, encouraged by his patience, enjoying and learning from a variety of experiences over the course of a day. A story is recalled of a particular little red-haired boy who was Louis' constant shadow. One day as Louis was hard at work making himself a pair of snowshoes; little Vincent sat patiently by his side, watching intensely. The next task undertaken by Louis Norwegian was the construction of a small pair of snowshoes, designed specifically for the feet of the little boy who was fascinated by the work and skill of a master.

Resource 6: Johnny Charlie: A Gwich'in Leader

Certain people in the community chose people to be leader based on their abilities on the land and willingness to help others.

In an election, people will vote for the leader who is the most capable.

In the past, our leaders remained leader for a long time. Now we have to have elections every two years.

I was elected Chief after serving as councillor for 15 years.

The Chief and council should consult with the public on every issue so that they can tell you what to do or what position to take on things.

The work of the Chief is very hard. It is not a 9-5 job.

It is not really me that wanted to become a leader. It was the people in the community. The people will look at a person. They look at what he is like as a hunter, a trapper, a fisherman, how he helps his people at times like when he is travelling on the land. They watch and then one person will suggest to another that this person should become a leader. This is how you are chosen.

You are nominated to run as a leader, but that doesn't mean you will become the leader. There are two or three other people that run beside you. When it comes time to vote, the people will vote for the person who really is as good as people have said.

The first time I was elected, I was elected to be a councillor. I was only 30 years old at the time. Up to that election, Old Chief Johnny Kay was the chief. According to the treaties, we are supposed to have elections for chief every two years but in those days, we followed the old way. Once someone became leader they were leader for years and years. But Johnny Kaye said that he was tired. He and all of his councilors stepped down. So the people accepted this. They thanked the Chief and councillors for all the work they had done and then nominated and voted my brother John Charlie to be Chief, and voted for councillors at the same time. That is when I was elected. I got on as councillor and then was re-elected every two years for 15 years.

Then one Easter, I was asked to think about being elected for chief while I was out at rat camp. There were some Elders telling me, "We can't think of anybody else, can't see anybody else to take the position but you." In July we had the election and I was elected.

When you are a chief, the first thing you do is call a public meeting and in that meeting you tell the people a meeting that you will be going to and the purpose of the meeting. You get public input at this time. They discuss the issue and come to an agreement to do things one way or another. If the chief and councilors do it this way, they are not doing things themselves without consultation. If things go wrong, they cannot be blamed as leaders. Everybody gets the blame. Or when you take this decision somewhere and other people don't agree, you can say, well this is what my community wants. That is what the leader is supposed to do.

I learned a lot from the Elders.

When I decided to step down, I looked around for someone who I thought would be a good leader.

As a chief you have responsibilities. You get called twenty-four hours a day and during my ten years as chief, I seemed to be doing police work half of the time. During most of this time, I wasn't being paid for anything but to go to meetings. It wasn't much, twenty dollars a day. But finally the last four years that I served as chief, I started to get a salary. I even had an office and a secretary but I didn't sit in the office. I was out in the community with the people.

I have had good support for being a chief for ten years from my family. When I stepped down as chief, I found out my kids had all grown up. I was hardly home. My youngest son was just a baby when I started. When I stepped down, he was twelve years old.

I have learned a lot from the Elders who have passed on and the few who are left. They are the ones that taught me and they are the ones that chose me to be leader.

When I decided to step down as Chief, I looked through the town. I look for someone who is smart in hunting and fishing. I looked for someone that the public has a lot of respect for. There are 800 band members and I know everyone. I look at one person in particular and ask someone else what they think of this person becoming chief. We agree, he is smart, he likes to help people, he is out-spoken, he talks for his people and he doesn't give up, he makes sure that he lets the people know what the issues are. This is the kind of person you look for in a chief. That's when we nominated James Ross.

Resource 7

Models of Dene Leadership and Government

Regional Tribal Council Model

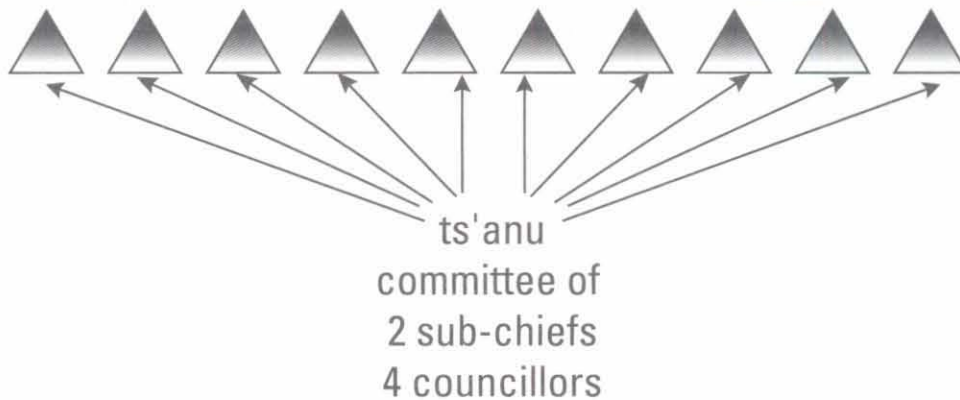
Gwich'in Traditional Model of Government

Shaunuti
Grand Chief
Medicine Man

2nd Chief

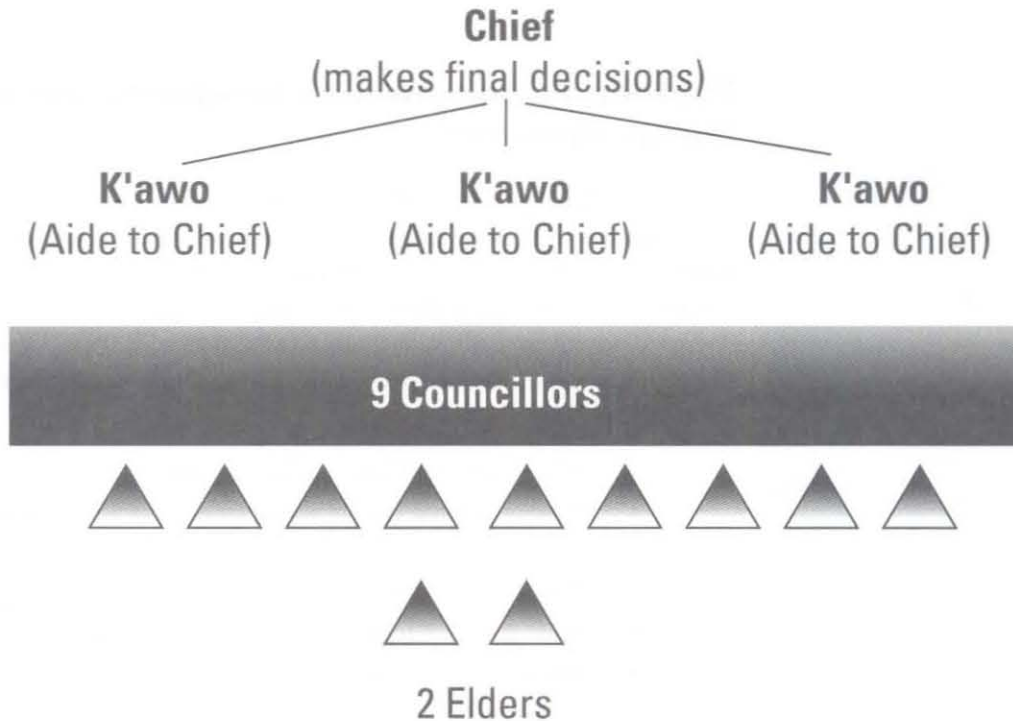
2nd Chief

Council of 10 chiefs (one representing each band)



Resource 7

Model for Tribal Council (contemporary)



- Group comes together when several communities are involved in:
 - celebrations
 - community hunts
 - feasts
 - weddings
 - funerals
- The councillors are particularly involved in any meetings where money decisions must be made.
- The councillors and grand chief are elected. They and the Elders are the voting members of the whole group.
- The k'awo are helpers who administer the decisions made by the Grand chief.
- A K'awo and a couple of councillors may participate in committees such as:
 - renewable resources
 - hunting and trapping
 - health
 - social services
- The Elders and the k'awo are appointed.

The following projects are aimed at giving students an understanding of how traditional leadership and governing styles have been maintained at a community level.

Project 1: Community Leader to be a Guest Speaker

Choose a Dene person in the community who is considered a leader by people in the community. Invite that person to come to talk to students about leadership and tribal ways of organizing the community (Have available an overhead of the Tribal and Regional Tribal Council organization models (Resource 7). Have students prepare questions about leadership for the guest. Suggested questions:

- What skills and knowledge are useful for today's leaders?
- Where or how might those skills and knowledge be learned?
- How do they feel about the land?
- How do the Elders help them in their work?
- What do they find most difficult about being a leader for the people?
- How can people of the community help leaders?
- What dreams do they have for the Dene or people of the community?
- What projects or ideas do they have that they would like to try to help the community?

Project 2: Shadowing a Community Leader

Students request that he or she be allowed to shadow a community leader for a day as they work on community or tribal matters. The teacher can call the community persons prior to the students calling on them so that they will know that the students are participating in a school based program on leadership. The students should organize the day of the shadowing and be prepared to report to class on what they learned about leadership during that day.

Evaluation

Before students begin their shadowing, give students the following questions that you would like them to find evidence of in the community leaders. Evaluate students' project based on their reports back to class. Noting the traditional qualities and skills of leadership that are necessary for leaders.

- What are some new qualities, skills or knowledge that seem to be necessary to be a leader today?
- In what ways do our Dene leaders help our community?
- In what ways can our community help our Dene leaders?

Reflection

Have students reflect on Dene leadership today by asking this question:

- Q. If you were going to be a leader for the Dene in the future, what skills or knowledge would you like to bring to the Dene people and why?

Project 3: Practicing Leadership

Review with students how the Dene tribes organized themselves into tribes, bands and family groups and how there were leaders at each level (see Understandings 4, 5 and 6). Provide them with examples of the kinds of activities and decisions that the leaders at each level were traditionally responsible for. Have them practice these leadership principles by organizing a school dance and/or producing a movie about a famous Dene leader.

1. Organize a School Dance

- a) Have students gather into groups of three. One group is to be responsible for concessions, another group will be responsible for music and games, and another group will be responsible for advertising and posters. They choose what group they want to be in. Each group represents a family camp. Each group chooses a leader who they think knows most about their task.

1.3

- b) Ask the leader of each group to meet, to make decisions about choosing a date and theme for the dance, getting money to put on the dance, and choosing and approaching dance supervisors. This larger group represents a band or community. Tell the leaders that he or she must consult with the people in their groups before coming to this meeting. All students can listen in on the meeting of the leaders.
- c) Ask this group of leaders to now choose a leader to represent all of them. This leader should be the one who can best represent them as a whole. This leader's task is to approach the school administration for permission to hold the dance. Also this leader will represent the class to make announcements to the school regarding the dance. Prior to his or her doing these things, the leader must consult with the other leaders as to how and when to do these things.

2. Make a Movie about a Dene Leader

The purpose of this project is two-fold:

- to give students experience with retelling a story about a Dene leader in the form of a movie
 - to give students experience with group work and leadership
- a) Tell students what they will be doing and what will be expected of them (show them the evaluation checklist).
 - b) Explain the project as to what they will be expected to produce. Ask them to think about choosing student leaders for completing different parts of the project:
 - Part I. Someone who knows the story well and has skills in storytelling/writing
 - Part II. Someone who is good at organizing other students for acting (if acting the play) or
Someone who is crafty (if doing shadow puppets)
 - Part III. Someone who is good at using equipment such as overheads and video cameras
 - c) Have students choose a leader or hero from the past whose story they would like to tell in the form of a movie.

- d) Have students begin working on the parts with their leaders. Before they begin, review with them the values and skills of Dene leadership:

- Choose leaders who are capable in the skills required
- Leaders should lead without being bossy or overbearing
- Leaders should hear what people in the group are expressing and come to decisions by consensus
- Students should cooperate with and support their leader

Part I:

The following areas should be included in the script the students write:

- A brief background about the leader:
 - When and where s/he lived
 - Who her/his followers were
 - What special skills and abilities s/he had
- An example of the leader's generosity
- An example of the leader's humbleness
- An example of a problem or project that the leader dealt with:
 - How s/he consulted with Elders about problem/project
 - How s/he made a decision
 - How s/he received the support from the people
 - How the situation or project worked out for the people to help them as a whole

Part II:

Once the script is written have students make decisions as to how they will act out the parts of the story. Use either a narrator to tell the story as it is being acted, or have actors speak their parts to tell the story.

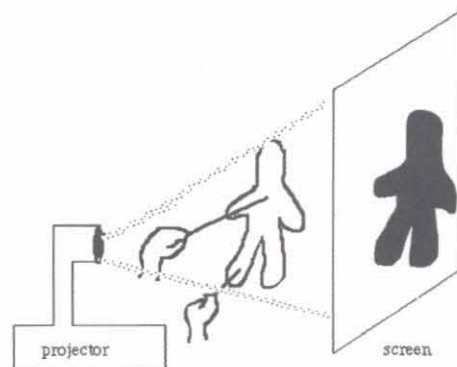
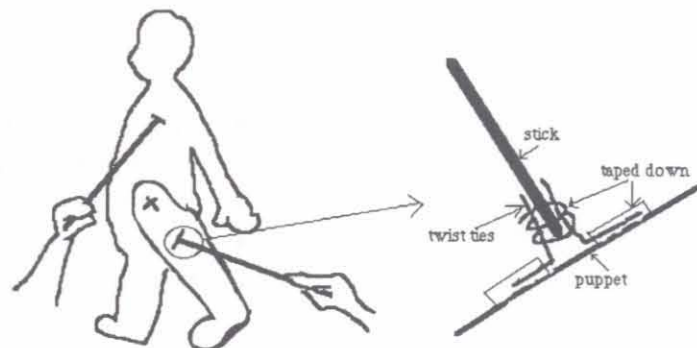
OR

As an alternative to acting the script, the students can make shadow puppets to act the parts with narration as follows:

- Use 15-20 cm figures cut out of Bristol board
- Each figure should have a moving arm or leg or head
- A 20 cm stick is attached to the body and another stick to the moving part
- The background scenery can also be cut out
- A screen is made by covering a frame 1x1 metre with a white sheet
- An overhead projector can be used to shine light through the screen to show the shadow puppets on the other side

See illustration below

Shadow Puppets



Part III:

Once the acting or shadow puppets have been rehearsed, record as a movie using a video camera.

- e) Show the movie to other classes or during a parent teacher night. The purpose of the project is to retell the history of the Dene by telling stories about its leaders.
- f) Reflection: Once the students have participated in putting together the movie and experienced working in groups with student leaders, have them reflect on their experiences using the following questions:
 - How has the experience of researching and making this movie about one of our leaders made you feel about being Dene?
 - What kinds of ideas do you have to make even better movies about our history to make our leaders and heroes as interesting as the TV movies?
 - How do our Dene hero compare to Hollywood heroes and leaders?
 - How was the experience of working with a leader?
 - Did you find it helpful?
 - If you were one of the leaders, in what ways did you find it difficult?
 - What would you change about the way you worked together to make things even better?

Student Self-Evaluation

Have students complete the self-evaluations.

How well did I learn the story about our Dene hero/leader?

1	2	3	4	5
poorly				very well

How much did I enjoy learning the story and working with it?

1	2	3	4	5
poorly				very well

How much did I learn about working with a group of people and a leader?

1	2	3	4	5
poorly				very well

How was the movie received?

1	2	3	4	5
poorly				very well

Did people seem to enjoy it?

1	2	3	4	5
poorly				very well

How well did I work on the project?

- on the script
- on the acting
- on making the puppets (if applicable)
- on the filming

1	2	3	4	5
poorly				very well

1	2	3	4	5
poorly				very well

1	2	3	4	5
poorly				very well

1	2	3	4	5
poorly				very well

If I was a leader:

- Was I able to provide leadership without losing my patience?
- Was I able to listen to those working with me?
- Was I able to make good decisions that people in my group accepted?

1	2	3	4	5
poorly				very well

1	2	3	4	5
poorly				very well

1	2	3	4	5
poorly				very well

If I was a follower, in what ways did I support and cooperate with my leader?

Question:

Many people are cynical about leaders today, especially the political leaders. How will we get our young people interested in becoming leaders for our people if they feel that the leaders do not get respect?

Answer:

Focus on the Dene model where people choose their leader very carefully. Then once he is the leader, support him completely, especially by giving him input and by doing things for him.

Focus on the idea of “dreams” or “visions”. What dream do you have for the Dene? How can these dreams or visions be made real? If a leader does not have a purpose or a dream, he or she will easily lose sight of what the purpose of leadership is.

Question:

How will I teach this module?

Answer:

1. Teach the understandings and knowledge using suggested activities or whatever activities you find appropriate. Use the resources included in this module to help in your teaching. Use community resource people to tell stories about leaders of the past as much as possible.
2. Involve the students in the movie project soon after teaching the understandings so that they will recall and use the information on leadership in order to do the project.
3. The project involving a guest speaker who is a current community leader can be scheduled into the year at any time during the remainder of the year.
4. Do the activities for Language Development.

Discovering Our Dene Talents



Grade 8
Module Five

Grade 8

Discovering Our Dene Talents



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*You think sometimes that you are doing this for yourself but you are doing it for the Creator.
Because you are displaying your work for the Creator, it must be done as well as it can be done.*

– Rosemary Charlo

Enat'i

Legend told by Harry Simpson and interpreted by John B. Zoe

In the old days, according to legends it was important for young people to acquire some vision so at least they will know where to head and what their goals might be, some protection towards where they are heading. For somebody who hasn't acquired it or has a hard time acquiring it was considered not quite independent yet. Sometimes they would help them by taking them up to a mountain, usually with their old people and make them sleep on top. The way they tell it is about this young guy who has been living with his old parents for such a long time that the old people had to say to themselves that he is not ready yet. There is no telling when he will be ready. We can't take care of him for the rest of his life because we won't live as long as he would. So we have to get him to at least have a vision or have some medicine to get to where he is going.

So the old lady instructed the old man to take his son up to the mountain where he can sleep. So they went up to the mountain and went to the top. The older one watched over the young man before he went to sleep. Before going to sleep, the Elder instructed him that when you are sleeping someone will visit you and you will be offered a cup. In Dogrib they call this drink "Enat'i" (I am not sure what the translation for that is). He told him that you will get a cup full of "Enat'i" and they will ask you to drink a little bit. Make sure you follow those instructions by drinking just a little bit and give that cup back. When you are ready, you will be told that you are ready to talk about your dream because you have seen it now. Your vision will become a reality in the future. When that time comes, you can talk about it. So when he was given those instructions he went to sleep.

When he went to sleep, sure enough he got a visit and sure enough he gave him a cup. Rather than follow the instructions and taking a little sip, he drank the whole thing. He downed the whole thing and threw the cup back and he had his dream. Then when he woke up, the next morning, he started talking right away about what his dream was. The old man didn't say anything because he had already instructed him. So he talked about his dream and all these kinds of stuff. That same night when the young man went to sleep, he never woke up. He went to sleep forever. Because generally he drank his life away until there was nothing left. He also used up his vision and talked about rules, went to sleep and never woke up. So if you are ready for things, there is no real rush to cram everything in. There is time and you can do it over time. The idea is to try to survive it so at least your dreams can come true.

Grade 8

Discovering Our Dene Talents Module Overview

Projects for Experience and Reflection

1. Language Projects
2. Engine-work
3. Sewing Design
4. Decoration
5. Community Work
6. Woodwork
7. Food Prep
8. Entertainment and Art
9. Spirituality
10. Bonework
11. Sewing
12. Dene Fitness
13. Hidework
14. Stonework

The purpose of this module is to provide students with the learning attitudes and skills required to further develop their Dene skills.

Major Cultural Understandings

- Practice is essential for developing the basic Dene Skills.
- Developing one's Dene skills gives focus and meaning to life.
- Development of Dene skills
- Attitudes helpful in developing basic Dene skills
- Strategies for developing basic Dene skills



Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Cecile Modeste, Deline
2. Rosemary Charlo, Rae
3. Louis Taneton, Deline

Major Cultural Understandings

Major Cultural Understandings

1. Practice is essential for developing the basic Dene Skills.

2. Developing one's Dene skills gives focus and meaning to life.

3. Development of Dene skills

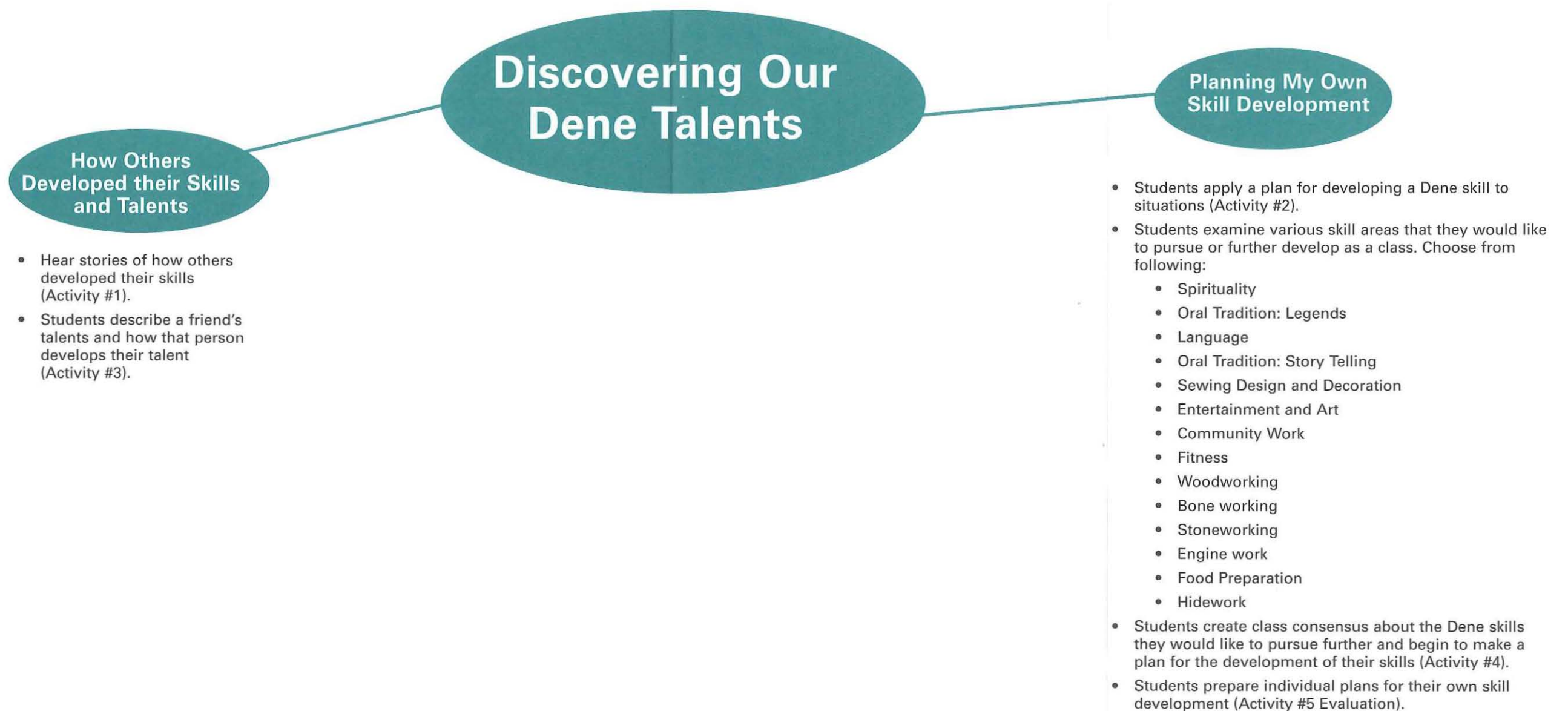
4. Attitudes helpful in developing basic Dene skills

5. Strategies for developing basic Dene skills

Knowledge

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

- Skills are developed with much practice and constant learning.
- Mental attitude is important in being able to develop skills. Setting personal goals and being determined to accomplish them.
- Basic skills are often learned by watching and learning from family members.
- Watching others learn and practice can develop skills.
- The development of Dene skills requires discipline and commitment, which are important to any life endeavour.
- Skill development is a lifetime activity.
- Sharing and teaching one's skills to others is rewarding.
- One's skills may become one's livelihood.
- Developing and sharing Dene skills strengthens the Dene culture.
- One's developed skills may be seen as work done for the Creator.
- developing one's basic Dene skills
- exploring and experiencing a wide range of Dene skills
- persevering without frustration
- taking risks that could lead to error and correction
- making the choice to practice with one's personal time
- taking opportunities to observe and listen to family and community members as they work on their Dene skills
- sharing one's work with others so as to learn from one another
- set small goals for oneself
- promise small rewards for oneself as one makes progress
- remind self that perfection only comes with practice
- remind self of the potential value of the Dene skills one is developing
- remind self of cultural pride and pride in work for the Creator



1. To learn how Dene individuals developed their particular skills and talents, have students read the words of Elders Cecile Modeste (Resource 1), Rosemary Charlo (Resource 2) and Louis Taneton (Resource 3).

2.2.4

Cecile Modeste

- What basic Dene skills was Cecile Modeste talking about? How were these skills important to the Dene in the past?
- What attitudes and techniques did she have to enable her to develop that skill?

Rosemary Charlo

- What Dene skill is Rosemary Charlo referring to?
- What are the attitudes and learning behaviours that helped her to successfully develop her skills to a high level?
- In what ways does she show that developing her Dene skill involves lifelong learning?

Louis Taneton

- What basic Dene skill was Taneton talking about and how were they important to his people?
- What 2 kinds of advice does he give to people wanting to develop these kinds of skills?

2. Have students apply what they have learned about good learning attitudes and behaviours in the following situations:

- a) A student had some experience in the previous year with drum making in the school shop. He would now like to learn better how to make drums. What behaviours and attitudes will help him to learn this?

Example:

Drum-making

- He could ask to observe a person who is known for their drum-making skills.
- When drum-making under the guidance of the cultural teacher he should not be afraid to try something himself even though it will not be perfect at first.
- He could take parts of the work home if possible to work on in the evenings or weekends.

Proposed Activities in Detail

- When the work becomes tedious or difficult, he should not give up. He could remind himself of why he wants to learn to make drums, or what he will do with the drum that he is making when it is finished.
- b) A student has had some experience with watching and working on moose hide tanning but she has not had the opportunity to work on all of the process from beginning to end. She wants to learn the complete process. What behaviours and attitudes will help her in learning this?
- c) A student wants to learn to carve jewelry using caribou antlers. What behaviours and attitudes will help her to learn this skill?
- 3. Students research and report on how their classmates have developed various Dene skills. 4.2.1
 - a) Gather information: Group students in pairs and have them ask each other about how they learned and began to develop particular Dene skills and talents (such as making bannock, beading, sketching, hunting skills).
 - What is the Dene skill/talent you have learned and why did you choose to develop this skill/talent?
 - Who helped you to learn this skill and how did you begin to learn it?
 - What activities have you given up so that you can spend time developing this skill?
 - Do you plan to continue developing this skill? What do you want to learn to develop the skill further?
 - What are the difficulties you have in continuing with developing this skill? How do you plan to over come them?
 - In what ways do you think this skill will help you in the future if you continue to develop it?
 - b) Organize and edit information: Each student prepares written notes from the interview with their classmate. 4.2.3
 - d) Present research information to classmates: Students orally report on what they have learned about their classmate to the class. 4.3

Proposed Activities in Detail

4. Have students discuss and come to consensus on one or two Dene skills/talents that they would like to further develop as a class. Have them decide as a group:

3.2.9

- Who could be approached to teach the class?
- What part of the process they would like to simply observe before they begin the hands on practice?
- What part of the process they would like to practice hands on?

Teacher may have to provide guidelines about the budget or time factors that will affect their decisions.

Evaluation

Following from activity 3 above, have students prepare a written plan for their own Dene skill/talent development.

- What exactly do they need to practice more?
- What new things would they like to learn about this skill?
- Who will they approach to observe and learn from to develop their skill?
- What activities they will give up to spend time practicing this skill?
- What dreams do they have for themselves regarding the use to which they will put this skill when they become adults?

Developing the basic Dene skill of sewing

Persistence and repeated practice

Learning to become independent

Making the personal choice to practice and learn

Rosemary's mother taught her to sew. By the time she was ten, she was sewing moccasins with moosehide.

Resource 1: Cecile Modeste, Deline, June 1984 (Dene Values Project)

When I was around 13 or 14 years old my grandmother told me that she was going to cut out a pair of moccasins for me. I was too young and didn't know how to sew. She got it all ready for me to sew. I sewed and ripped it about five times until my grandmother was satisfied with it. The sixth time I sewed it, it finally turned out okay. It was straight and you couldn't see the pleats.

Every time I had to sew it up, I cried. I said, "Granny, I can't do it, I don't know how to do it." She was sitting beside me and told me not to cry. "If you do it right this time, it won't be difficult for you next time. Then you won't have to ask someone else to do it for you. And you won't envy your friends. So don't cry and do it right."

I sewed and sewed until I finally got it right. Then my granny said, "You sew the other side exactly like the first one you did. Don't change your stitching. Remember how you did your first one. In the future, you will benefit from this. When I die, you won't be lost without my help so why are you crying. Even though you don't know how to do it, you try and try again. And you will be able to do it once you find out how."

That is what my grandmother told me. She was right. Today, I don't have to ask anybody to do my sewing for me.

If you are not doing anything, sit down and quietly sew. You don't need to go to town. It is important that you learn to be independent. Sometimes you want to go and visit your friends. You shouldn't stay there too long. Instead of running around you should have done what you were supposed to do. Nobody is ever going to pay you for doing that.

Resource 2: Rosemary Charlo, Rae, 1996

Rosemary Charlo is a Dogrib Elder very much respected for her talents as a sewer.

In the beginning, I watched my mom sewing and I cried to do it. She cut me some soft caribou hide, drew some flowers on it and I embroidered the flowers. I didn't do it good but I tried. I was about eight or nine years old when I started sewing my own uppers. When I was ten years old, I used to help my mom tan moosehide. I told my mom I wanted to use moosehide. She told me how to cut, how to pleat the moccasins, and how to make the stitches small. She showed me how it was done and I tried and tried to do it myself.

Discovering Our Dene Talents

Resources

Rosemary's mother was taught to sew properly by her own husband.

Rosemary was a person with exceptional skills. She set her own high standards in her sewing.

She took risks and opportunities to learn new ways of sewing.

She was chosen to do the "first sewing" for girls reaching puberty.

Sewing which is going to be sold should be done as good as possible.

She admires other good sewers.

When you are sewing, you are sewing for the Creator.

My mother said when she got married she didn't know how to do things. She said my father would take apart her work, things like gloves, when it wasn't done properly. He would show her how it was to be done. "I learned everything from your dad," she said.

When you are working at something and doing it well, it pleases you. When some one else does it for you, it usually doesn't please you because it's not done to your satisfaction. You have to do it; your own tanning and everything. For example another person would sometimes make too many holes when removing the hair on a moose hide or make a hide with uneven thickness. But when you do it yourself, you work at it till it is done, the way you would like to have it done, because you put a lot of care in what you do. This is why it is better to do your own preparation of materials for sewing.

When there is a project to do, and you think "I can't do this", then you never will be able to do it. There will not be a next time. This kind of thinking limits your skills. You have to try it right away. For example, when my husband decided to raise some dogs, I thought about the traditional headdress of the lead dog. My mother was in the bush and she could not teach me. Then my father came by and I asked him how it was made. He told me how to do it and I did it.

When a girl reaches puberty, the best sewer is chosen to do the "first sewing" for her. My mother was the one that started my first sewing. Since then I have done the first sewing for a few people.

When you are sewing to sell things, it should be done really good. You are receiving payment for it so it should be done really good. When a hole is made soon after getting a pair of moccasins, it makes one feel sad. It makes the sewer sad because we know we are at fault. It is not right. When you are sewing items to be sold, it should be done as best as it can be.

I feel happy to see the husband and family of other women who dress well because of the sewing skills of other women. It makes the sewer happy to see the workmanship of other sewers. It brings a lot of pride to the person who has completed that task. When one sees a coat that was not made very well, you often think what will other people think. This provides an incentive to do a very good job.

It is the Creator who gives you the ability to do the work, so you work as if you were working for the Creator. You think sometimes that you are doing this for yourself but you are doing it for the Creator. Because you are displaying your work for the Creator, it must be done as well as it can be done.

You must plan your projects in your mind. You must envision completing it as you imagined.

You ask the Creator for his help.

Basic skills are developed with practice under guidance.

Watching and listening are important.

Skills can be learned from anyone.

When you are working on a task, think in advance that you will do it. When I am about to start to work on a project, I have already made up my mind that I will do it very well. Sometimes I don't reach what I envisioned the first time and it requires working on till it is the way that I envisioned it. When you are working on a task, you ask the Creator for help to guide you and it is at that moment that the task does not appear difficult. When this happens you work at the task with a lot of happiness and no worries, whether the work is easy or hard. You become oblivious to the task it self.

Resource 3: Louis Taneton, Deline, June 1984 (Dene Values Project)

Snowshoe making has become very rare these days, especially meshing snowshoes. The mother taught the daughter how to do the meshing with babiche. The father would work on the frame with a snowshoe chisel on the birchbark. They put the birchbark over the stone when it is wet so that it can bend easily. Then they make a hole through the bark while the stove is very hot. When the father asked his son to make snowshoes with him, the son would immediately start to bring in the birchbark. The first time, the boy would make snowshoes with his father guiding him. The first one was always a mess. But the father would keep saying, "Bend it slowly at the end of the birchbark". After doing many snowshoes, we got better and better at it.

I watched and listened to my parents and Elders. Also, the children watch and help each other when at work. While a girl is meshing a snowshoe, her friend watches her and they both learn from each other. It also works the same when they are making moccasins and mitts. It is like learning from a book in school today.

Note: Each of the projects listed below are meant to offer opportunities for the students to further develop the basic Dene cultural skills as well as explore their talents.

Project 1: Discovering Talent

- Stress to students the importance of practice and further learning, even where talents exist.
- The family, especially the parents, has a very important role to play in discovering the talents of young people. They may already have an idea about the talents of their child's talent. Meet with the parents before they begin their projects to talk about their children and to explain the importance of practice in developing the skills and discovering the talents in their children. Before each project, send a note home explaining the project and the expectations of the students. List ways that the family can help the students.
- Remind students of the role that adults and Elders play in being able to help a young person to discover his or her talents. They should try to spend time in the company of adults who will be able to guide and help them.
- Student interest is key to discovering the talents of a person. The role of the teacher is to observe each student very carefully to watch for signs of interest or ability that the students may not recognize themselves.
- If they are interested in the role of dreams or of Elders helping them to recognize their talents, guide students toward Elders in their families to help them with these kinds of questions.

Project 2: Scheduling and Organizing Projects

- Choose those projects that you think would be best for your students to experience during the year.
- Choose the people you would like to use as resource people to help you in the teaching of the modules.
- Schedule the projects throughout the year so that the activities match the seasons.
- Most projects will require a large block of time during days. Scheduling of such projects may be difficult if students have subject teachers. The school administration should be approached early in the year to ask for help in arranging the blocks of time necessary.
- Involvement in the projects will require more time than is allotted for Dene Kede. However, most projects can be adapted to meet Health, English Language Arts, Music, Social Studies and Phys. Ed objectives enabling more time to be spent on the projects.
- Some projects, depending on their skills and objectives, may be counted as Career and Technology Studies courses. Each Career and Technology course consists of 25 hours of instruction. Therefore, it is likely that more than one project will be required to equal a CTS course.

Project 3: Projects From Which to Choose

Teacher keeping in mind the skills and interests of the students, should choose at least one project from each of the following categories of projects:

Projects Relating to Relationships with the Spirit World:

Spirituality

- Hear and learn about prayer songs: funeral songs, opening songs, drum songs
- Learn meaning and origin of drum dancing
- Independently honour land

1.7

6.2.1

Oral Tradition Projects

- Hearing spiritual legends
- Retelling spiritual legends

2.2.1

3.2.1

Projects Relating to Relationships with the Land:

1.2

Hidework Projects

- Fleshing and drying pelts, hides
- Making babiche and hide ropes
- Making feather quilts and blankets
- Cleaning hides
- Making dry meat bags with caribou legs

6.2.2

1.2

Woodworking Projects

- Canoe making as group project
- Making bow and arrow for small game
- Making birch baskets
- Making a dry meat rack

6.2.2

1.2

Boneworking Projects

- Making fish hooks
- Making tools with bone parts
- Making bone games

6.2.2

Discovering Our Dene Talents

Projects

Stoneworking Projects

- Making pemmican
- Sharpening tools: axes, chisels, knives
- Beading jewelry, level 2

1.2

6.2.2

Enginework Projects

- Trouble shooting small engines

1.2

6.2.2

Food Preparation Projects

- Plucking and cleaning small game
- Cooking small game
- Butchering, cutting meat
- Making dry meat

1.2

6.2.2

Fitness Projects

- Endurance runs, walks, swimming
- Leg wrestling
- Snow stick game
- Extra-curricular sports

See: *Traditional Dene Games: A Resource Book*, compiled by Mike Heine

Projects Relating to Relationships with Others:

6.2

3.2.6

Language Projects

- Collecting stories from Elders
- Transcribing stories from Elders
- Preparing and giving a speech explaining work of students to parents.

Sewing Projects

- Baby belts
- Beading uppers (hide)
- Woven belts
- Yarn Dying and Weaving or Embroidery
- Lacing
- Fringing

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Projects

Entertainment and Art Projects

- Story songs
- Tea Dance, Partnership Dance, Handkerchief Dance, Line Dance
- Square dancing, Two stepping, Jigging
- Water colours

Community Work Projects

6.2

- Helping to organize a Dene game during community festivities
- Help to cook food for a school feast for Elders
- Volunteer work with service or organization helping organizer with chores, tidying or organizing (nursing home, church, community centre, band office, school, day care)
- Contribute to a community newspaper
- Research and write a story about a community leader
- Help to organize school showcases of student talent (talent night) for community

Student Reflection

1. Prior to beginning each project, show students the expectations for the project.

Skill expectations regarding:

- project work

Behavioural and attitude expectations regarding:

- how they are to behave with resource people
- how they are to care for their things
- how they are to interact with one another
- their work habits

2. Review the evaluation scale that you will be using with the students.
3. During and after the project, take the time to talk to each student about his or her own feelings about:
 - personal progress
 - degree of interest
 - what caused problems for them and what was good
4. During these meetings, also talk to students about your perceptions of their work.

Student Evaluation: Project Work

Students may be evaluated using the scale below:



- Give each student the time and experience within the project to develop a basic level of skill. Do not expect perfection from the students. The most that is expected is a “mastery” of the basic skill level. Some students will excel beyond expectations. These may be the students with talent. It is important to give encouragement and attention to all students who show interest whether or not they have talent. Provide extra challenges for the talented students.
- Know the background of the student. Use this knowledge as well as student interest to help you decide goals and expectations for each student.
- You should evaluate students on the degree to which they have learned the required skills as well as the degree of effort and interest shown. Student showing exceptional ability should be noted.
- With respect to the required skills in each project, these should be outlined and student achievement with respect to these skills indicated.

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Projects

- Student evaluation should also consist of some public acknowledgment of their work as well. Public acknowledgment can be in the form of:
 - class presentations
 - in-school presentations
 - presentations to parents
 - presentations to the community at large
- It is very important that the teacher does not ask a student to perform prematurely. This may be humiliating for the student.
- In the Dene way, performance or sharing occurs only when a person has developed a level of skill that can be sincerely acknowledged.
- Class-based showcasing of work on community TV or radio or newspapers or school showcases should be encouraged to allow public performance and recognition for students who have achieved the project goals.
- For students who show exceptional talent, individual performance or participation at a public level may be possible.

Record-keeping

- Plan for students' projects in each of the following areas:
 - Relationships with the land
 - Relationships with each other
 - Relationships with the spirit world
- A record of the projects the students have covered will enable next year's teacher to plan projects to prevent repetition or unbalanced projects.
- With each project, the teacher should record all the skill areas covered.

Projects

Record of Dene Skills and Report on Talents – Grade 8

Student's Name _____

Projects Experienced

Skills Learned

Land	People	Spirit World

Teacher's Notes

(Concerning student's talents)

Question:

How do I go about constructively shaping or developing the personal talents or abilities of my students?

Answer:

1. Role models: Solicit the help of good community role models. Have them come to school to share their knowledge and to help students who seem interested in their talents as a part of the various projects you choose to undertake.
2. Give students plenty of opportunity for instruction, guidance and practice. These are an essential part of shaping a person's talent.
3. Teachers should not be shy about their own level of ability in these areas. They do not have to be perfect before they can try to pass on some of the basic skills in an area such as sewing or woodworking.
4. Encourage students with stories about how people do not come to their skills with immediate perfection. Remind them that everyone must begin somewhere. Teachers should be willing to share stories of how they started on their journeys with their own talents.
5. Once the students have learned some basic skills and continue to show an interest, it would be good to find resource people in the community to work with the students. Many Elders have indicated that they would prefer the students to learn some basic skills and to show interest before they are called in to work with students.
6. The teacher can supervise practice on most days with a resource person coming occasionally to teach new skills in an area or to correct mistakes made.

Discovering Our Dene Talents

Notes to the Teacher

Question:

Do all the students experience the same projects or should this be individualized based on their interests?

Answer:

1. At this stage, most students are not completely certain of their abilities or interests. These projects have the purpose of exposing all students to a variety of activities which the Dene value. Hopefully, as a result of the projects that the teacher organizes for them, they will discover their talent or interest.
2. Initially it may be necessary for the teacher to focus on developing good learning and practicing attitudes and behaviours as they are engaged in various projects to explore their interests. After they have learned to be disciplined about learning, then talents will become more evident.
3. As the students become a little more aware of their strengths or talents they should be given choices as to which projects they may wish to pursue. However, in order to provide such choices, the school and the community must lend their support with a wide variety of resources and resource people.

Discovering Our Dene Talents

Notes to the Teacher

Question:

What do we do with students who are being careless in their efforts?

Answer:

1. Show students the correct way without focusing on their mistakes.
2. Be very patient. Do not scold or humiliate.
3. If it is a small error, it may be possible to use joking humour and encourage young people to laugh at their mistakes and to take lightly the gentle joking of others. This keeps the mood light while letting the person know that their work needs improvement.
4. Focus attention on those who are putting forth good effort.
5. Do not repeat instructions unnecessarily. Once should be sufficient. The Dene way of learning is to encourage active listening the first time.
6. Silent discipline is possible if the student knows what he or she is doing wrong.
7. Student who is generally performing poorly due to lack of discipline should be taken aside and counseled: explain expectations to student clearly, hear what student has to say in his or her own defense, clear up misunderstandings.

Discovering Our Dene Talents

Notes to the Teacher

Question:

How will I go about teaching this module?

Answer:

1. Teach the understandings and knowledge using suggested activities or whatever activities you find appropriate. Use the resources included in this module to help in your teaching. Use community resources in the way of speakers and Elders to help in this component.
2. Choose the projects you plan to cover in the year and schedule them into the year. They can be interwoven with the projects of any of the other modules throughout the year.
3. Do the activities for Language Development.

Question:

Is there a resource that can be used if the students want to be involved in organizing a community feast?

Answer:

If your students decide that as a project for “community works”, they would like to participate in organizing a community feast. They will find this information from Arsene Ayah very helpful. Have them read it thoroughly before they begin.

Arsene Ayah: Sahtu, 1996, Serving a Feast

When I first heard about serving at a feast, the first thing that was associated with it was that Jesus served his disciples. When you talk about a feast and to be able to serve food for people, it is following this kind of trademark. At a feast, people all give blessings over the food. My father told me that this was a gift given to us by the Creator.

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Notes to the Teacher

At a feast, it is expected that you volunteer and there is no asking for money for that service. My father told me that I was never to serve at a feast for money. When I was very young, sometimes I would serve with the Elders. It would take us around three hours at least in terms of what I was asked to do. In the traditional ways of serving, meat is usually distributed first, followed by bannock and then all other cooked products. You take your time in serving.

The evening before a feast was to take place, if the meat needs to be defrosted before it is to be cooked, then it is distributed the evening before the feast. It has to thaw and the boiling of the meat takes time and so all this meat has to be distributed to the homes the night before.

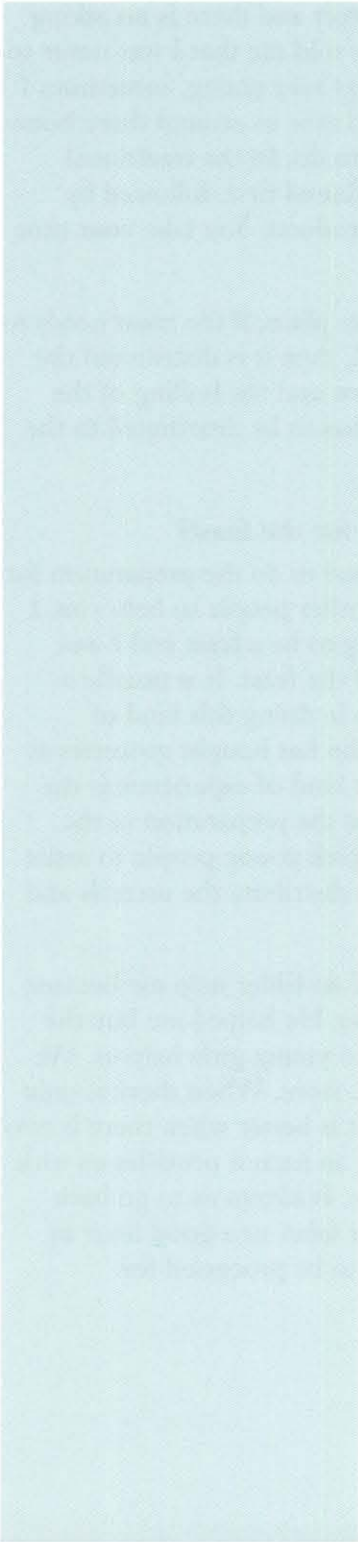
Who decides who will be a server for the feast?

Usually the chief will ask the individual to do the preparation for the feast and tells you to assign two other people to help you. I was told recently that there was going to be a feast and I was asked to help with the preparation of the feast. It is usually a person who has had some experience in doing this kind of preparation. For example a person who has bought groceries at the store for a feast and who has that kind of experience is the person they ask me to pick to assist in the preparation of the feast. Because work is done quicker, pick young people to assist is the advice they gave me. They can distribute the utensils and food fast.

In my preparation for the feast, I had an Elder help me because he was used to it and knew what to do. He helped me buy the groceries at the stores and we had two young girls help us. We started by buying the groceries at the store. When there is only one store it makes it more difficult. It is better when there is two stores because if one store is short of an item it provides us with the choice of going to the other store. It allows us to go back and forth to find the item we need. It takes us a good hour to collect the things we need and for it to be processed for payment.

Discovering Our Dene Talents

Notes to the Teacher



It takes another two to three hours to distribute the food to the different homes for it to be prepared for the feast. It is too much work for only one person to distribute the food and it would take more than three hours just to do this task. Sometimes it would also involve cutting up of the meat and then distributing the meat to the people who will be cooking the meat for the feast. This has to be done way ahead of the feast. The food has to be bought and then distributed and then collected for the feast. This also takes time because sometimes the cooking is not done at the time we expected it to be done or it just requires time to get certain cooking done.

In the old days people use to cook only on top of the stoves and that used to take a lot of time but to day it goes a lot faster. They do things like roast and that takes less time but in the old days it was not like that. Sometimes the meat was frozen and that took a lot more time.

The frozen meat was distributed the night before a feast was announced. On the day of the feast the meat and food was collected around three o'clock. The food was gathered to the place where it was announced that the feast was to be held. In the old days, the tablecloth was placed on the floor and all the utensils were placed on this cloth. People arrived and sat where they wanted to sit and then the food was served. The food was distributed in terms of one item at a time. The meat distributor would distribute only meat, placing the meat in the plate of each individual. Then the second item would be distributed whether it was bannock or cooked rice. When food is served in this fashion it takes sometimes an hour and then everything is ready.

Today sometimes, people serve themselves in the non-aboriginal way and would help themselves to a buffet style way of serving food and helping themselves. In a way this is a lot faster but when you served food the traditional way it takes time. This requires you having a lot of patience. Sometimes the food is not ready and you have to visit that house repeatedly to see if it is done. You have to have a lot of patience for it. You have to understand that these people are cooking for their own families as well. They have to cook for their children before they go to school in the morning; they have to cook at lunchtime for their children as well. So for a feast you have to look into the family first and so the cooking for the feast might require time. The children have to come first especially for those who have a large family.

Discovering Our Dene Talents

Notes to the Teacher

Was it your father who told you to do this kind of work?

It was my father who told me to do this kind of work. He said that it was one of the laws of the Creator; therefore it was important that if I should be asked to work for a feast I was never to refuse. It was a gift from the Creator. Jesus created a feast for his disciple and it is his work that we reflect. If you are asked to help with a feast, never say that you will help for payment. Never refuse he said to me. Help at a feast with all of your heart and you will be working for the Creator. Sometimes the Elders say that it is for the Creator that we have a feast; that it is a gift that was given to us by the Creator. It is the law of the Creator. It is not a bad thing so when people ask you to help at a feast, help at the feast. This was said to us as we were growing up and still fairly young.

In those days there weren't that many people. When a feast was announced in those days there were no available jobs and it was hard times. Food had to be bought and bannock was served, but it had to be baked first so it was hard that way. There were canned fruit and nice things to eat at the feast and that was the only time that we ate sweet food. At that time, many Elders would help us because they really believed that serving food was a gift from the Creator and they really wanted to work for the Creator. Today we have many things available to us and we have all the things that we desire and so people are not monopolizing on this gift as a food server.

In the old days, when a chief announced that there was going to be a feast, everybody volunteered. Today although vehicles are now available to help us distribute the food and collect it, it still takes time. In the old days when it was winter, we use to pull our sleds house to house distributing or collecting food. The Elders would walk around with us and say go to that house, that person will cook the following food and so we did as they suggested.

Who collects the money for a feast?

The people who are working on the preparation of the feast are the ones that go and collect the money to be used for the feast. They go to each individual house and ask if they would like to contribute to the feast. They are also familiar with who they distributed the food to, so they are usually the one who collects the food. Each person is responsible for collecting the food that they distributed in preparation for the feast. Sometimes I would

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Notes to the Teacher

ask someone to cook rice and I usually have it written for myself so I would collect the rice that is cooked by the household that I asked. Each person who will be cooking has their name entered into our note pad and we just collect from those people the next day.

Usually in collecting the prepared food, you start from one end of town to the other end. It becomes too confusing if the food is not collected in this order. It still creates some problems because sometimes the food is not prepared on time and you will have to return to that particular house to collect the food. When you go from one end of town till the other end, then the process is a lot quicker.

When is money collected?

The money is usually collected the day before the feast because the food has to be bought that day. Usually the money is collected in the morning and the food is bought by early afternoon and then distributed in the late afternoon. When you collect money, sometimes there are contributions by different organizations. Sometimes the Hudson Bay Company would donate and other donations are added from the different organizations making the collections large in a short time. The collections from the community might not be large but from the different organizations make the difference. They usually tell us to charge food to their account. For example the Northern Store would give \$100, the Coop store would give \$100, Basic awareness would give \$100 on their account as well. They would give us these credit slips so sometimes we would not collect much from the individual homes but we get enough from the different organizations. It helped a lot in speeding up the process.

Usually the collecting of the money happens in the morning. The councilors have a meeting the day before and someone is assigned to make calls to the different organizations asking for contributions. They are told that a feast is being organized and is it possible to charge a certain amount to their account. The buying of the food will be done in the morning and it will be distributed in the afternoon. We would like to know if you would like to contribute to this feast.

Usually if a feast is being organized for Friday the contributions should be collected by Wednesday afternoon. Therefore all the

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calls to the different organizations would be made at that time. When it is felt that appropriate money has been collected then the councillors will have a meeting and assign the person they feel is competent in this area to do the preparation for the feast. I am a councillor and my mandate includes cultural activities therefore if a feast is being organized, it is usually my responsibility to organize the feasts. I get people who I think would do well to help organize the feast.

Sometimes it works out good but it is difficult for one person to organize a feast. One time there was just this one Elder and myself who bought the food, which was okay, but it's not ideal for the distribution of food. To distribute food I usually have three youths who help me. Two would do the distributing and one would be responsible for writing the names down the names of those who we distributed food to and what it is they would be cooking. I usually go in with the youths and ask the individual home if they can help cook for the feast. If the reply is positive I usually ask what is it that they feel like cooking and they usually identify what it is they will cook. Then we go back to the vehicle and I identify what they will require to cook such an item and bring it back to the house. We inform them that the cooked items are required by tomorrow and that we will be collecting at a certain time. We give it to them the day before and usually it is ready the following morning.

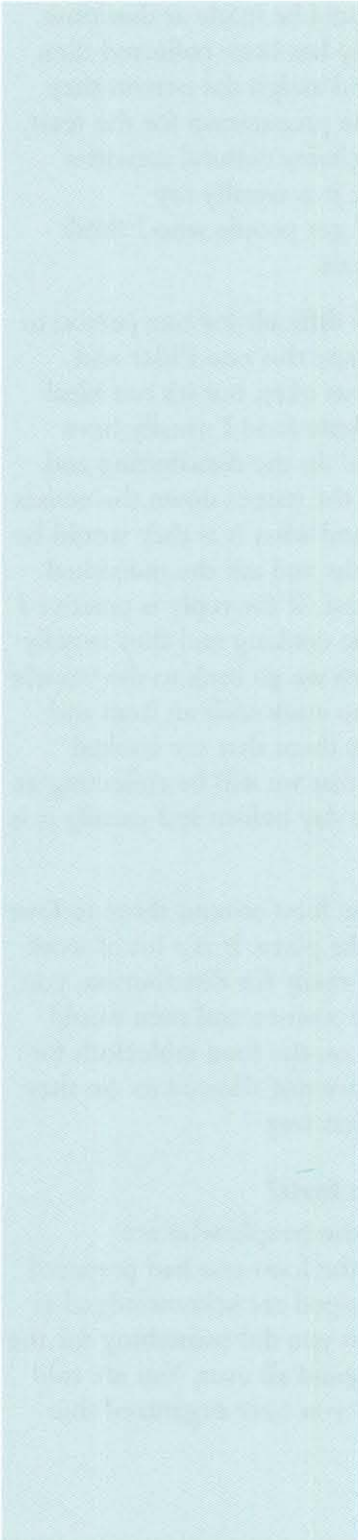
We start collecting food the day of the feast around three to four and bring it to where the feast will take place. It is a lot of work but... When the food is gathered and ready for distribution, you need more volunteers. Sometimes the women and men would help. The men are permitted to walk on the food tablecloth for the distributions of food but women are not allowed to. So they usually cut up the meat and help us that way.

How does it feel when you finish a feast?

It makes you feel good because all those people who are assembled at this feast thank you for the food you had prepared for this feast. All those people who helped are acknowledged at this feast. It makes you feel proud that you did something for the whole community. It makes you feel good all over. You are told that this whole community for whom you have organized this feast thanks you.

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Notes to the Teacher



A feast usually begins with speeches and acknowledgments and your names are acknowledged and it makes you feel good. The people who are assembled for the feast pray for you and say that we hope that you will be able to be as successful in your preparation for feast in the future. They pray for this for you. They don't always name you but they say that it was because of so and so that the whole organization of this feast was so successful. They pray and you feel that they are praying for you as well. It makes you feel good. You are proud that you were able to do something for the whole community.

Sometimes when you are working with youths and you are driving around delivering food for preparation or collecting, I would speak to the youths that are assisting me. I tell them that my father told me that this is a gift from the Creator; that the Creator once placed a cloth for his disciple for them to eat. This is carrying on of that work and that gift. When an Elder asks that they need help for a feast, it is never done to refuse such a request. When you are sick and unable to help then you may refuse but it is not an opportunity that should be refused. When an Elder makes this request of you, you must carry out their wishes. The request is made of you so that it provides you with an opportunity to think about it and to bring it into your life.

I tell them that there is a person from amongst us who really earned his name by preparing for feasts. That name is Jerry Vital. He really worked on feasts and really did everything for people. He did not speak often. As a result now when you go to the band office there is an award from our people in recognition for his contribution to this community. It is important to have this kind of recognition from our people. If you start today and start helping your people through the preparation of feast, someday there will be an award from your people there as well. You have to start today. The award will acknowledge your contribution to your people. Whether this includes hunting for the community or preparing feast for those visitors who come other communities. When you are asked do not refuse and someday you will be rewarded for it.

Discovering Our Dene Talents

Notes to the Teacher

What advice do you have for the youths of today in terms of organizing a feast?

My father told me that this is the work of the Creator. It is a gift. Even though you led a very bad life, by placing food before a person is a gift from the Creator therefore it will help you in the spiritual world. In the future if you continue to do this kind of work you will be able to redeem yourself in the eyes of the Creator, no matter what a bad life you have led and therefore it is an important work. When your people ask you to do something, it is important never to refuse. That way your people will not be concerned with you. To be asked to serve at a feast is an honour and good and because it is good, people ask you to work on it. When a person asked refuses, it brings many thoughts of him to his people. He makes people concerned for him.

Sometimes you work with young people, and there are more exciting things happening elsewhere than the work of preparation for the feast. When young people while doing this work begin to think like that, that is when you begin to talk to them about the importance of the work that they are engaged in. You tell them that this is the work that the Creator did in preparing a feast for his disciples and if you want to play with your friends there is always time to do that later.

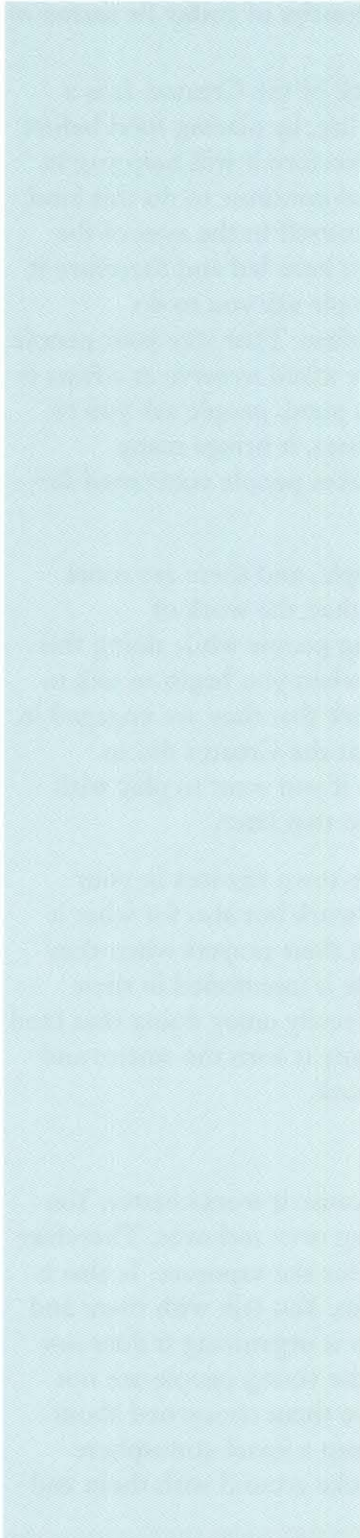
When you work for a feast, the whole town rejoices in your work and thanks you not just for the work but also for what it represents. People thank you through their prayers when they give thanks to the Creator. Your name is mentioned in their prayers. I find that the young people really enjoy doing that kind of work especially when you accompany it with the stories and the importance associated with the work.

Do you pick the same students?

I pick a different group each time because it works better. You can't have the youth do the same thing over and over. Therefore you invite other youth to participate for the exposure. It also is nice when you work with a lot of them. You talk with them and tell stories etc. When the person who is organizing it does not have much to say, you will find that the young people are not enjoying it. It is important not to have them concerned about the organizers so it is important to keep a jovial atmosphere while working with the youths. You joke around with them and

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tell them stories of importance associated with the event. It gives them time to think about how important the work they do is and it explains how the Dene people view this whole process.