

*YUKON FIRST NATIONS
FIVE*

*TEACHER'S
GUIDE*

Second Edition

YUKON FIRST NATIONS FIVE

*TEACHER'S
GUIDE*

for

Yukon First Nations Citizenship
Yukon First Nations Governance

Draft Edit July 2015

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Table of Contents

Introductory sections

<i>Acknowledgements</i>	3
<i>Community Based Approach</i>	7
<i>Background information</i>	
A. Rationale	8
B. Foundation Statements	10
C. Connections to Community, Culture and the Land	11
D. Localizing	12
E. Sensitive and Sacred Topics	14
F. Facilitating a Team Based Approach	14
G. First Nations Communities	15
H. Yukon First Nations Oral Tradition	17
I. Yukon First Nations Land Claims	17
<i>Framework</i>	
A. Goals of Social Studies Curriculum	20
B. Topics	20
C. Curriculum Organizers	22
D. Assessment	26
E. Time Frame	27
<i>Core activities</i>	
A. Elders' Teachings	28
B. Special Events	29
C. Field Trips	30
D. Portfolios	30
E. Reflection Journals	31
F. Sharing Circles	32
G. Mapping	37
H. Word Bank	37
J. Research Projects	38
<i>References</i>	
A. Students on the Web	39
B. Teachers on the Web	40
C. Print References	42

Teaching Sections accompanying Yukon First Nations 5 Modules

Yukon First Nations Citizenship

Yukon First Nations Citizenship: Background Information	4
Yukon First Nation 5 Teacher Observation Sheet	5
Guide At A Glance	7
Elders BLM 1, 2, 3	10
Parent Letter BLM 4	13
The Girl Who Lived Among Salmon: A Kaska Story BLM 5, 6, 7	14
What Does Good Citizenship Look Like? BLM 8	19
Good Citizenship Chart BLM 9	21
Field Trip To A First Nation Administration Office BLM 10	22
How Can Leaders Be Good Citizens? BLM 11	23
KWL Chart BLM 12	25
Let's Talk About Citizenship BLM 15	26
Self-Reflection Circle Procedures BLM 16	28
Culminating Activity Choices BLM 17	29
Citizenship Test BLM 18	31
Step Book BLM 19	32
Rights and Responsibilities BLM 20	33
Check What You Have Learned BLM 21	34
Card Games BLM 22	35
Word Bank BLM 23	56

Yukon First Nations Traditional Governance

Yukon First Nations Traditional Governance: Background Information	4
Teacher Observation Chart	6
Governance Guide At a Glance	8
Sharing Circle BLM 1	12
Who Was Elijah Smith BLM 2, 3, 4	14

Together Today For Our Children Tomorrow	BLM 5	18
Parent Letter	BLM 6	19
Chief Oscar Isaac	BLM 7, 8	20
Our Political Leaders	BLM 9	23
Strong Leaders	BLM 10	24
Consensus Decision-Making	BLM 11, 12	25
Field Trip to First Nation Administration Office	BLM 13, 14	28
Bio cube	BLM 15, 16	30
Remembrance of Alice Frost	BLM 17	33
Family Responsibility Chart	BLM 18	36
Trade Routes Map	BLM 19	37
What Can We Learn From Artifacts?	BLM 20, 21	38
Seasonal Round	BLM 22, 23	41
Culminating Activity Choices	BLM 24	44
OWI Chart	BLM 25	46
Creative Writing	BLM 26	47
Caretaking	BLM 27	48
Elder's Tea	BLM 28	49
Check What You Have Learned	BLM 29	51
Games	BLM 29	52
Word Bank	BLM 30	53

Community Based Approach

Note: *The Yukon First Nations give Yukon teachers permission to present this information through the Yukon First Nations 5 program. Please regard this guidebook as a precious gift to share with your students.*

The Yukon First Nations 5 Guidebook is not a prescription for teaching but a catalyst for innovation within a community setting. Because every community, teacher and student is different, no two programs will follow exactly the same pattern. Build from the community and your students and their families.

Use every opportunity you can to take the program beyond the classroom walls. Language and culture are key concepts in this program and are best expressed through interactions with people, not by descriptions in books. When someone suggests a community-oriented project or excursion on the land consider it a rich opportunity for your class to be involved.

Use this guidebook as a resource for *Yukon First Nations 5*. It includes a general introductory section along with two stand-alone sections for each of the modules prepared for Yukon First Nations 5 (Yukon First Nations Citizenship and Yukon First Nations Traditional Governance). The stand-alone sections provide additional information about the material presented in the modules, as well as a variety of activities to help draw your students into specific sections in the text.

Use and adapt the activities according to your teaching style, your community and your program needs. Emphasize those activities that are most appropriate to your situation. If one type of core activity — such as a cultural project, a research project, or a community event — becomes a major focus of your classroom program you may decide to spend less time on shorter activities. The checklists in this guidebook will help you track the topics, concepts and skills you present.

This guide can help your students gain a better understanding of Yukon First Nations governance through positive cultural experiences within Yukon First Nations communities.

YUKON FIRST NATIONS FIVE

BACKGROUND INFORMATION

A. RATIONALE for YUKON FIRST NATIONS FIVE

The Press release of April 15, 2013 by Education Minister of the day, Scott Kent reads:

The Yukon First Nations 5 units have been available in schools since August 2008. Until now, teachers had the option of incorporating and delivering this locally-based curriculum in place of the pre-existing British Columbia social studies curriculum. Now all schools will incorporate the Yukon-based materials.

“Making these units a required part of the curriculum will ensure all students gain an awareness of the importance of First Nations in Yukon,” Kent added. “Studying local history and culture is an essential step in teaching students to become thoughtful and engaged members of our community.”

Yukon’s Education Act supports the incorporation of up to 20 per cent locally developed courses and also includes a section that states every school shall include activities relevant to the culture, heritage, traditions and practices of Yukon First Nations in its programming.

The welcoming statement in the 2007–08 *Teacher’s Handbook* from the First Nation Programs and Partnerships unit (FNPP) states:

“First Nations people have been honoured with many generations of traditional teachings. New generations of Yukon First Nations people are experiencing a great renewal with respect to culture and language. There is widespread recognition that Yukon First Nations cultural teachings, attitudes and beliefs must be integrated into the curriculum across all grade levels.”

Tina Jules, Former Director, First Nations Programs and Partnerships

This teacher’s guide supports the study of Yukon First Nations cultural teachings, attitudes and beliefs throughout Yukon classrooms. It is based on the belief that the involvement of Elders, students, knowledgeable community members and family members is fundamental to building cultural awareness and understanding.

The activities presented in this teacher’s guide aim to build an understanding of Yukon First Nations governance in a pre-contact setting. Some teachers will bring strong backgrounds and experience to their programs but others may need to build their own awareness and understanding as they present the program. This guidebook has support — methods, materials or resources — for everyone regardless of his or her experience. It describes the ways that classes can work with Elders and knowledgeable community members to experience a wealth of stories, songs and dances, along with classroom projects such as mapping, writing, illustrating, modeling and researching.

Each section of the guidebook contains the background statement written by

Yukon First Nation educators that was used to prepare the two Yukon First Nations 5 modules. The text for the modules is based on these statements. The reference section lists a range of further sources of information for teachers.

Although *Yukon First Nations 5* is designated as a Social Studies unit, it has strong links to language arts, science, physical education and visual arts. The teacher's guide invites a thematic approach to implementation. Each activity has curricular links in program areas, such as Language Arts and Fine Arts, into which they can extend.

The activities reflect the principles of learning described in the British Columbia K–7 Integrated Resource Package (IRP) (2006):

- Learning requires the active participation of the student.
- People learn in a variety of ways and at different rates.
- Learning is both an individual and a group process.

The wisdom of the Elders is central to cultural understanding according to the Aboriginal (sic) perspective. Elders are the "Keepers of Knowledge."

Page 5 *Western Protocol Framework for Aboriginal Language and Cultural Programs*, June 2000

B. FOUNDATION STATEMENTS

Yukon First Nations 5 is built on a foundation of knowledge from Yukon First Nations Elders. This knowledge is the base for the booklets supported by this guidebook.

- ❖ First Nations have been in the Yukon long before people can remember.
- ❖ Yukon First Nations have been honoured with many generations of **traditional teachings**.
- ❖ Yukon First Nations' **values and beliefs** are strong, resilient and relevant.
- ❖ **Language** is a vital part of Yukon First Nations culture.
- ❖ The **oral tradition** passes down lessons, stories, songs and dances from generation to generation. It is the way traditions and culture is maintained.
- ❖ Yukon First Nations have **strong, dynamic, evolving cultures** that adapt to changing world events.
- ❖ Yukon First Nations have always had **strong cultures** complete with a **governance** system that includes **education, justice, social** and **political** aspects.
- ❖ Yukon First Nations have always had **their own** ways of governing. Each First Nation has developed a system best suited to their people.

C. CONNECTIONS TO THE COMMUNITY, CULTURE AND THE LAND

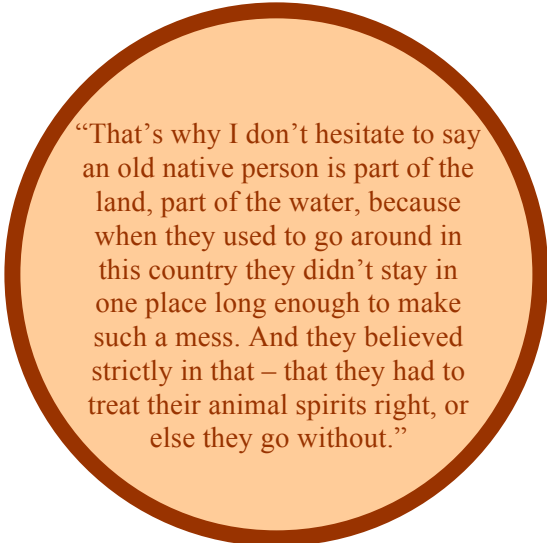
It is wise for all teachers to consider their personal connections to the community, culture and land where they are teaching. If you are a long-time resident you will likely have strong connections within the community but if you are new to a place you may still be building these connections. You can do this through direct experience. These ties will help you bring success and joy to your classroom. The deeper your ties become, the easier your work will become. Remember: it takes time to establish friendships wherever you live. This only happens when trust and respect are established.

You can build your community connections by making your classroom as welcoming as possible and participating in a wide variety of activities outside the school. Spending an evening at a community supper will have a stronger impact on your classroom program than spending that time researching teaching ideas. When you are relaxed within the community, the community will feel comfortable with you.

Get to know your fellow community members. Attend events. Join groups and learn new skills: a local language class, a sewing group or the curling club. Try berry-picking, snowshoeing or a hand game. Spend weekend time in and around the community. The more ties you develop, the more you will become part of the community and the longer you will stay in your community.

Land is integral to Yukon First Nations tradition. It is the source of food, clothing, shelter and spirituality. Your connections to the community will build your own individual connections to the land.

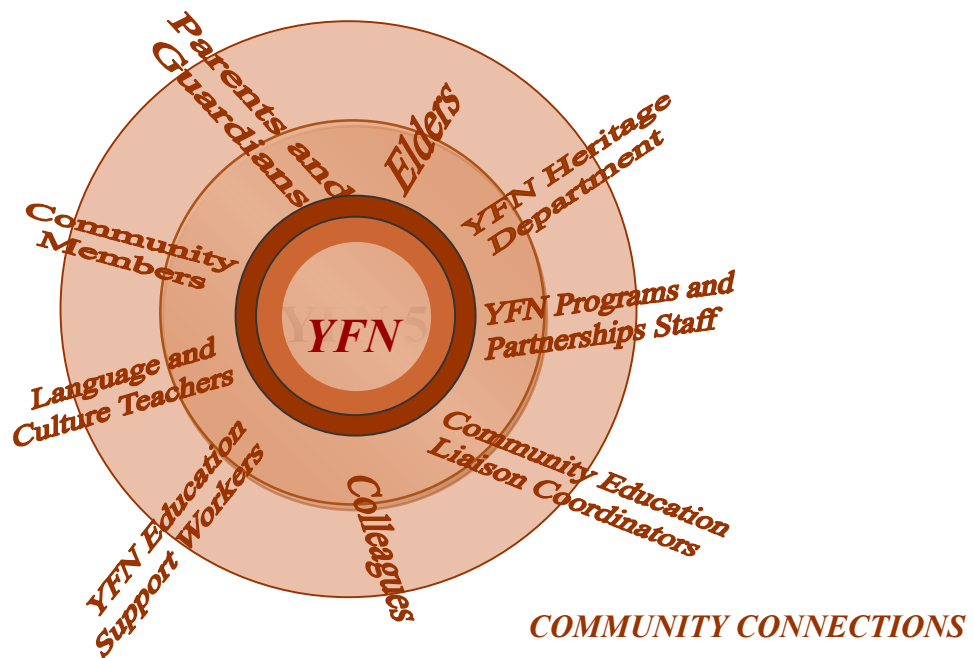
The Teachers' Handbook www.yesnet.yk.ca/firstnations/pdf/13-14/handbook_13_14.pdf produced annually by FNPP describes a variety of ways in which teachers can connect to their community.



“That’s why I don’t hesitate to say an old native person is part of the land, part of the water, because when they used to go around in this country they didn’t stay in one place long enough to make such a mess. And they believed strictly in that – that they had to treat their animal spirits right, or else they go without.”

Virginia Smarch,
Dakl’aweidi Wolf
p. 322, *Part of the Land,
Part of the Water*
Catharine McClellan,
Douglas & McIntyre

D. LOCALIZING THE YUKON FIRST NATIONS 5 PROGRAM TO A FIRST NATIONS COMMUNITY



Although Yukon First Nations share many ideas and values every group is distinct, as are the individuals within each group. Every Yukon First Nation has a specific cultural identity that includes language, history and ways of living. All Yukon First Nations have ceremonies and sacred objects. There are many gender-specific roles and responsibilities for women and men in Yukon First Nations. It is important to represent the First Nation accurately and respectfully throughout your programming.

If you demonstrate genuine interest in the First Nation and the land many people will be willing to help you implement a locally oriented program. Ask for help. When you don't know very much about a community, let your contacts know this. Honesty builds trust. Trust builds support to help you connect to the land, students and the community.

Yukon First Nations 5 encourages the inclusion of Elders, knowledgeable community members and families as key to meaningful programming within a local context. Many First Nations people have not had positive school experiences and may not be at ease in a school setting. Historically, schools have tended to expect the community to adapt to the culture of the school system rather than have the school realign its thinking and programs to the community.

Community Education Liaison Coordinators (CELCs) and Yukon First Nations Education Support Workers (ESWs) and Education Outreach Coordinators (EOCs) can help you form links between the school and the community. They are listed in the handbook.

The FNPP unit coordinates the Cultural Inclusion program that provides funding to Yukon schools for cultural activities, projects and programs. Contact your administration for more information.

Although some community members have experience in a school environment, there are program activities that are best explained in alternate locations. For example, if you want your students to learn about drying fish, take them to visit an Elder at a fish camp. There are a variety of appropriate locations outside the school for your program activities: cultural camps, the land, community centres and halls, local cultural centres, museums or homes.

Make an extra effort to ensure that everyone who helps you feels welcome and appreciated. Here are some suggestions:

- personal contact through visits, phone calls, and invitations. This is particularly important when building relationships with Elders;
- honoraria for Elders and knowledgeable community resource people. Your school may have a set fee. The local First Nation can also help you determine a fee, as it would be respectful to use the same rate that they do. Remember that Elders are experts and need to be regarded as such. Some resource people will be employed by the local First Nation and may consider their support part of their job;
- ensure there is a helper when an Elder visits the classroom;
- present gifts when appropriate ;
- offer refreshments to visitors;
- serve Elders and guests first;
- send good leftovers home with Elders;
- ensure that Elders and guests have a ride;
- organize a basket of toys for children who come with their parents;
- take time to listen – don't be in a rush;
- keep things informal – don't be in a rush; and
- share personal information.

All Yukon First Nations have a protocol to follow. Even if you know how something is done in one First Nation, do not assume another First Nation will have the same protocol. i.e., religious and spiritual practices vary distinctly. It is important to check with Elders, clans, individuals, families and the First Nation administration before you use certain resources. Be aware that some knowledge must stay within the clan. Your Education Support Worker (ESW) or Community Education Liaison Coordinator (CELC) or Education Outreach Coordinator (ECOs) may be able to help you get permission to use certain resources.

Every community will present many opportunities for you to enrich your program at the community level. Just be aware that you will need to carefully check community protocol. Approach your community experiences with an open heart and mind and you will find out about many resources to interest you and your students. From this you will

The "Elders in the School" program contributes towards the cost of honoraria or wages for Elders to come into the schools in several communities.

be able to build a comprehensive program.

E. SENSITIVE AND SACRED TOPICS

It is important to be aware of topics that are sensitive or sacred when implementing a program focused on Yukon First Nations culture . Strict protocol governs many sacred and sensitive topics. Some topics cannot be presented in a school setting and others must be presented by specific people in the community who are designated to do so . As practices and the protocol associated with them vary from community to community, it is essential to learn about your community.

Sacred topics are part of a culture that has been vibrant for thousands of years. Every Yukon First Nation has strong spiritual beliefs and reverence for the land. All strive for a balanced, harmonious and orderly relationship with the natural world. The clans are responsible for ensuring that youth learn the correct ways of relating to the land. Many stories, songs and dances teach the right way to act as a member of a family, a clan and a nation. Some rituals can only be shared on specific occasions by those who have earned the right to do so.

Each Yukon First Nation has expectations regarding its members' behaviour and responsibilities. Some actions are considered taboo. For example, the Tr'ondëk Hwëch'in expect both boys and girls to participate in a First Hunt. Some Northern Tutchone rules forbid girls to physically step over boys.

The majority of sensitive topics are rooted in the near past. Many, such as low self-esteem, eroded parenting skills, FASD, alcohol addiction and sexual abuse, stem from the residential school experience. Become aware of the topics sensitive to your community and find out the correct ways to work with them. Some communities are taking a proactive approach and welcome support while others are not ready to discuss many of the issues. Take time to learn about the sensitive issues affecting your students and their community. Find appropriate ways to approach them. Be sensitive.

F. FACILITATING A TEAM-BASED APPROACH

The goals of *Yukon First Nations 5* suggest that a team-based approach would be an effective process for this unit. If you are able to form a team with representatives from both the school and the community, your program will be able to reach outside the classroom walls. Team members can make contacts with real-life situations to present the concepts of language, culture and governance in an authentic context.

Reviewing the School Growth Plan establish a working group with a wide range of experience and connections within the community to help you plan your Yukon First Nations 5 program. Try to involve a cross-section of individuals on your team: school administrators, Elders, parents, interested family and community members, Community Education Liaison Coordinators or the Yukon First Nations

Education Support Workers, First Nations Study teachers, First Nations Language teachers, staff from the local First Nations office, educational assistants, other Grade 5 teachers, guidance counselors and students. Team members will vary from school to school.

Each team member should have resources and contacts on which your program can draw. Many of your contacts will likely develop as you discuss your unit plans with your colleagues and community members.

Before you hold any formal meetings it is important to check your plans with your principal. He or she is ultimately responsible for the activities within the school and is fully aware of the Education Department's support for First Nations initiatives. He or she can help you in many ways: contacts, funding, planning, allocating time for meetings and scheduling the involvement of EAs and the First Nations Language and Culture staff.

G. FIRST NATIONS

First Nations people have lived in the Yukon for countless years. In fact, evidence of what may be the oldest remains of human habitation in North America has been found in the northern Yukon. Today, First Nations people make up about 25 percent of the total Yukon population, according to the 2006 Census. There are 14 First Nations in the territory, comprising approximately 7,500 people.

Refer to Yukon First Nation websites or the teacher's handbook

http://www.yesnet.yk.ca/firstnations/pdf/13-14/handbook_13_14.pdf

Or

http://www.yesnet.yk.ca/firstnations/pdf/13-14/cyfn_cultural_protocols.pdf

for more information about each Yukon First Nation. The following chart provides a summary of the 14 Yukon First Nations.

YUKON FIRST NATIONS

Yukon First Nation	Website Phone	Community	Languages (main languages are in bold)
Carcross/Tagish First Nation	www.ctfn.ca (867) 821 4251	Carcross Tagish	Tagish Inland Tlingit
Champagne and Aishihik First Nations	www.cafn.ca (867)3 634 4200	Haines Junction, Champagne, Aishihik Kloo Lake, Klukshu, Canyon, Shāwshe, Hutshi, Takhini	Southern Tutchone Inland Tlingit
First Nation of Na-cho Nyak Dun	www.nndfn.com (867) 996 2265	Mayo Stewart Crossing	Northern Tutchone Gwich'in
Kluane First Nation	www.kfn.ca (867) 841 4274	Burwash Landing Destruction Bay	Southern Tutchone Upper Tanana
Kwanlin Dün First Nation	www.kwanlindun.com (867) 633 7800	Whitehorse	Southern Tutchone Tagish speakers from all language groups
Liard First Nation	(867) 536 5200	Watson Lake, Upper Liard, Two Mile, and Lower Post, BC	Kaska Tahltan
Little Salmon/ Carmacks First Nation	www.lscfn.ca (867) 863 5576	Carmacks Little Salmon	Northern Tutchone Southern Tutchone
Ross River Dena Council	www.rrdc.ca (867) 969 2277	Ross River Faro	Kaska Mountain Slavey
Selkirk First Nation	www.selkirkfn.com (867) 537 3331	Pelly Crossing	Northern Tutchone
Ta'an Kwäch'än Council	www.taan.ca 668 3613	Whitehorse	Southern Tutchone
Teslin Tlingit Council	www.ttc-teslin.com (867)390 2532	Teslin	Inland Tlingit
Tr'ondëk Hwëch'in	www.trondek.ca (867) 993 7100	Dawson City Moosehide Forty Mile	Hän Upper Tanana Gwich'in Northern Tutchone
Vuntut Gwich'in First Nation	www.vgfn.ca or www.oldercrow.ca (867) 966 3261	Old Crow	Vuntut Gwich'in
White River First Nation	www.whiteriverfirstnat ion.com (867) 862 7802	Beaver Creek	Upper Tanana Northern Tutchone

I. YUKON FIRST NATIONS ORAL TRADITION

"We learn from Grandma, Grandpa, what they do, and they explain to us. I think everybody knows that, but I know what they say... Just like you're going to school. They tell you stories to keep your mind strong."
Annie Ned, Southern Tutchone
quoted in *Reading Voices*,
p. 18

Oral tradition has passed Yukon First Nations knowledge, stories and histories through the generations for thousands of years. Whenever First Nations stories, songs and dances are shared, they present knowledge about the beliefs, values, culture and ways of living in Yukon First Nations.

Traditional stories are told and retold to present information to individual listeners. For example, the story, "The Girl Who Lived with Salmon" told by John Dickson is often told at harvesting time. It contains many lessons about the laws and responsibilities related to living on the land.

Oral tradition also encompasses anecdotes from the near past, not just stories that have traveled through time. Anecdotes keep the wealth of community stories vital and expanding. They tend to be more factual than symbolic but can serve to teach history, skills and appropriate ways to participate in the family and community.

The knowledge in the oral tradition is fundamental to the strength of Yukon First Nations language and culture. It is an essential part of establishing First Nations land claims and it needs to be a strong component in the education system.

Yukon First Nations 5 emphasizes traditional stories, songs and dances as authentic sources of knowledge and history. Many classes are fortunate enough to have a community Elder or knowledgeable person involved with their program.

The *Western Protocol Framework for Aboriginal Language and Culture Programs* (WNCP), <http://www.wncp.ca/> supports the importance of an emphasis on oral tradition throughout First Nations' curriculum programs:

"The wisdom of the Elders is central to cultural understanding according to the Aboriginal (sic) perspective. Elders are the "Keepers of Knowledge" and it is their guidance that Aboriginal [sic] people seek as they strive for balance in their relationships with the Creator, the natural world, other people and themselves."

WNCP, page 5, June 2000

J. YUKON FIRST NATIONS LAND CLAIM AGREEMENTS

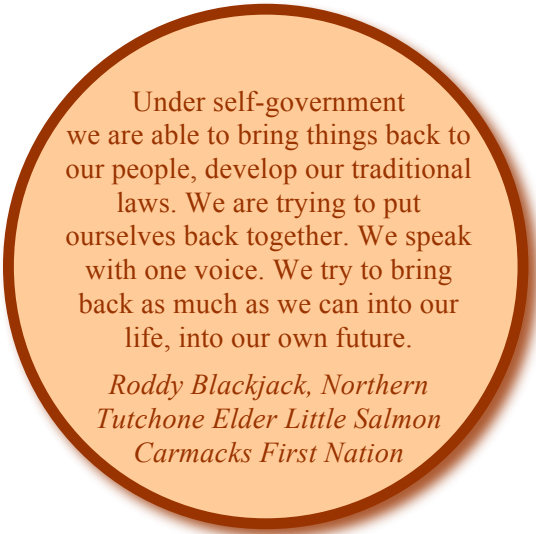
Before the arrival of Europeans, all First Nations across Canada were independent self-governing nations. They had specific structures of governance: ways to select leaders, sets of laws to govern the lives of the people, rules of protocol that governed their relations with other nations and ceremonies that formalized the institutions within society such as marriage and death.

This sovereignty eroded as the nation of Canada formed. Although the Royal Proclamation of 1763 recognized the status of First Nations and signified that the British government intended to share the land with the First Nations on a nation-to-

nation basis, the *British North America Act* of 1867 changed this position. When the Act established the law-making powers of the federal government it gave it responsibility over “Indians and Lands reserved for Indians.”

Land claims and self-government are reestablishing the sovereignty that diminished after contact with Europeans. There is no single way to implement land claims and self-government. Individual First Nations handle these issues according to the direction of their citizens. Most First Nations regard land claims and self-government as the principal means of preserving culture, language and economic well-being. With self-government, First Nations can develop their own justice systems, schools, health clinics, employment services and businesses. First Nations will be able to continue to assert their distinct identity while continuing to have access to the social, economic and political institutions of Canadian society. Contact your local First Nation to find out about their agreements.

Information on Land Claims and self-government in the Yukon is included in the Teachers' Handbook prepared by FNPP www.yesnet.yk.ca/firstnations/pdf/13-14/handbook_13_14.pdf. Further information can be obtained from the Council of Yukon First Nations at www.cyfn.ca or the Yukon Government Land Claims Secretariat at www.eco.gov.yk.ca and www.mappingtheway.ca



Under self-government
we are able to bring things back to
our people, develop our traditional
laws. We are trying to put
ourselves back together. We speak
with one voice. We try to bring
back as much as we can into our
life, into our own future.

*Roddy Blackjack, Northern
Tutchone Elder Little Salmon
Carmacks First Nation*

YUKON FIRST NATIONS FIVE: FRAMEWORK

**LEARNING
TARGETS**

UNDERSTANDING

Understand and appreciate the role of traditional Yukon First Nations governance.

- Locate Yukon First Nations traditional territories.
- Explain traditional laws.
- Recognize Yukon First Nations citizenship.
- Describe traditional ways of governance.
- Demonstrate awareness of the history of First Nations rights.
- Demonstrate curiosity about traditional ties to the land.

**DEVELOP ACTIVE
AND INFORMED
CITIZENS**

BALANCE

Find balance within in order to live peacefully and respectfully with themselves, one another and the land.

- Link school with First Nations community.
- Willingly reflect on their relationships with themselves, one another and the natural world.

RESPECT

Demonstrate respect for Yukon First Nations Language and Culture

- Experience and appreciate the lifestyle, culture, beliefs, and oral traditions of Yukon First Nations.
- Recognize and appreciate First Nations contributions to Canada.
- Demonstrate respect for traditional knowledge.
- Preserve and transmit culture.
- Recognize and explain multi-culturism and bilingualism.

A. GOALS OF SOCIAL STUDIES CURRICULUM

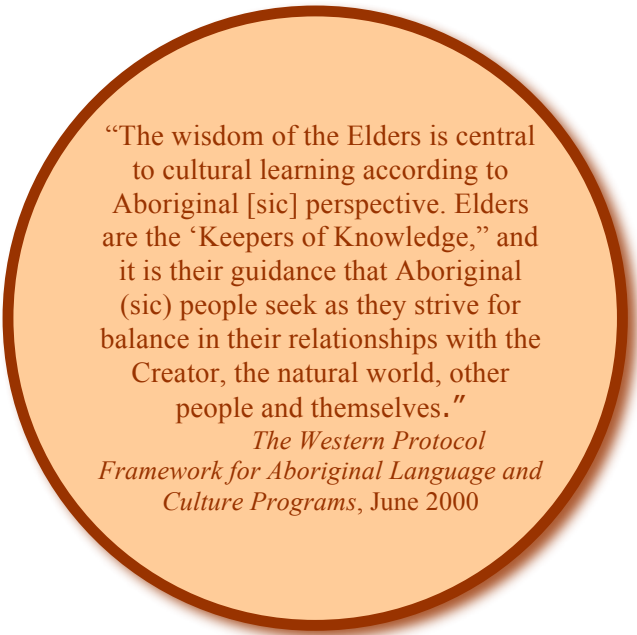
The targets are a synthesis of the aims, goals and objectives of Yukon First Nations 5 and the British Columbia Grade 5 Social Studies IRP. They are organized into the diagram on the previous page.

B. TOPICS

A working group of Yukon First Nations representatives met quarterly to verify the content and materials for *Yukon First Nations 5* from a First Nations perspective. Those topics introduce each *Yukon First Nations 5* booklet in the “You Will Learn About” section. They are reproduced on the “You Will Learn About...” black line masters in the teacher’s guide. The chart on the following page is a summary of the topics covered in each booklet.

The Western and Northern Canada Protocol Common Curriculum Framework for Aboriginal Language and Culture Programs (WCNP) was used as a supplementary planning resource. It was prepared by the Western Canadian Protocol for Collaboration in Basic Education. The framework is a support document for schools or regions in the Western provinces and the territories that wish to develop curricula, learning resources or strategies dealing with Aboriginal languages and culture. Roddy Blackjack, a respected Elder from the Little Salmon/Carmacks First Nation, was the consulting Elder from the Yukon. The document includes a quote relevant to the aims of Yukon First Nations 5.

*“This framework must be viewed as part of a journey;
it is not a beginning; nor is it an end.”*



“The wisdom of the Elders is central to cultural learning according to Aboriginal [sic] perspective. Elders are the ‘Keepers of Knowledge,’ and it is their guidance that Aboriginal (sic) people seek as they strive for balance in their relationships with the Creator, the natural world, other people and themselves.”

*The Western Protocol
Framework for Aboriginal Language and
Culture Programs, June 2000*

YUKON FIRST NATIONS TOPICS FOR GRADE 5

CITIZENSHIP	GOVERNANCE
different kinds of citizenship	the meaning of governance
YFN citizenship	the traditional YFN governance system
the rights of citizens	the traditional justice system
responsibilities of citizens	traditional YFN education
connections between rights and responsibilities	traditional YFN economy
traditional YFN laws and values	traditional YFN technology
individual rights and responsibilities	traditional YFN health
family rights and responsibilities	
clan rights and responsibilities	
YFN rights and responsibilities	
good leadership	

C. CURRICULUM ORGANIZERS

Yukon First Nations 5 is an authorized component of the Grade 5 Social Studies program in the Yukon. It presents many of the learning outcomes prescribed in the British Columbia Grade 5 Social Studies IRP through an authentic Yukon First Nations voice.

Some teachers working with *Yukon First Nations 5* may plan to implement the activities through thematic units. Many of the activities can contribute to learning outcomes outside the framework of Social Studies. For example, most of the activities will support the teaching of non-fiction material in the Language Arts program. Several activities can contribute to a Fine Arts program.

The next four pages present an analysis of the British Columbia learning outcomes for three subject areas: Social Studies, Language Arts, P.E. and Fine Arts. The numbers in the headings refer to the four booklets prepared for *Yukon First Nations 5*.

1. Yukon First Nations Citizenship
2. Yukon First Nations Traditional Governance

British Columbia Social Studies Prescribed Learning Outcome

Skills and Processes of Social Studies

Prescribed learning outcomes \ focus on providing opportunities for students to identify and apply solutions to problems and issues; gather, interpret, analyse, and present information and practice active citizenship

Identity, Society, and Culture

Students learn about the characteristics that define self, cultures and societies, and the similarities and differences within and across cultures over time.

Governance

Students are given opportunities to develop a basic understanding of political and legal structures and processes, through which they can gain an appreciation of the purpose of governance in a variety of societies. The rights and responsibilities of citizenship and the role of participation are examined at the community, national and world level.

Economy and Technology

Students are given opportunities to develop an understanding of basic economic concepts and systems. They also explore the impact of technological innovation on individuals, society and the environment.

Human and Physical Environment

Students learn basic geographic skills and apply them to enhance their understanding of natural environments and relationships between people and natural systems. They explore the influence of physical geography and apply their understanding to areas such as resource development, stewardship, and sustainability.

BC Grade 5 Social Studies IRP, 2006

B.C. SOCIAL STUDIES LEARNING OUTCOMES		Citizenship	Governance
Legend: M: meets SS program expectations C: contributes to SS program expectations at the local level • outcomes not covered			
Skills and Process of Social Studies			
A1	apply critical thinking skills—including hypothesizing, comparing, imagining, inferring, identifying patterns, and summarizing—to a range of problems and issues	C	C
A2	use maps and timelines to locate, interpret, and represent major physical, political, and economic features of Canada	C	C
A3	gather a body of information from a variety of primary and secondary sources	C	C
A4	create a position on a selected topic	C	C
A5	defend a position on a selected topic	C	C
A6	implement a plan of action to address a selected school, community, or national problem or issue	C	C
Identity, Society, and Culture			
B1	describe the significance of key events and factors in the development of Yukon and Canada including the fur trade, the railroad, the Klondike Gold Rush	•	C
B2	assess why immigrants came to Canada, the individual challenges they faced, and their contributions to Canada	C	C
B3	describe the contributions of significant individuals to the development of Canada's identity	C	C
Governance			
C2	describe levels, responsibilities and the election of government in Canada	C	C
C3	identify the distinct governance structures of First Nations in Canada	M	M
Economy and Technology			
D1	analyse the relationship between the economic development of communities and their available resources	C	C
D2	analyse the development of transportation systems in Yukon and Canada	C	C
Human and Physical Environment			
E1	describe the major physical regions of Canada	•	C
E2	describe the location of natural resources within Canada, including fish and seafood, forests, minerals, energy resources	C	C
E3	explain why sustainability is important	C	C
E4	analyse environmental effects of settlement in early Yukon and Canada	C	C

B.C. LANGUAGE LEARNING OUTCOMES		Citizenship	Governance
Legend: C: contributes to learning outcomes • not covered			
Purposes (Oral Language)			
A1	use speaking and listening to interact with others	C	C
A2	use speaking to explore, express, and present a range of ideas, information and feelings	C	C
A3	listen purposefully to understand ideas and information	C	C
Thinking (Oral Language)			
A7	demonstrate enhanced vocabulary knowledge and usage	C	C
A8	use speaking and listening to respond, explain, and provide supporting evidence in texts	C	C
A9	use speaking and listening to improve and extend thinking	C	C
A10	reflect on and assess speaking and listening	C	C
Features (Oral Language)			
A11	use the features of oral language to convey and derive meaning	C	C
Purposes (Reading and Viewing)			
B2	read fluently and demonstrate comprehension of grade-appropriate information texts	C	C
B4	view and demonstrate comprehension of visual texts (diagrams, videos, posters)	C	C
Strategies (Reading and Viewing)			
B5	select and use strategies before reading/ viewing to develop understanding of text	C	C
B6	select and use strategies during reading/viewing to construct,/monitor/confirm meaning	C	C
B7	select and use strategies after reading and viewing to confirm and extend meaning	C	C
Thinking (Reading and Viewing)			
B8	respond to selections they read or view	C	C
B9	read and view to improve and extend thinking	C	C
B10	reflect on and assess their reading and viewing	C	C
Purposes (Writing and Representing)			
C1	write a variety of pieces of clear, focused personal writing for a range of purposes/audiences	C	C
C4	create meaningful visual representations that communicate personal response	C	C
Strategies (Writing and Representing)			
C8	use writing and representing to express personal responses and relevant opinions	C	C
C9	use writing and representing to extend thinking	C	C
Features (Writing and Representing)			
C11	use the features and conventions of language to express meaning	C	C

B.C. PHYSICAL EDUCATION LEARNING OUTCOMES		Citizenship	Governance
Legend: M: meets SS program expectations C: contributes to SS program expectations at the local level • outcomes not covered			
Safety, Fair Play, and Leadership			
C1	demonstrate safe use of equipment and facilities to avoid putting self and others at risk	C	C
C4	C4 demonstrate leadership in physical activity	C	C

B.C. FINE ARTS LEARNING OUTCOMES		Citizenship	Governance
Legend: C: contributes to Fine Arts learning outcomes • outcomes not met			
DRAMA: Exploration and Imagination			
A1	express ideas and emotions	c	c
A4	demonstrate responsibility when working with a group	c	c
DRAMA: Context			
A10	use images and emotions within cultural and historical contexts	c	c
Visual Arts: Perceiving/Responding			
B1	demonstrate awareness of the ethics of copying images	•	C
Visual Arts: Creating/Communicating			
B2	draft ideas using feelings, observation, memory, imagination	C	C
B3	make 2-D and 3-D images communicate ideas	C	C
Context: Perceiving/Responding			
C1	select images that indicate the social, historical, or cultural context	C	C
C3	demonstrate respect for the work of self and others	C	C
Context: Creating/Communicating			
C4	create images that express personal identity	C	C
C5	create images from a variety of historical and cultural contexts	C	C
C6	demonstrate the ability to collaborate to develop a group display	C	C
C7	demonstrate a willingness to display images	C	C
Materials, Technologies, and Processes: Creating/Communicating			
D4	select materials, tools, equipment, and processes to make images	C	C
D5	experiment with a variety of materials, tools, equipment, processes	•	C
D6	use and maintain materials, tools, equipment, and work space	•	C

D. ASSESSMENT

Formative assessment is an integral part of successful program delivery. You will find suggestions for formative assessment techniques throughout this guidebook. These strategies are intended to help you work with your students and their parents to build an understanding of what each child has learned and what he or she needs to do to achieve learning outcomes. Regular conferencing can be integral to the assessment process. If your class uses a portfolio system, it is recommended that students be encouraged to select examples of their work that correspond to their learning objectives for review at a conference.

Assessment: the systematic gathering of information about what students know, are able to do and are working towards

Teacher observation is important to ongoing assessment. You may choose to make notes or use an observation checklist. Although an observation checklist is included in each teaching section, you are advised to design lists appropriate to your program delivery. Many teachers who use anecdotal reporting use yellow sticky notes and attach them to their daily plan books for reference.

The teacher's resource book for *Connections Canada* has a wide variety of observation records you may elect to use for Yukon First Nations 5 and for your overall grade five Social Studies program.

Beginnings: From the First Nations to the Great Migration have some useful assessment tools as well. The Group Assessment Chart and the Individual Assessment Checklist would be useful for building assessment criteria with your students.

Assessment serves to answer the following:
What do students need to learn to be successful?
What does the evidence of this learning look like?

*Social Studies Grade 5
BC IRP 2006*

Checklists are useful as records of progress. Each of the teaching sections in this guidebook begins with a list of the British Columbia IRP Social Studies learning outcomes to be met through the activities. It includes a list of sources of assessment for each learning outcome.

For teachers implementing a thematic approach, checklists for B.C. Language Arts and Fine Arts are included.

Student checklists are available for initial planning and a summative review. Each Module has a planning guide and assessment checklist for your use. You are encouraged to review these checklists in a way that reflects your classroom needs and the program you are implementing. These are some ideas for a student checklist:

- maintain a list as you complete the activities;
- take time to review the checklist at the end of each module with individuals or small groups— alternatively, students could review these lists in pairs or small groups.
- use statements from the checklists on the term report cards.

You can review the British Columbia 2006 IRP. There are a variety of procedures that can be used for assessment purposes

E. TIMEFRAME

The time you allocate to Yukon First Nations 5 will be determined by how many objectives will be met through your program implementation. The activities in Yukon First Nations 5 contribute to most of the IRP expectations at a local level and can be extended through the remainder of the materials available to you for Grade 5 Social Studies.

The time you allocate to First Nations 5 can be extended if you use some of the activities in your Language Arts, Fine Arts and Physical Education programs. **You are not expected to use all the suggested processes and activities. Select those most relevant to your teaching style and classroom needs.**

*YUKON FIRST NATIONS FIVE
CORE ACTIVITIES*

A. Elders' Teachings

B. Special Events

C. Field Trips

D. Portfolios

E. Reflection Journals

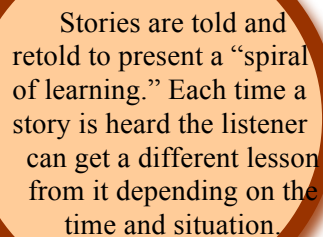
F. Sharing Circles

G. Mapping

H. Word Bank

I. Research Projects

A. ELDERS' TEACHINGS



Stories are told and retold to present a “spiral of learning.” Each time a story is heard the listener can get a different lesson from it depending on the time and situation.

As a way to emphasize that First Nations values and beliefs continue to be as strong and valuable today as they were in times past, each section of the teacher’s guide begins with suggestions of ways to build your program from

Elder’s teachings. There are suggestions for working with Elders and an Elder’s story or anecdote is cited.

The stories in each teaching section can be used when no community storytellers are available. If you do use any of these stories please acknowledge the First Nation that has agreed to share this knowledge with you. The activities accompanying each story can be adapted to local stories, which should always be your first choice for program activities.

When an Elder, or anyone else, speaks to your students it is important to follow community protocol. CELCs and ESWs, the First Nations study teachers and First Nations language teachers in the school or the Heritage Department staff at the local First Nations administrative office will be able to provide the best information regarding protocol.

http://www.yesnet.yk.ca/firstnations/pdf/13-14/handbook_13_14.pdf In most communities it would be appropriate to respect Elders and knowledgeable people in the following ways:

- Elders need to be given a lot of prep time
- arrange for a helper;
- make sure there is transportation for your guest;
- meet Elder at the front door;
- help your students greet your guests respectfully;
- help your guests to sit comfortably;
- offer tea and refreshments;
- listen respectfully;
- be relaxed;
- wait for Elders to speak;
- **do not ask about topics that are considered sacred or sensitive;**
- check about the appropriateness of eye contact in your community;
- arrange for honoraria to be ready when Elders or other community members come to work with your students. Consider ways to present all traditional stories, songs and dances in the most dynamic way possible. Meet people in an environment outside the classroom such as cultural camps, local cultural centres, the local community hall or homes.

If you know any stories well enough you may consider assuming the role of storyteller. Before retelling a Yukon First Nation story check that it is appropriate for you to do so. Some stories belong to clan tradition and have protocol attached to them. When a teacher assumes the role of storyteller, children are captivated. Retell the stories you know with enthusiasm. Sit in a special chair when you tell stories and possibly have a cape or vest you wear to signal that you are telling a story. Utilize props such as puppets, drums or rattles to draw attention to key parts of the story. Consider using words from the local language to season your story.

Respect the stories transcribed in *Yukon First Nations 5* as gems of history, not merely reading activities.

B. SPECIAL EVENTS

When community events and celebrations are planned, try to plan a classroom activity that connects to them. Consult regularly with your CELC or ESW; they can help you make plans. Check at the First Nations Administration office, the local First Nation website and the local bulletin board — wherever community information is posted — to keep informed.

Plan at least one classroom presentation or event during your implementation of the Yukon First Nations program. One example is the Elder's Tea that is described in *Yukon First Nations Governance*. If you have gathered a collection of old photos, make the display a special event by planning a meal or a

dessert evening when everyone can view the photos.

Celebrate the successful completion of a unit of study by inviting everyone involved to a celebration. Perhaps your students have learned a song or a dance from an Elder that they could present. They could also display their work and give oral presentations.

C. FIELD TRIPS

Try to plan at least one field trip during your presentation of Yukon First Nations 5. Move beyond the classroom walls and enhance your students' connections to the land and the water.

Find out if the school or First Nation is planning any cultural camps that your class could participate in either as a day trip or a overnight trip. Some communities have archeological sites that can be visited. Ask your working group for suggestions: options include fish camps, berry picking, bison hunt, community luncheons, community meetings, visiting another class in a different area that is studying Yukon First Nations 5. Try to include other staff members, parents or community members whenever possible. Each teaching section in this guidebook suggests possible field trips. If these do not suit your situation, search out opportunities that are more appropriate. The supporting checklists and black line masters are adaptable to most situations.

Check with your principal regarding field trip policies. http://www.education.gov.yk.ca/pdf/field_trip_form_test_1_distributed.pdf You will need to get permission from both your principal and the school council. There is a department-wide field trip policy and many school councils have their expectations as well. Your school office should have the required forms to fill out.

D. PORTFOLIOS

The British Columbia Social Studies IRP strongly endorses portfolios as a system of assessment. A well-organized and well-maintained portfolio system demonstrates the progress of each child in a concrete way that everyone can understand. Students become active learners by examining what they know and deciding what they still need to learn. Portfolios support open houses, parent-teacher interviews and three-way conferences.

Your students can work with you to develop individual or group criteria or you could provide them with criteria you develop. You can choose from the assessment tools included in each section.

Portfolios are most effective when your students have the opportunity to present their portfolios to someone. Some suggestions are: • *peer conferences*: Set up a classroom time for pairs or small groups of students to share their portfolios with each other. This could be a very informal process or the students could use portfolio assessment criteria.

portfolio: a purposeful collection of student work that exhibits the student's efforts, progress, and achievements in one or more areas. The collection must include student participation in selecting contents, the criteria for selection, the criteria for judging merit, and evidence of student self-reflection. Paulson, Paulson, and Meyer, 1991

- *buddy conferences*: If your class has a buddy system with another class, use one of the meeting periods for your students to share their portfolios with their buddies.
- *classroom volunteers*: If you have regular classroom volunteers, they could be asked to take time to review the portfolios on a very informal basis.
- *three-way conferences*: Some schools have three-way conference days. If your school doesn't, you could establish a three-way conference period within your classroom program.

When you introduce the portfolio process, give your students time to decorate their individual portfolios in a way that is personal and reflective of the unit. These are some suggestions:

- If students are First Nations and know their clan crest they could use it or they could draw a wolf or crow to represent their clan. Students who do not have clans could draw a wolf and a crow to recognize both moieties in the Yukon.
 - A map of the Yukon.
 - Beadwork designs.
 - Names of communities in the Yukon.
 - Names of the 14 First Nations in the Yukon.
 - Names of the First Nations languages spoken in the Yukon.
 - Words and phrases from the local First Nations language.
 - Drawing of an Elder speaking to children.
 - Drawings of Yukon landscapes.
 - Drawings of early life in the Yukon (before contact).
 - Collages made from Yukon tourist information magazines and pamphlets.
 - Animal tracks.

E. REFLECTION JOURNALS

Journaling is recommended as a process for reflection on the concepts presented throughout Yukon First Nations 5. Journaling can include drawing, labeling, or writing. Continuity is best established when there is a routine for journaling. Here are some suggestions:

- begin each lesson with journal writing to reflect on the previous lesson;
- conclude each lesson with journal writing as a summary of the lesson;
- follow up a sharing circle with journal writing.
- begin each section of study with journal writing, concentrating on what students already know about a topic and what they anticipate learning; and
- complete each section with journal writing to summarize what they have learned.

This process can be part of the regular classroom journal-writing program in Language Arts or a separate journal can be established for this unit. Following are a variety of journaling prompts that can be posted for students to use.

Reflection Stems:

- One connection I made today was...
- A key idea from today was...
- Today's lesson reminds me of...
- I feel good about...
- I used to...but now I...
- My goal is... I will know I am on my way when...
- One thing that worked today was...
- One question I have is...
- Two things I remember are...
- If I could do something again differently, I would...
-

F. SHARING CIRCLES

A circle is a place of strength built through trust. Everyone is part of a circle and everyone has an equal position in it.

Some students will know a great deal about the ideas presented in this unit while others will not. Circle discussions can provide a secure atmosphere to encourage the sharing of knowledge, questioning and concept building.

Allow your class members sufficient time and opportunity to become comfortable with each other before engaging in group discussions. It is important that your classroom climate encourage students to relate to one another in positive, respectful, and supportive ways. Be prepared to facilitate any potentially controversial discussions. Establish clear ground rules for class discussions that demonstrate respect for privacy, diversity and the expression of differing viewpoints.

Circle discussions are effective ways to include everyone equally. Because the focus of the circle moves with each speaker's turn, no one person stands out as 'being in front of the class.' A circle gives everyone an opportunity to speak and be listened to. Yukon First Nations 5 recommends the use of regular circle discussions to help your students build their understanding of Yukon First Nations through the sharing of feelings, ideas and experiences.

The following section describes a procedure for implementing circle talking in the classroom. As custom and protocol vary from First Nation to First

Nation check with your school and local First Nation contacts regarding their procedures for sharing circles. There may be someone in the school or community who can help you implement the process.

Most sharing circles include an object for the speaker to hold. The most common objects are talking sticks, rocks and feathers.

All of these objects represent a connection to the land. If no significant object is available, a common practice is asking someone in the group to loan something of significance, such as a bracelet. Many people consider it disrespectful to place the object being used for talking on the ground while the talking circle is in progress. The designated speaking object should be passed in a clockwise direction, (left following the sun) from hand to hand in a respectful manner. Establish the object your class will use for its circle talks and keep it in a special place, perhaps in a small bag or basket.

Each module in the Yukon First Nations 5 program includes a set of key questions which may be used in sharing circles. Some may be useful as prompts for reflection journals. These questions are intended for group and individual reflection, not for tests or homework assignments.

The teacher's guide includes an activity description for sharing circles accompanied by a black line master describing the process and one "Reflections" for individual assessment.

Steps for implementing Sharing Circles

1. Setting Up the Sharing Circle

Ensure that everyone is seated in a circle. This is essential to success as a circle allows all the participants to see each other and emphasizes the harmony represented by a circle. Participants may sit in chairs or on the floor but there can be no barriers in front of them. Sometimes an empty chair is included as an invitation for others to join.

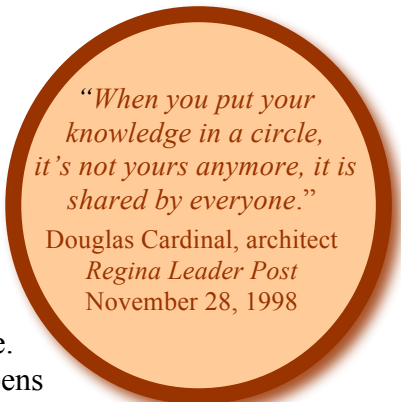
The only thing that can remain inside the circle is a special object placed on the floor, possibly on a cloth or in a basket. A circle cannot be held around a large table as the table provides a barrier for people to hide themselves, their ideas or their feelings. It prevents the openness that a circle invites.

Consider using circle games to help your students become accustomed to a circle routine.

2. Opening the Circle

Some circles begin with all the participants standing and holding hands. Others begin with everyone sitting in their place and waiting for the leader to indicate that the circle is starting. This may be indicated by dimming the lights, playing a particular piece of music or placing a special object in the centre of the circle.

The leader does not begin speaking until there is silence. Usually the leader of the circle holds the talking object and opens



"When you put your knowledge in a circle, it's not yours anymore, it is shared by everyone."

Douglas Cardinal, architect
Regina Leader Post
November 28, 1998

the circle with a few words to set the tone or direction of the circle. If the leader is an Elder, he or she may choose to say a prayer. Sometimes a story is told. When the leader is finished talking she passes the talking object to the person to her left. It is important to keep the motion of the circle moving clockwise.

3. Facilitating the Sharing Circle

After setting the tone for the circle, the leader or facilitator participates mainly as a listener but may need to interject if a participant asks for a response or needs encouragement to speak or permission to pass. The leader of a circle will help participants remember the routines for a sharing circle:

1. The sharing is done in a complete circle.
2. Participants cannot sit behind tables in a circle.
3. There is a routine for opening and closing the circle e.g. holding hands, reading a poem or a prayer or sitting silently.
4. A special object is used, such as a rock, a feather, a talking stick or something that a member of the circle can lend.
5. Whoever is holding the object has the right to speak and the others have the responsibility to listen.
6. Participants should speak with purpose and listen with compassion.
7. When people are finished talking, they pass the object for talking to their left (clockwise). Do not place it on the ground.
8. There should be a pause between speakers, Silence and reflection are important.
9. What is shared in the circle is not to be spread around outside the circle.
10. People may pass on their turn and may be invited to make comments after the circle has gone around.
11. There must be no negative reactions to the phrase, "I pass."
12. People's comments should be responded to in a non-judgmental way
13. Participants should take responsibility for their impact on the circle and act with self-respect and self-restraint.
14. The sharing circle is intended to create a safe environment for people to share opinions and ideas.
15. Everyone in the talking circle shares the responsibility for the well-being of the group.
16. Once the circle has started, it is everyone's responsibility to remain in the circle until it is completed.
17. In a sharing circle, each one is equal and each one belongs.

Expectations for Sharing Circle behaviour should be posted in the classroom. Expectations include: **Mutual Respect, Attentive Listening, Right to**

Pass, and Appreciation (no putdowns).

A sharing circle encourages speakers to speak from their heart and express what is most important to them at the moment the talking stick, feather, or rock reaches them. This could be an anecdote he or she remembers, a story he or she wants to tell or an expression of feelings. Each person in the circle is supported to speak freely. Circles can be both exhilarating and exhausting and need to be led by persons who understand the process.

4. Closing the Circle

Closure is an important element in the circle process. People should not leave the circle uncertain of themselves or their ideas. The facilitator needs to be aware of any idea that needs to be clarified or situation that needs to be settled and reflect this in the closing remarks. There may be a need to go around the circle again in case persons who passed are ready to speak or people have comments to add. Just as the circle was opened with special words and/or actions, so should it be closed with special words and/or actions.



CIRCLE TALK

I helped make the circle round.

I listened to everyone.

I spoke thoughtfully.

I spoke clearly.

I sat quietly.

I passed very carefully.

I spoke kindly to everyone.

I stayed in the circle.

Name _____

Date _____

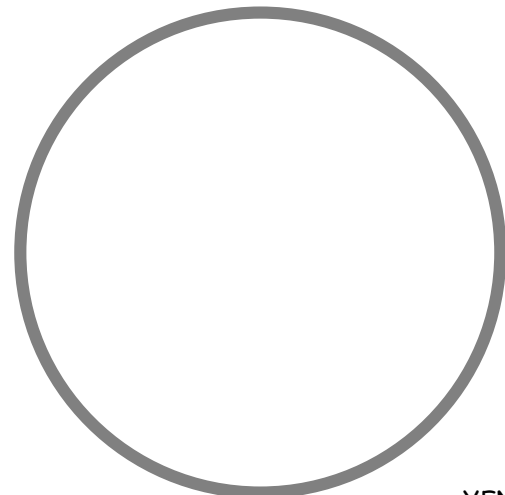
SELF-REFLECTION

Circle Procedures

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

Thinking about the Circle

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



3. Something I really liked today.

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

G. MAPPING

Establish one classroom display area for a large map of the Yukon with which the students can interact throughout their study of Yukon First Nations 5. This could be an outline map on a bulletin board, blackboard or whiteboard or it could be a three-dimensional tabletop model made from plasticine, Play-Doh, salt-and-flour paste, paper Mache or Styrofoam. Recipes are included in the teaching section for Yukon First Nations 4 Languages, “Recipes for Map Building.”

Three black line masters with map outlines (“Yukon,” “Yukon and Neighbours” and “Canada”) are included with the section on Yukon First Nations Languages. If you need a larger map, the photocopier can enlarge the master to 18 by 24 inches or make it into a transparency for projection and tracing.

Whatever mapping activities you implement, be sure to include a legend, scale and the rivers and mountains of the Yukon. Focus on pre-contact times; roads and bridges shouldn't be marked on the maps. Instead, work with the students to locate traditional trails, hunting and fishing areas, camps and places of significance to Yukon First Nations history. Include traditional names on the maps. Contacting local First Nations Lands department for traditional names or asking Elders.

H. WORD BANK

Each teaching section has a set of glossary words on black line masters with blank spaces for additional words if needed. These words are key to understanding the concepts presented in the text. Introduce new vocabulary at the beginning of each lesson. Have a content goal and a vocabulary goal for the lesson.

If any extended work is planned for word study it should be considered part of the Language Arts program so that Social Studies periods are devoted to developing awareness and understanding of the learning outcomes for *Yukon First Nations 5*.

The following references provide extensive ideas for word study. They are available in all Yukon schools:

- *Guiding Readers and Writers (Grades 3–6): Teaching Comprehension, Genre, and Content Literacy* by Irene C. Fountas and Gay Su Pinnell, Heinemann, 2000
- *Word Matters: Teaching Phonics and Spelling in the Reading/Writing Classroom*, Gay Su Pinnell and Irene C. Fountas, Heinemann, 1998
- *Word Smithing*, Ardy Smith and Anne Davies 1996, Peguis.

These are some ideas for word bank cards :

- Prepare a word wall to display as it is presented in the textbook.
- Place copies of the black line masters in a section of each student's binder for him or her to use as a spelling reference when writing in the journal.
- Select some of the key words for part of your word study program.
- Write definitions and/or draw illustrations on the backs of the word cards.
- Play word games. A selection of word games is included in each teaching section of this guidebook.
- Sort word cards according to specific criteria.

J. RESEARCH PROJECTS

Yukon First Nations 5 presents opportunities for your students to become involved with research at the community level. Although some ideas are suggested through the activities, the ideas your students come up with will be the most effective. Encourage your students to be proactive by determining the goals and processes for their projects. Research projects could be completed individually or in pairs or small groups. Group work could be planned according to cooperative learning models.

Teachers and classes with experience and interest in large projects may want to participate in a large-scale research project to span all the major topics included in *Yukon First Nations 5*. For example, they might want to prepare a community booklet describing the language, clan structure, citizenship and governance within the local First Nation. If you are interested in such an approach you may want to refer to the Foxfire projects from Georgia (www.foxfire.org).

Other classes may choose to complete one or more short projects. Here are some suggestions:

- learn about an Elder;
- learn a story, song or dance to present to the class or at a celebration;
- select two different Yukon First Nations to research and compare their

lifestyles and languages;

- participate in community events; and
- work with an Elder or knowledgeable person to prepare a traditional craft or tool.
- Inquiry Project

More suggestions and support material for short research projects are included in a number of the guidebook activities.

Your students may want to present their complete projects as displays or oral presentations. Consider inviting Elders, parents and guardians to the presentations. If a school event is planned it would be a good time to include the students' presentations. You may want to consider preparing projects for the annual Heritage Fair.

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www.aboriginalcanada.gc.ca

George Johnson Museum

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Historica

www.histori.ca

Kwāday Kwādän: Long Ago People.

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MacBride Museum

www.macbridemuseum.com

Mapping the Way

<http://www.mappingtheway.ca/>

Native Drums

<http://natedrums.ca/>

Old Crow community website

www.oldcrow.ca

The Canadian Encyclopedia.

www.thecanadianencyclopedia.com

Virtual Museum of Canada (includes Virtual Museum of Fort Selkirk)

www.virtualmuseum.ca

Yukon Beringia Centre

www.beringia.com

Yukon Department of Tourism and Culture, Heritage Resources Unit

www.yukonheritage.com

Yukon First Nations Tourism Association

www.yfnta.org

Yukon Museum Guide: Heritage Links

www.yukonmuseums.ca

TEACHERS ON THE WEB

Aboriginal Canada Portal

www.aboriginalcanada.gc.ca/acp/site.nsf/en/index.html

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www.ankn.uaf.edu

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www.collectionscanada.ca/read-up-on-it

UBC House of Learning Library: First Nations languages

www.library.ubc.ca/xwi7xwa/lang.htm

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First Nation Websites

Carcross/Tagish First Nation

www.ctfn.ca

Champagne & Aishihik First Nations

www.ctfn.ca

First Nation of Na-cho Nyak Dun

www.nndfn.com

Kluane First Nation

www.kfn.ca

Kwanlin Dun First Nation
www.kwanlindun.com

Liard First Nation
(no website as of July 2014)

Little Salmon Carmacks First Nation
www.lscfn.ca

Ross River Dena Council
www.rrdc.ca

Selkirk First Nation
www.selkirkfn.com

Ta'an Kwäch'än Council
www.taan.ca

Teslin Tlingit Council
www.ttc-teslin.com

Tr'ondëk Hwëch'in
www.trondek.ca

Vuntut Gwitchin First Nation
www.vgfn.ca or www.oldercrow.ca

White River First Nation
www.whiteriverfirstnation.com

Champagne Aishihik First Nation Cultural Centre
<http://www.cafn.ca/centre.html>

First Peoples' Cultural Foundation
www.fpcf.ca/

First Voices
www.firstvoices.ca

Kwanlin Dun Culture Centre
<http://www.kwanlindunculturalcentre.com/>

Tr'ondëk Hwëch'in Cultural Centre
<http://www.trondekheritage.com/danoja-zho>

Yukon Native Language Centre
www.yukoncollege.yk.ca/ynlc/

PRINT REFERENCES: For teacher use only

Note: Some of these materials provide information for teacher reference but may have content that is not suitable for use with students.

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