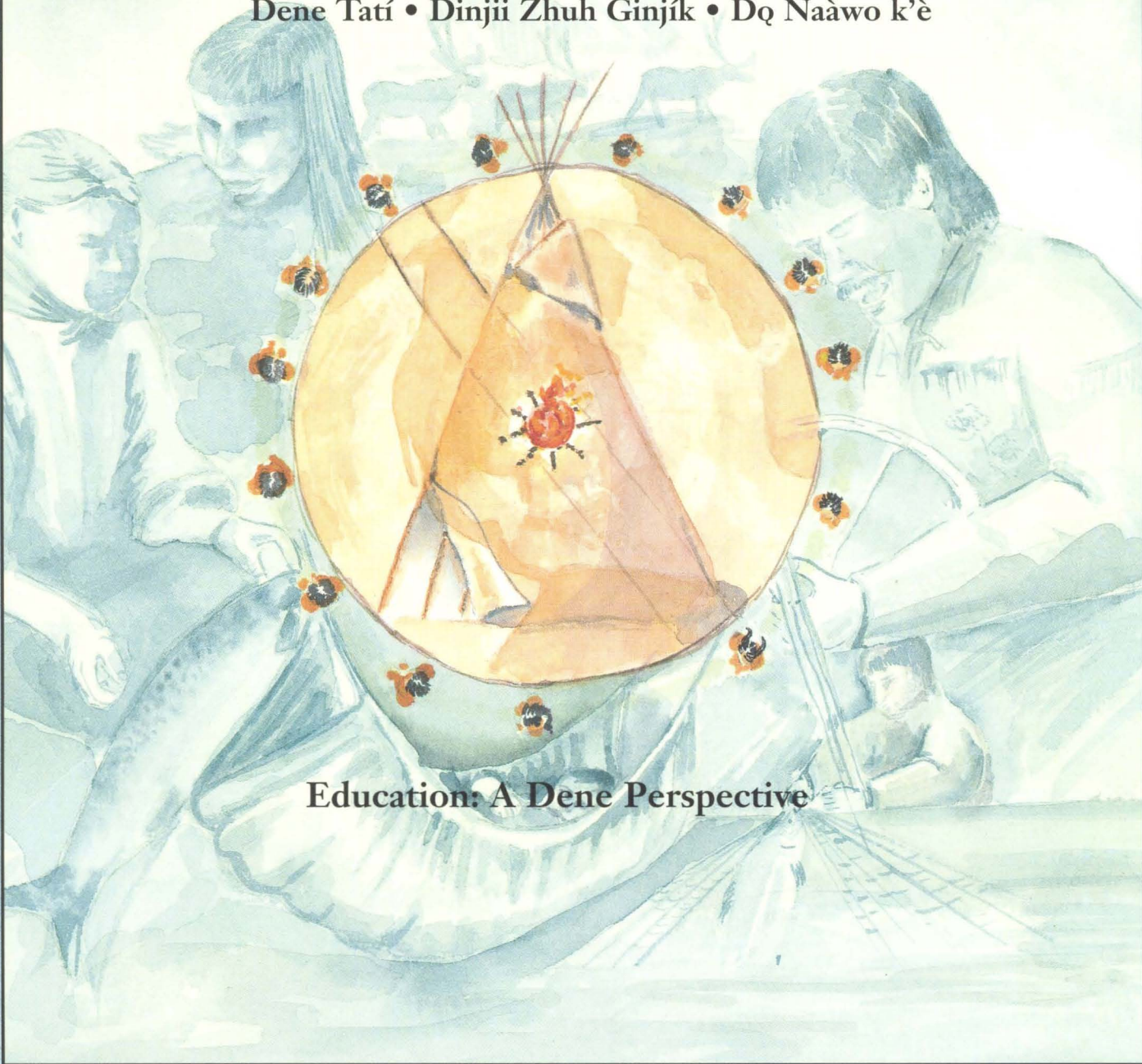


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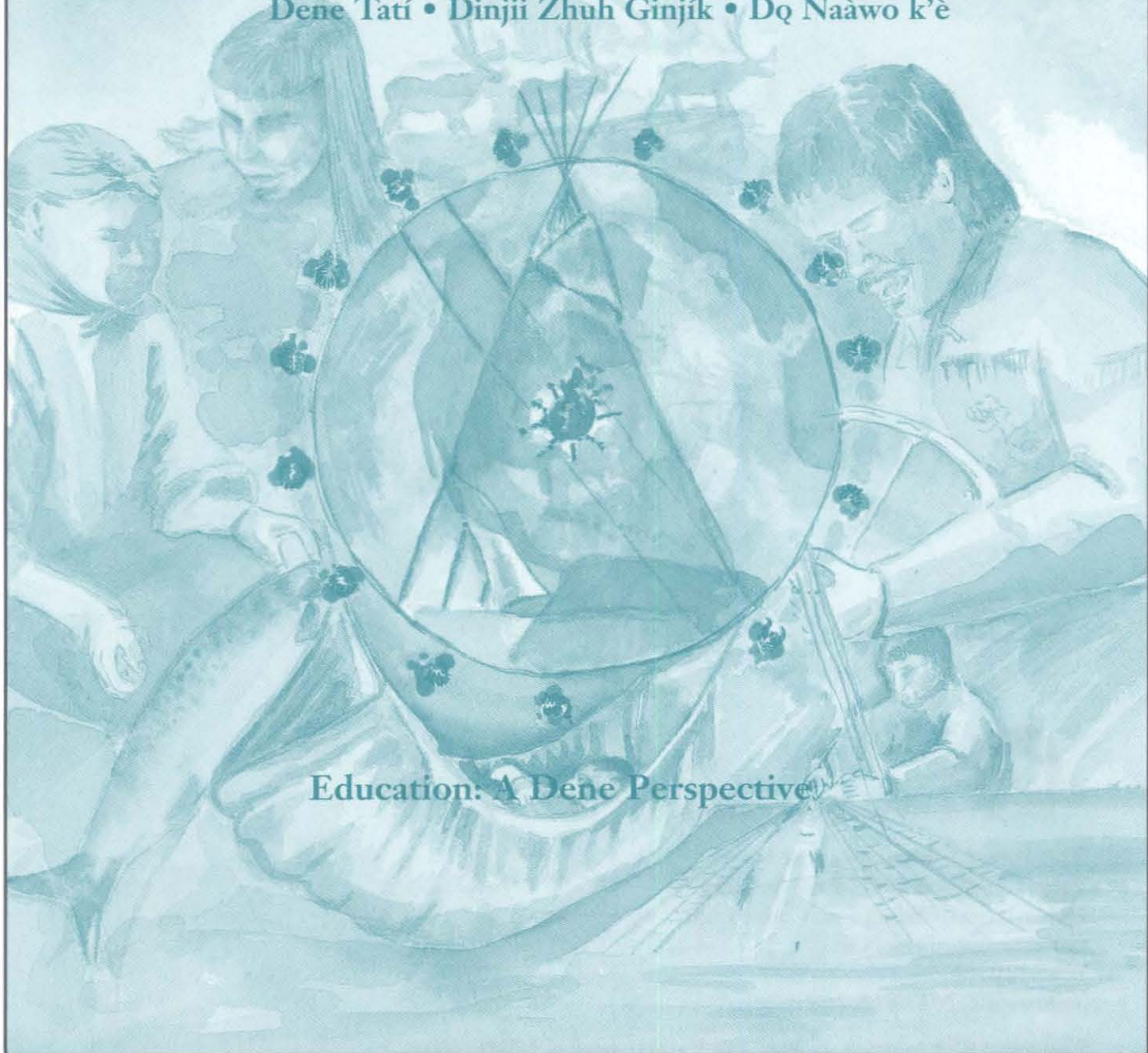
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Dene Tatí • Dinjii Zhuh Ginjik • Dq Naàwo k'è



Education: A Dene Perspective

Dene Kede

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Education: A Dene Perspective



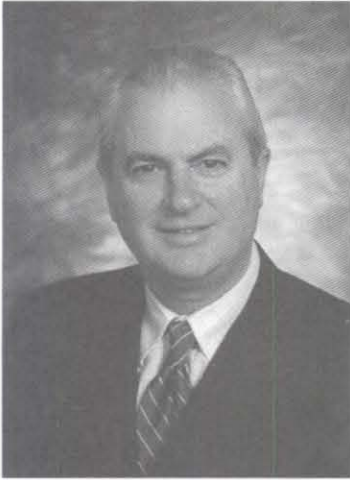
Northwest
Territories Education, Culture and Employment

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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 make sense of their shared experiences in cultural terms. This shared experience shapes the worldview 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 "Charles Dent".

Charles Dent

Minister of Education, Culture and Employment

Acknowledgments

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George Blondin, Elder, Rae-Edzo
Judith Catholique, Elder, Lutselk'e (deceased)
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Table of Contents



Introduction

Module One

Passage to Manhood

Module Two

Winter Camp

Module Three

Spirit of the Land

Module Four

Self-Government

Module Five

Developing Our Talents

Introduction



Grade 9

Table of Contents



Overview

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

Philosophy and Rationale

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

Program Development and Instruction

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

Dene Culture

| | |
|--|----|
| Teaching Dene Culture | 27 |
| Overview of Themes and Cultural Objectives | 31 |
| Dene Cultural Outcomes | 32 |
| Module One: Passage to Manhood | 33 |
| Module Two: Winter Camp | 37 |
| Module Three: Spirit of the Land | 39 |
| Module Four: Self-Government | 41 |
| Module Five: Developing Our Talents | 45 |



Dene as a First Language

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

Dene as a Second Language

| | |
|---|-----|
| Teaching Dene as a Second Language | 67 |
| Sample Unit Plan | 70 |
| Dene Second Language Activities and Outcomes | 71 |
| Sample – Module Five: Developing Our Talents (North Slavey) | |
| Activity #1 | 72 |
| Activity #2 | 76 |
| Activity #3 | 78 |
| Activity #4 | 84 |
| Activity #5 | 86 |
| Dene Second Language Concepts and Outcomes | 92 |
| Chipewyan | 93 |
| Dogrib | 110 |
| Gwich'in | 130 |
| North Slavey | 148 |
| South Slavey | 166 |

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.

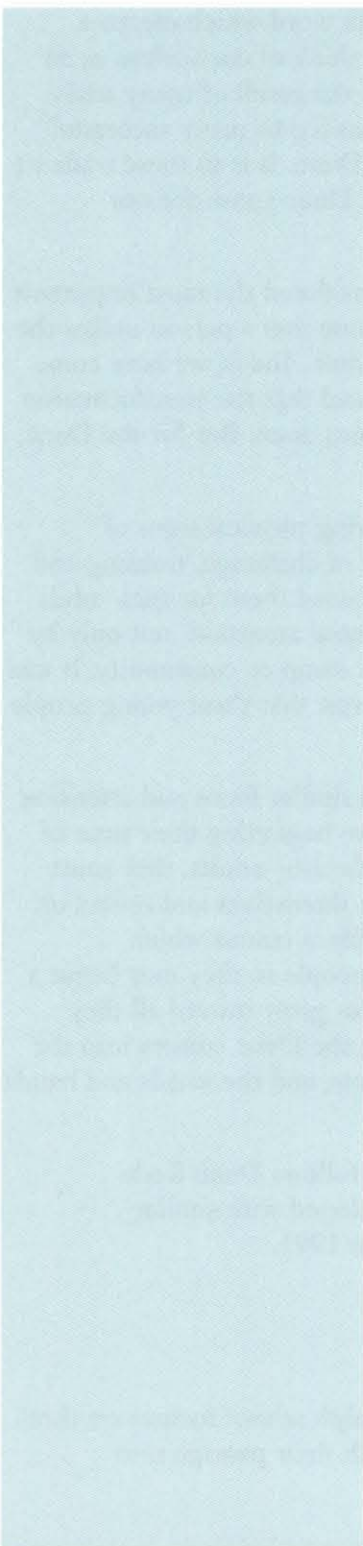
This curriculum is an attempt to bring a similar focus and attention to the young Dene girls and boys who are beginning their time of passage. In order for them to grow into healthy adults, they must acknowledge the changes taking place in themselves and reflect on them. Like those in the past, it is 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

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.

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

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?

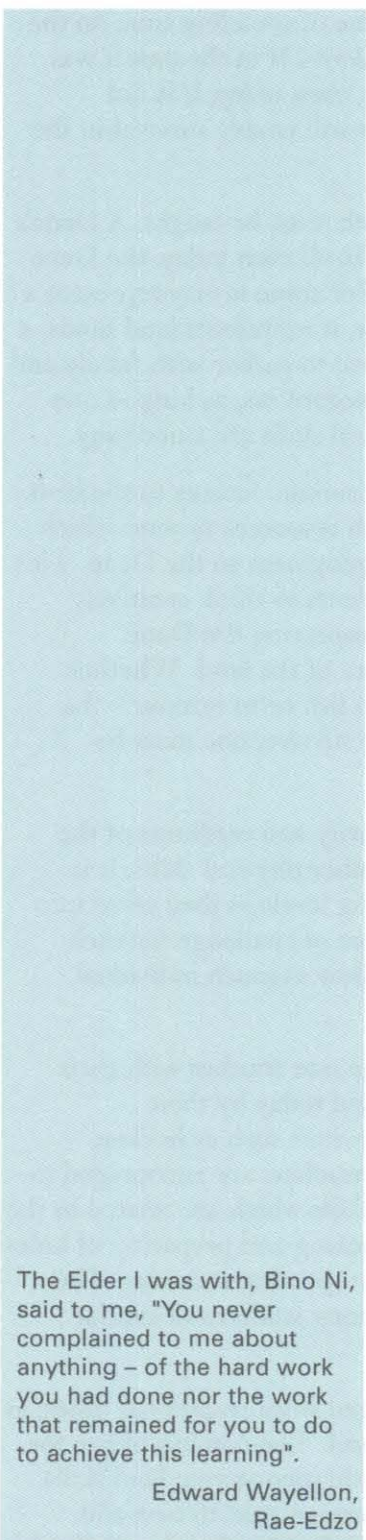
In this curriculum, the answer is that both must be taught. A Dene's identity is tied to the land. Without the land, even today, the Dene cannot continue to survive as a people. For some it may represent a way of life and a livelihood. But for most, it represents land foods, a place to rejuvenate one's 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.



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

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.

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.

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/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 so 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 as a first or Dene as a 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.

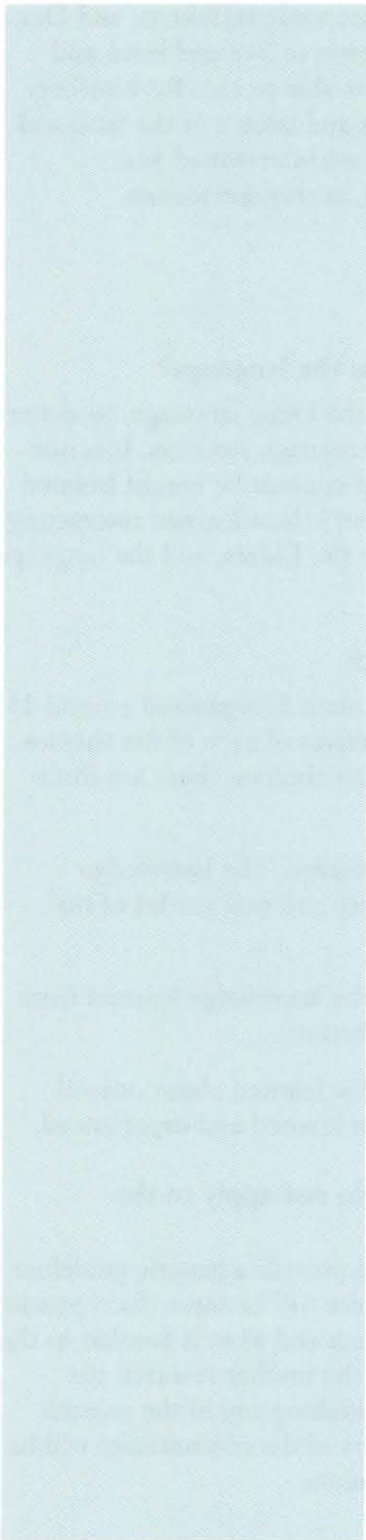
What cultural content is to be taught?

All the cultural content of the curriculum is organized around 15 themes. These and the cultural objectives of each of the themes are outlined in Fig. 1. In each of these themes, 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 excerpts of 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. None the less, 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?

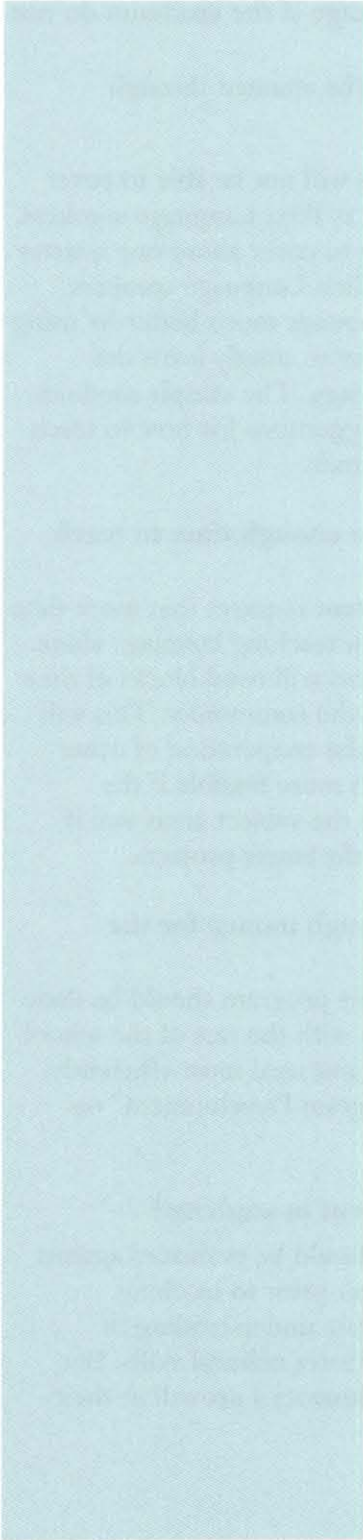
Teaching language with cultural content requires that more time be allotted for the language class than teaching language alone. In addition to extra class time, students will need blocks of time for special projects on the land or in the community. This will require flexibility in timetables, and the 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 section "Community-Based Program Development" on page 13 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 understanding of cultural knowledge and 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 |
|--|---|--|
| <p>Module One: Passage to Womanhood</p> <p>To help girls make the transition into womanhood. It is hoped that the camp experience will help the young women feel connected to all Dene women before them.</p> | <p>Module One: Strong Like Two People</p> <p>To motivate students to pursue educational goals, which include learning in both Dene and non-Dene cultures.</p> | <p>Module One: Passage to Manhood</p> <p>To help boys make their transition into manhood. It is also hoped that the camp experience will help young men feel connected to the Dene men before them.</p> |
| <p>Module Two: Fish Camp</p> <p>To give students the knowledge, understandings and experience related to a fish camp and basic bush survival.</p> | <p>Module Two: Hunting Camp</p> <p>To give students the knowledge, understandings and experience related to a spring or fall hunting camp.</p> | <p>Module Two: Winter Camp</p> <p>To give students the knowledge, understandings and experience related to winter camping, including trapping and fishing.</p> |
| <p>Module Three: Oral Tradition</p> <p>To give students an understanding and appreciation of the Dene oral tradition and their role in carrying on the tradition.</p> | <p>Module Three: Birchbark Canoes</p> <p>To give students an awareness and appreciation of the science and technology behind the Dene birchbark canoes, an understanding of the historical importance of the canoe, and experience in working with land materials in a Dene way.</p> | <p>Module Three: Spirit of the Land</p> <p>To familiarize students with concepts and understandings of Dene spirituality and to give them experiences to help in forming and communicating their own spiritual thoughts and feelings.</p> |
| <p>Module Four: My People, My Identity</p> <p>To give students understandings and experiences about their tribal and band roots, which will deepen their identity as Dene.</p> | <p>Module Four: Leadership</p> <p>To give students an understanding of the meaning of Dene leadership, to provide them with stories of Dene leaders and heroes, and to give them experience with leadership.</p> | <p>Module Four: Self-Government</p> <p>To give students the Dene perspective with respect to the nature of and need for aboriginal self-government.</p> |
| <p>Module Five: Developing Dene Skills</p> <p>To give students the opportunity to develop basic Dene skills.</p> | <p>Module Five: Discovering Our Dene Talents</p> <p>To give students an opportunity to discover their own special talents and to develop them.</p> | <p>Module Five: Developing Our Talents</p> <p>To allow students to continue in their discovery and development of their special talents.</p> |

Dene Cultural Outcomes

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

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

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

The following pages contain summaries of the experiences, reflections and major cultural understandings for each module in Grade 9.

Experience

- Young Men's Camp

Major Cultural Understandings

1. In times past, the Dene believed that young people gained spiritual power as they became adolescents.
2. When the voice of boy changed, it was taken as a sign that the passage into adulthood had begun.

Dene Cultural Outcomes

Module One: Passage to Manhood

Reflection

- on one's spirituality
- on who can be one's mentor or teacher
- on one's responsibilities
- on one's dreams and goals for the future and what choices must be made to realize them

Knowledge

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

Ways in which spirituality was experienced by adolescents:

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

What the passage consisted of for young men:

- The young man's movements were carefully watched by the parents.
- The young men were discouraged from being around girls and young women.
- In some tribes, the boys were prepared for dream quests.

3. Some tribes engaged their young men in dream quests in order to identify their medicine powers.

- In some tribes, the boys were taken from the camp and put through a period of training away from others.
- In some tribes, the boys were given rigorous challenges such as sleeping by sitting upright, or working without a break right after waking. These challenges were meant to condition their bodies and to develop mental stamina.
- In most tribes, the young men were not given "rites" such as experienced by the young women, but they were closely guarded and intensely trained in all the land skills in preparation for manhood.

What dream quests consisted of and what their purpose was:

- Stories of dream quests were told to the young people from the time they were young so that they could look forward to the time that they would begin their own quests.
- Dream quests were sacred spiritual experiences where the young men would receive dreams or visions which communicated their medicine powers to them.
- Medicine powers were often special powers or abilities that each individual was given by the Creator to help him in his life and to help him to help others. The powers were often associated with animals or the elements of nature.
- Young men were encouraged to stay in the bush, away from others in order to enable dreams.
- There were times that dreams did not come at all to boys, and other times when boys became old men before the dreams would come to them. There were powers which existed only in the people who showed courage and concern for others, people who lived extra-ordinary good lives.
- Fathers and Elders would counsel the young men on spiritual matters as they began their quest.
- Spiritual dreams and visions were considered private matters, not to be discussed in public or to be bragged about.

4. Traditionally, training for adulthood consisted of training for survival on the land.

The kind of training that a boy would receive:

- Training began when boys were young lads and continued until adulthood. During adolescence however, depending upon the readiness, the young men accompanied the adult men on hunts to learn all that was necessary for land survival.
- During this time, the first large kill of the young man was celebrated by the whole community. The meat of the kill would be distributed to the Elders. The Elders would tear at the clothing of the young man in celebration. The Elders were celebrating the emergence of a "provider" : someone with the ability to provide for others and the willingness to share.
- The young men had to learn not only to hunt but also to make and repair tools, how to travel distances telling time, direction and weather.
- The young men were also taught how to work with a leader in large hunts, cooperating to ensure success.
- During adolescence, after having experienced hunting and travelling with adults, the young men were made to go off on hunting trips alone as a test of their knowledge and skills and mental stamina and courage.
- When the young man proved capable and self-sufficient on the land, he was recognized as a man and allowed to marry.

5. Parts of past practices can be valuable for training young men today.

In today's world young men could be given the following valuable experiences:

- Hear dream quest stories so that they can aspire to such heroic lives themselves: living a good life, finding powerful spiritual strength, helping people.
- Learning to be capable on the land and strengthening one's body.
- Becoming attuned with the spirituality of the land and self.
- Practicing respectful relationships with young women.

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

How land experiences will create a sense of identity:

- To actually experience some of what was experienced by our Dene ancestors may help one to understand and accept the value of the way things were done in the past.
- Such an experience may help one to understand the feelings of ones Elders.
- Knowing about the culture and understanding it enables one to choose what is important to carry on as a Dene person.

Experience

- Winter Camping
- Related Career/Technology project

Major Cultural Understandings

1. Becoming capable at winter trapping and fishing requires some basic knowledge.

Dene Cultural Outcomes Module Two: Winter Camp

Reflection

- on strengths and weaknesses revealed
- on winter land skills that are necessary for survival today
- on meaning and value that land has for oneself
- on ways in which learned knowledge and skills will be used in the future

Knowledge

(Note: For the following, teachers should research and provide information specific to winter trapping in the local area.)

Knowledge about the trapping location:

- familiarity with trap line on a map
- location of other established trap lines in the area
- distance from the community
- route landmarks:
- lakes, rivers, creeks along the way, spiritual sites
- dangerous areas by season
- historical land use information
- seasonal uses by Dene
- location of fish lakes in vicinity of trapline

Knowledge about small fur bearing animals and habits:

- animals found in area
- place to look for animals
- where and how best to set traps based on knowledge of their habits
- life cycles

Knowledge about winter land survival and safety:

- kinds of snowshoes for different snow and from different communities
- getting out of water when wearing snowshoes
- testing for or recognizing safe ice
- how ice forms and breaks on lakes and rivers
- finding direction based on wind

Knowledge about required equipment and supplies:

- trapping equipment
- camping equipment
- supplies
- personal effects - including appropriate clothing

Knowledge about winter camp setup:

- orientation
- spruce boughs
- tent location
- camp fire location
- cooking and washing facilities
- bed rolls and personal hygiene

Experience

- Feeling the Spirit of the Land
- Experiencing Dene spiritual ceremonies, songs of gratitude

Major Cultural Understandings

1. Dene spirituality is attached to the land.

Dene Cultural Outcomes

Module Three: Spirit of the Land

Reflection

- on the spiritual effect of being on the land
- on the personal response to spiritual ceremonies and practices
- on the personal value of Dene spirituality in the future, possibly away from the community and land
- on spiritual learnings from oral stories told by Elders

Knowledge

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

Our oral stories tell us that when the world was new:

- The Creator made the land and the animals first and then made the people. When people were made, they were the weakest of the creatures. They would have to rely on everyone else for their survival. This meant they would have to be respectful and humble in their relationship with the land.
- The Creator gave medicine powers to all people who lived good lives to use to help others to survive. These medicine powers were spirit powers from nature.
- Spiritual brothers were sent to the earth to bring laws to the land and to people. These laws were meant to help the Dene so that we could live with the animal creatures and with each other more peacefully.
- Messages have been left in the form of landmarks throughout our land to remind us of the sacredness of the land and the Dene laws which are to guide our lives.

2. Dene prophets have seen the past and the future and have relayed messages about how to deal with the changes which are happening to us as a people.

3. When missions and churches first arrived they tried to discourage the practice of Dene spirituality.

4. Today, as Dene we continue with our spiritual ties to the land.

The prophets are people who have received holy messages for the Dene people from the Creator.

- The prophets have communicated that changes will put great pressures upon us as a people and that we must take care to:
 - recognize that there is a power greater than us
 - protect and care for the land and the waters
 - continue our harvesting of the land
 - live good healthy lives
- Each community has its own stories of how their Dene spirituality was discouraged.
- Despite the pressures to abandon Dene spirituality, many of the beliefs have persisted and are accepted into many churches.

Ways in which we continue to be spiritually tied to the land:

- We believe that the land continues to sustain us. Without it we will not survive. We must therefore honor it and protect it.
- We believe that we honor the land and thereby, the Creator by:
 - living in harmony with the land by obeying the Dene laws of the land
 - by singing to the Creator and dancing the earth's heartbeat with the drum
 - by feeding fires and "paying" the land and following other traditions and laws of this land
 - by being on the land and feeling connected to it with feelings of love, awe, deep respect and prayerfulness.
- We believe that our medicine powers have diminished in most people but they come to us still in the form of talents.

Experience

- Research Self-Government in the Community
- Meeting of tribal councils

Major Cultural Understandings

1. In contrast to the accepted Canadian perspective of political change in the Northwest Territories, the Dene have their own perspective which is the basis for their struggle for Self-Government.

- We cherish and learn from those Elders still among us who have led spiritual lives because they have the most to teach us about the spirit of our land.
- Much of the spiritual knowledge of our people is passed from mentor to specially chosen students. It can be accessed only in the most personal ways.

Dene Cultural Outcomes Module Four: Self-Government

Reflection

- on the connection between land claim negotiations and personal future
- on the kinds of skills and talents that are required to make self-government successful

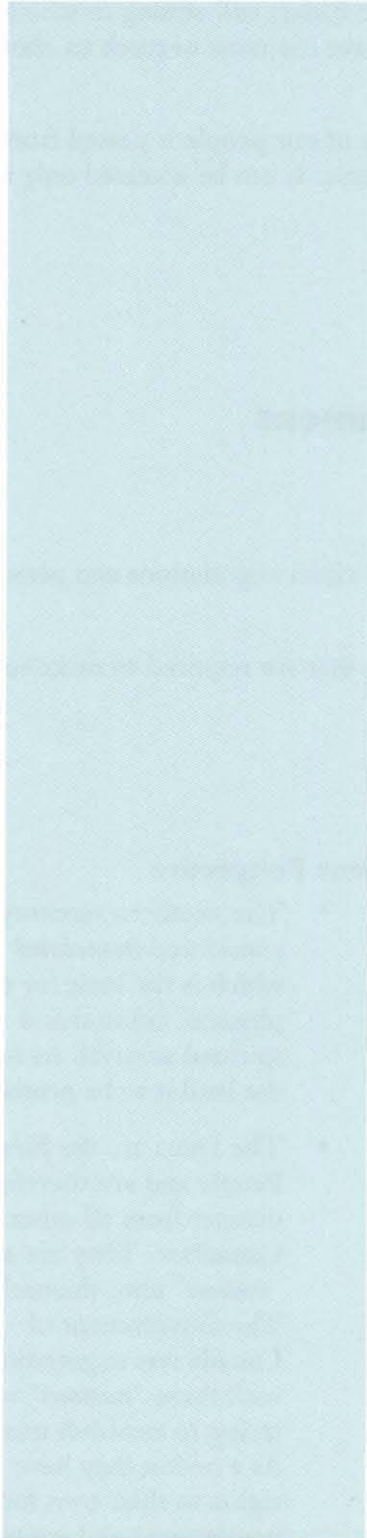
Knowledge

Canadian Perspective

- The northern territory is considered *hinterland*: remote lands owned primarily for the purpose of exploiting of its resources.
- The aboriginal people are considered just one of many ethnic groups making up the *mosaic* that is Canada. *Settlers* who have moved to the North have as much right to the land and how it is controlled as the First Nations people.

Dene Perspective

- The northern territory is considered *homeland* which is the basis for their physical, cultural and spiritual survival. As such, the land is to be *protected*.
- The Dene are the First People and are therefore distinct from all other Canadians. They are a "*nation*" unto themselves. The Government of Canada was negotiating with these "*nations*" when trying to establish treaties. As a nation they have rights to their own form of government and control of the lands they have inhabited.



- Treaties in the past were acknowledgments on the part of the Dene that they were *extinguishing* their aboriginal or First People's rights.
- The Canadian *constitution* can only recognize and give powers to provinces. To encourage political growth, the NWT is being prepared for *provincial status*.
- The Canadian Government has an obligation to provide *social institutions* such as schools, social welfare, local government etc. to *assimilate* the Dene to become like other Canadians, economically independent and tax-paying.
- *Majority rule with justice for minority* groups is the fundamental model of democracy.
- Treaties signed were understandings of peace and friendship
- Provincial status is not regarded as helpful to the Dene concerns. If anything, it is detrimental for it gives control to a government which is made up of Dene and non-Dene equally by representation.
- The Dene feel that the social institutions of the Government have *eroded the Dene identity* and self-confidence, they have made them politically weak and *dependent*.
- *Consensus decision making* by interested parties is the fundamental model of democracy.

2. In the past, the Dene had a form of government which was suited to the values of the people.

Unity and cooperation within the group is valued.

Elders have the life experience and wisdom to know what is important in a leader.

Leadership requires support.

The purpose of leadership and government was to ensure the survival of the group.

Consensus style decision making:

- Participants who spoke were only those who had earned the right to speak. Young people were seldom involved in decision making group.
- When one spoke, one's words carried weight because one had earned the right to speak.
- The leader would take into consideration everything said and would suggest solutions or courses of action based on agreement of the whole group.
- Once courses of action were agreed upon, there was no continuing disagreement or subversive activity.
- Once the course of action was agreed upon, absolute adherence was expected.
- Participants of the group were there by choice.
- Leader chosen by consensus of Elders
- Leader counseled by Elders

Leader had helpers to administer his leadership:

- They dealt with social needs of the people.
- They supported his decisions with whatever action or organization was necessary.
- The helpers freed the leader to be reflective and to put his mind to the important matters of the people.

Survival matters included:

- Maintaining a good spiritual relationship with the land by honoring and protecting it according to Dene laws.
- Enabling a successful land harvest for food, shelter and clothing.
- Looking after the well-being of all to ensure group strength and unity.

3. At present, the Dene are seeking Self-Government as a way to control aspects of their lives which are most closely related to their survival as a people.

- By seeking political rights based on their status as a "nation", they would have special status in their tribal territories which would protect their interests.
- By seeking a style of the political leadership based on Elder's council and consensus.
- By seeking to control the management and monitoring of land and water and air use:
 - ensure that the land and water used are returned to their natural state
 - ensure that any activity is not detrimental to other living things
 - by seeking to control economic development
 - economic benefits for the Dene
 - social controls or benefits for the Dene.
- By seeking to control the social institutions:
 - health, education, social services.

4. What is required of the Dene to achieve self-government?

Successful Self-Government will require of the Dene:

- individual awareness of all the issues that have bearing on Dene lives
- active participation in discussions of issues and in decision-making

Experience

- Language Projects
- Dene Craft
- Community Work
- Dene Fitness
- Entertainment and Art
- Spirituality

Major Cultural Understandings

1. Dene talents are very highly developed skills.
2. Dene talents come in many forms.

Dene Cultural Outcomes

Module Five: Developing Our Talents

Reflection

- on discovery of one's talents and strengths
- on who can help in finding personal journey or talent
- on ways in which one can further develop or refine one's talents
- on ways in which one's talents can be used to help others or can be shared with others

Knowledge

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

The skills are highly developed through:

- Years of practice
- Much varied experience
- Use of personal creativity and intelligence
- Spiritual faith

The forms that Dene talent take:

- Some talents are closer to the Creator than other talents. The Dene believe that certain activities are more spiritual in nature than others and when people have talents in these activities they are gifted with medicine powers and are considered very important people to the culture. Examples are mid-wifery, drumming and dancing.
- Talents today come in other forms which are useful to our lives : talents such as being a good truck driver, being a good teacher, or being a good mechanic.
- Some people are gifted with many talents. These people are encouraged to search for the one talent which they feel comfortable or easy with - that will be the one that was meant for them.

-
3. Elders can be helpful in discovering talents in people.

4. Talent is meant to be shared.

How Elders can be helpful in discovering talents in people:

- Elders are often able to see talents in the young. If the young are able to take the advice of Elders, they can discover the talents in themselves.
- In the past young people were advised by Elders in their dream quests as they searched for their spiritual powers.
- Elders with finely developed talents and wisdom were mentors for the young who showed talents in their areas.

Why and how to share talents:

- Talents are meant to be shared with others to help in making their lives better.
- Talents should not be used by individuals for self-gain. One should not expect payment for the sharing of a talent.
- Gifts should be offered in exchange for the sharing of talent in order to enable the person to maintain his or her talent.
- A person's talent is acknowledged by his community when the person is asked to or when one decides one is ready to participate in a public situation e.g. drumming at a dance, or helping to build something.
- One does not have to sacrifice oneself to the community because of one's talent. A person must be at peace with one's talent.

Teaching Dene Language Arts

Who are Dene First Language students?

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

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

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

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

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

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

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

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


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

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

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

How do I deal with the First Language Outcomes?

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

Beside each activity, there is a button like this , indicating which first language outcome is being addressed. The outcomes for Grade 9 are listed, beginning on page 52 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 66. The example on the next page shows what the checklist might look like after completing Grade 9 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.

Dene as a First Language

Grade 9

Dene First Language Checklist

Passage to Manhood • Winter Camp • Land and Spirit • Self-Government • Developing Skills and 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 unfamiliar teens | 2.1 Understand "Earning the Right to Speak" | ✓ 3.1 Understanding the importance of one's words | ✓ 4.1 Understand student role in research | ✓ 5.1 Spelling and reading accuracy | ✓ 6.1 Use the Dene language in new and creative ways |
| ✓ 1.2 Group work | 2.1.1 Hear legend told orally | 3.2 Retell, share and/or create a legend/story told orally for guidance, information, as a tribute and/or for positions on issues | 4.2 Prepare for research, collect information and organize and edit the information | 5.2 Increasing reading speed and comprehension | 6.2 Activity using the language in community-based activities |
| ✓ 1.3 Create consensus | 2.2 Hear a legend/story told orally and in another form for guidance, information, as a tribute and/or for positions on issues | | | | |
| 1.4 Observe community meetings | 2.3 Overall understanding of text | ✓ 3.3 Use effective language techniques in text | ✓ 4.3 Present research information in various formats | 5.3 Increasing writing speed and accuracy | 6.3 Promote Dene literacy in the community |
| 1.5 Make requests | | ✓ 3.4 Use story structure to create story | | | 6.4 Terminology seminars and literacy workshops |
| ✓ 1.6 Support others | ✓ 2.4 Understanding moral messages in text | ✓ 3.5 Use Dene perspectives/values when creating text | | | 6.5 Translation skills |
| 1.7 Celebrate with other Dene communities | ✓ 2.5 Understanding words and phrases in text | | | | 6.6 Territorial laws in regards to language rights |
| ✓ 1.8 Other Dene languages | 2.6 Recognizing effective language techniques used in texts | | | | |
| | 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.

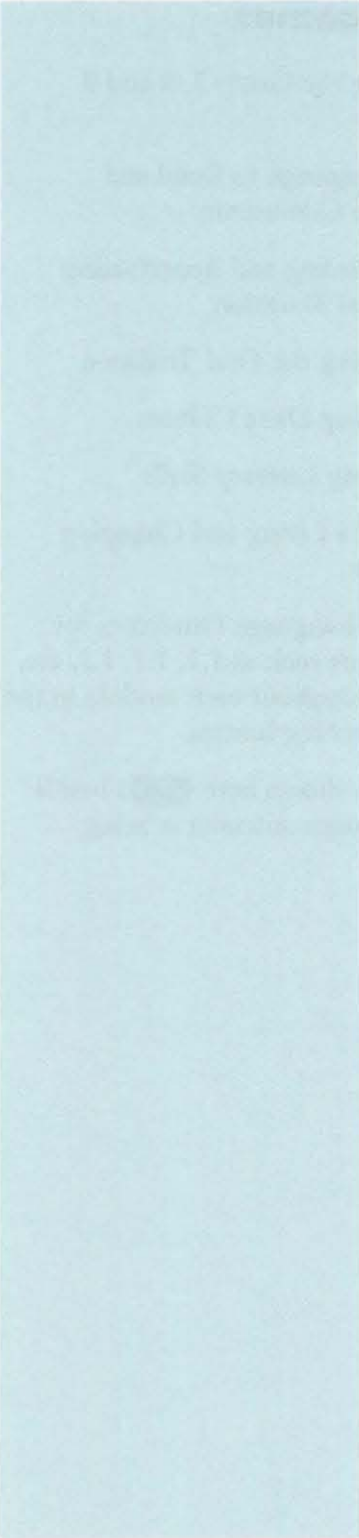
How will I keep track of the language progress of my students?

- 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.

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 9. 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

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

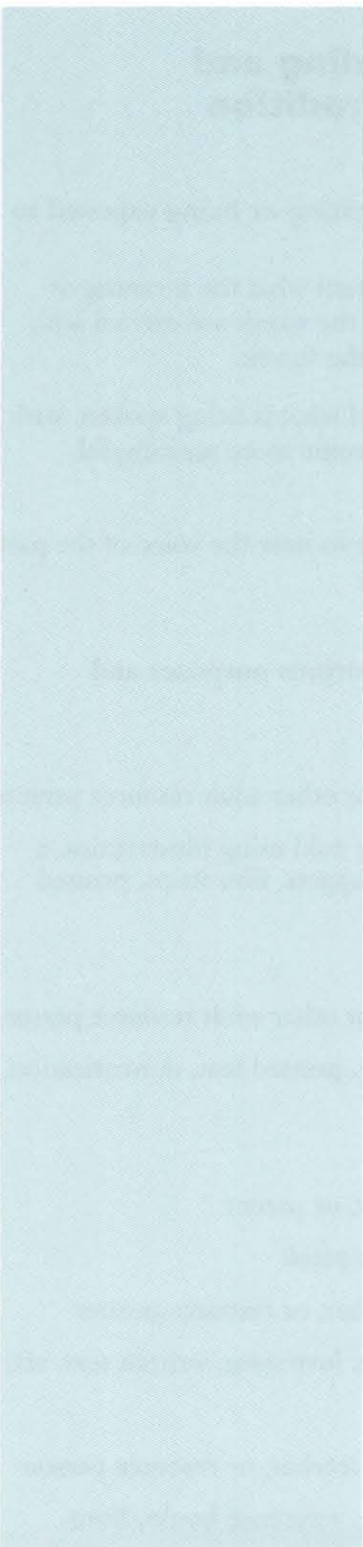
Tributes to the Creator, the land or to special people

- 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

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 classmates

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

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. ʔ)
- 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
dehtła - déehtła)

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

Passage to Manhood • Winter Camp • Land and Spirit • Self-Government • Developing Skills and Talents

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| 1.3 Create consensus | 2.2 Hear a legend/story told orally and in another form for guidance, information, as a tribute and/or for positions on issues | 3.3 Use effective language techniques in text | 4.3 Present research information in various formats | 5.3 Increasing writing speed and accuracy | 6.3 Promote Dene literacy in the community |
| 1.4 Observe community meetings | 2.3 Overall understanding of text | 3.4 Use story structure to create story | | | 6.4 Terminology seminars and literacy workshops |
| 1.5 Make requests | 2.4 Understanding moral messages in text | 3.5 Use Dene perspectives/values when creating text | | | 6.5 Translation skills |
| 1.6 Support others | 2.5 Understanding words and phrases in text | | | | 6.6 Territorial laws in regards to language rights |
| 1.7 Celebrate with other Dene communities | 2.6 Recognizing effective language techniques used in texts | | | | |
| 1.8 Other Dene languages | 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 “Developing Our Talents” from Grade 9.

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:

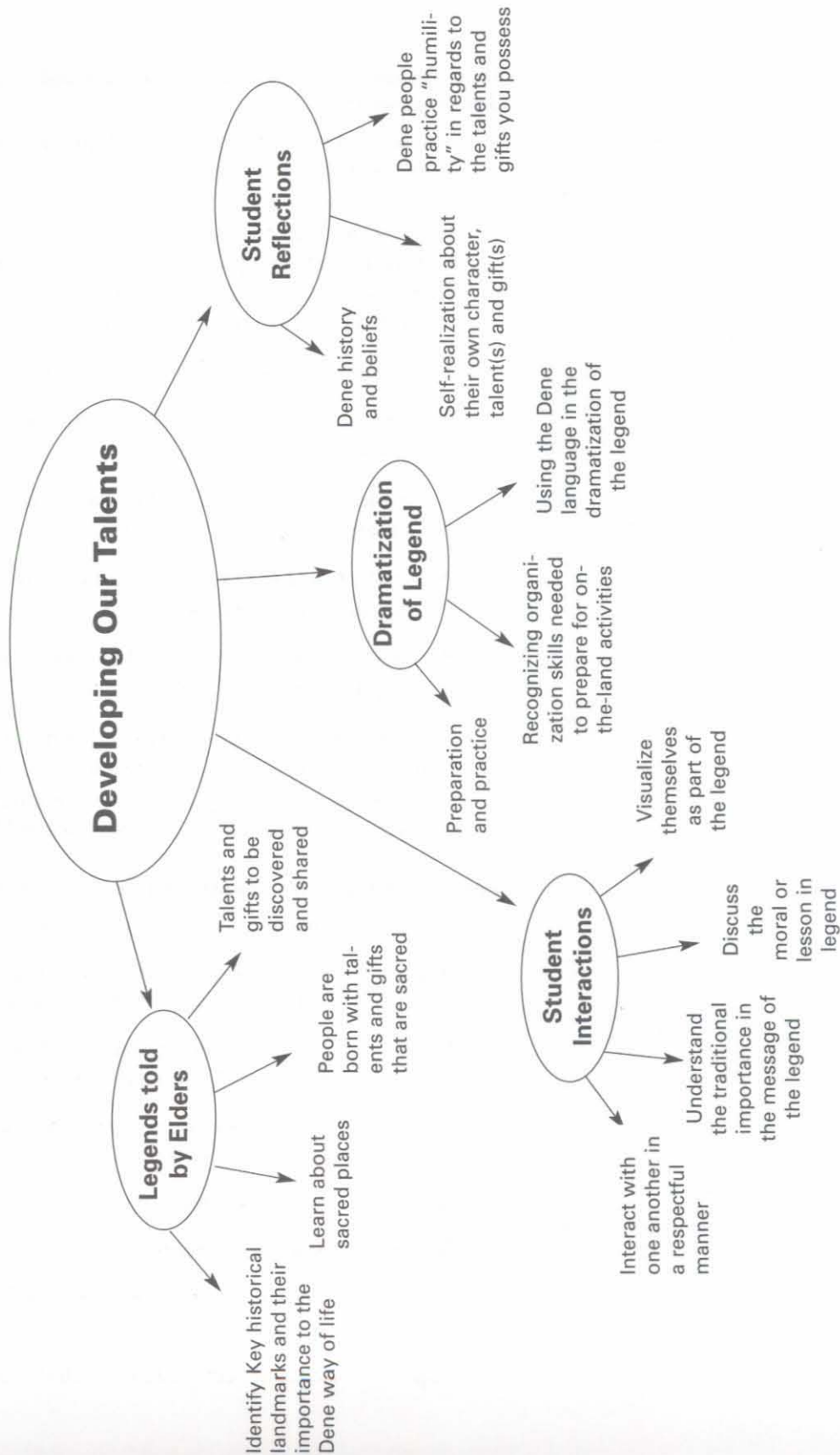
- samples of student work kept so that there is evidence of progress
- one on one oral testing by teacher or aid, using standard questions or instructions
- student self-evaluation after participating in a language use situation
- student evaluation of one another after participating in a language use 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. Developing Our Talents).
- 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: Developing Our Talents

Starting on the next page you will find the sample module Five: Developing Our Talents in the North Slavey language.

The second language sample includes 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 9 sample – Module Five: Developing Our Talents – 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 Five: Developing Our Talents.
- the Dene Second Language Concepts and Outcomes in the five Dene language groups: Dogrib, Chipewyan, Gwich'in, North Slavey and South Slavey.

Dene Second Language Activities and Outcomes

Sample – Module Five: Developing Our Talents (North Slavey)

Activity #1: Hear and share understanding of legend with classmates.

| Language Use | Language Sample | | | Language Practice |
|---|---|---|--|---|
| <p>a) Understand Give each group a choice of three legends to hear. Each group hears a different legend in Slavey. Possible Legends:</p> <p>Molatsídzo, Bets'erihdele, Chízhąą</p> <p>[Raven, Yámqréya, Creation Story]</p> <p>In Slavey, each group relates sequence of events of their legend to the rest of the class.</p> | <p>#1.</p> <p>Amíí? Who?</p> <p>Qde? Where?</p> <p>Ayíí? What?</p> <p>Ayíí gha? Why?</p> | <p>#2.</p> <p>Amíí? Who?</p> <p>Qde? Where?</p> <p>Ayíí? What?</p> <p>Ayíí gha? Why?</p> | <p>#3</p> <p>Amíí? Who?</p> <p>Qde? Where?</p> <p>Ayíí? What?</p> <p>Ayíí gha? Why?</p> | <ul style="list-style-type: none"> • Prior to hearing the legend in Slavey, give students list of legends in English to provide them with some context for understanding. • Allow them to hear the legend several times (using a tape recorder), making notes in Slavey as they listen. • Give students a study diagram to use while listening with questions about characters, sequence of events and setting to work from as they listen to the legend. • Put pictures of events in legend in different order and have students arrange pictures in order, telling what is happening in each picture. |
| | <p>"Tatsó, Nogére Góné Nerichú "The Raven Retrieves the Foxes Arm"</p> | | | |
| | <p>Ale godi héonıwə dágújá? What happened at the beginning of the story?</p> | | | |
| | <p>Nogére begóné húle t'á xoretse. The Fox was missing an arm and was in a lot of pain.</p> | | | |
| | <p>Nogére begóné húle t'a' dágújá? What happened because the Fox's arm is missing?</p> | | | |
| | <p>Tatsó kagogıde. They sent for Raven.</p> | | | |
| | <p>Node ts'é dágújá? What happened finally?</p> | | | |

Dene as a Second Language

Language Use

In Slavey, each group identifies and describes the characters in their legend.

Encourage students to use vocabulary from the legend to describe the characters.

Language Sample

___ **Ayíi godené ɔt'e?**
What kind of character is ___?

Dene dáɪt'e ____.
What kind of character is he?

Dene nezɔ.
He is wise.

Bedzé góhɫɪ.
He is kind.

Dene ghɔ yareʔá.
He is a trickster.

Language Practice

- Have students add to list of vocabulary that describes character by describing an interesting person that they know among family or friends.

Cultural Skills

Communication Skills

Activity #1: Outcomes

Land

- identify key historical landmarks in the legends as told by Elders and their importance to the Dene way of life

One Another

- share different legends with one another in English first and then in Slavey adding new vocabulary to their dictionary of new words

Spirit

- people are born with talents and gifts and these are sacred
- a person's talent must be discovered

Self

- identify one important spiritual leader
- reflection that an individual must share their talent(s) and/or gift(s)
- realization that a person with talent is humble

Interact

- with their grandparents and/or Elders/leaders in their communities to discover how they use their talents and gifts
- in groups to discuss the significance of each of the main characters in the legends, sequence of events and the teachings to be learned about the Dene way of life

Understand

- that each talent(s) one has are meant to be shared to make better lives for the survival of others
- how the legends' characters may be similar to the characters of their classmates
- the underlying messages from the legends of how they relate to everyday life choices

Dene as a Second Language

Linguistic Skills

Suggestions for Evaluation

Produce

- each group identifies and describes the characters in their legend using vocabulary from the legend
- use their new vocabulary to describe the character of an interesting friend or person in their family
- use dialogue for getting and giving information
- illustrate the legend's sequence of events using pictures and drawings and in Slavey share that with classmates

- Have students name and locate on a map significant landforms and landmarks related to the legends being studied.
- Evaluate the legend presentations given orally and in written and/or pictorial formats.
- Evaluate the students' use of new vocabulary noting proper pronunciation of language.

Dene Second Language Activities and Outcomes

Sample – Module Five: Developing Our Talents (North Slavey)

Activity #2: Persuade others as to which legend to dramatize.

| <i>Language Use</i> | <i>Language Sample</i> | <i>Language Practice</i> |
|---|---|---|
| <p>a) Interact</p> <p>Have group draw pictures or plans of what the set and costumes might look like in the legend they studied.</p> <p>Have them label the pictures with words in Slavey to show what the sets will be made of.</p> | <p>Edire dechì hìlì gha, bekw'ìhchìné hè bezelé tọ t'á. The branches will represent the trees.</p> <p>Edire Tatsó ọt'e. Bení dáredenéhdí. This is the Raven. A mask will represent the Raven.</p> <p>Bezé nedé dezene. The coat will represent his body.</p> <p>Edire sa ọt'e. Ek'arík'ọné t'á hólì. The lamp will represent the sun.</p> | <ul style="list-style-type: none">• Teacher gathers list of words used for this activity by each group and uses the list to practice spelling accuracy. |

Cultural Skills

Activity #2: Outcomes

Land

- identify on a map the region and area where their legend took place

One Another

- share with the class their ideas and opinions on the legend they would like to dramatize

Spirit

- reflect that people are born with talents and these are sacred

Self

- make a personal commitment to this class project
- reflect on the attitudes related to the development of one's talent(s) and/or gift(s)

Communication Skills

Interact

- with their peers in a respectful manner as they present their plan and ideas for the dramatization of their legend

Understand

- the need for cooperation in this project
- the traditional importance in the message communicated through the legend

Linguistic Skills

Produce

- vocabulary related to the dramatization of their legend practicing spelling and pronunciation, patterns in sentences that have a subject, verb and object

Suggestions for Evaluation

- Teacher orally questions students to evaluate their understanding of their legend: about the characters, setting, sequence of events and the underlying messages of the legend.
- Evaluate the oral and/or written formats used by the students. Checking the spelling and/or pronunciation of descriptive words that students are using to share about their legend.

Dene Second Language Activities and Outcomes

Sample – Module Five: Developing Our Talents (North Slavey)

Activity #3: Class consensus about which legend to use for dramatization

Language Use

a) Interact

Students state their preferences, and give reasons in Slavey, for the legends they prefer to dramatize.

Language Sample

Ayíi godí k'ə k'egots'əra gha?

Which story are we going to act out?

Tatsq godí segha nezq.

I like the Raven story.

Yámoríyá godí segha nezq.

I like the Yamoreya story.

Tatsq bewá lq t'á segha nezq.

I like the Raven because he is talkative.

Tatsq beghq dlóowhə t'á segha nezq.

I like the Raven because he is humorous.

Tatsq nejíle t'á segha nezq.

I like the Raven because he isn't afraid.

Yámoríyá nátse t'á segha nezq.

I like Yámoríyá because he is strong.

Yámoríyá ɣik'ó t'á edáryə t'á segha nezq.

I like Yámoríyá because he is spiritually superior.

Language Practice

- Have students practice word order in sentences about preferences. Give them several sentences with words in mixed order and have them put them in the correct order.

| | |
|----------------------|---------------|
| Segha nezq | I like |
| Tatsq t'á | Raven because |
| beghq dlóowhə | humorous |



Tatsq beghq dlóowhə t'á segha nezq.

I like the Raven because he is humorous.

Introduction
Dene as a Second Language

Language Use

Students propose consensus in Slavey.

Language Sample

Tatsq̄ beghq̄ dlóowhę t'á eyıı ats'ule.

Let's do the Raven because it is funny.

Hę?ę, tatsq̄ godí ats'ule.

Yes, let's do the Raven story.

Language Practice

- Have the students role play in pairs, discussing and coming to consensus about which movie they would like to see.

Cultural Skills

Communication Skills

Linguistic Skills

Activity #3: Outcomes

Land

- students learn about the Dene history of the land in regards to their legends they are studying

One Another

- students demonstrate their support for the legend they prefer

Spirit

- willingness to try a new experience and take opportunities to learn

Self

- make a personal commitment to ensure the chosen legend dramatization will be a success

Interact

- with one another, students state their preferences and give reasons in Slavey for the legends they prefer to dramatize
- with one another in pairs questioning each other to come to class consensus about which legend to use for their class dramatization

Understand

- that consensus must be achieved within a certain agreed upon time frame
- that the Dene people have passed on the legends from generation to generation and it is this generations' responsibility to continue to pass this traditional knowledge to their children

Produce

- a sentence pattern using the Slavey language to present their preferences of a legend
- dialogue patterns for getting and giving information in regards to their legend presentations. A class vote chooses the legend they will dramatize.

Dene as a Second Language

Suggestions for Evaluation

- Teacher evaluates the students' oral vocabulary as they present their preference for a legend, and their participation and cooperation in all group discussions leading to the actual consensus.

Dene Second Language Activities and Outcomes

Sample – Module Five: Developing Our Talents (North Slavey)

Activity #4: Review legend that is chosen for dramatization.

Language Use

a) Understand

Relate sequence of events in legend with some detail.

Discuss the moral or lesson in the legend chosen. Ask students to recall situations in their lives that reminds them of these characters or the situations in the legend.

Language Sample

Nqógere hé sah hé ełek'é sone gít'a.

Fox and Bear had an argument.

Sah, nqógere góné darıhdla hé naréhzu.

Bear pulled off the Fox's arm and paddled home it.

Nqógere begha ezhá t'á xqrətsə.

Fox cried loudly from the pain.

Tatsq káʔahʔá Dene kə héhdi.

He asked the people to send for the Raven.

Dene kə tatsq kagogıde.

People called for Raven.

Eyıı godı ts'ê ayıı ı hchu ghaʔ

What are you going to take /learn from that story that is meaningful to you?

Edeghq ets'ehdi.

Watch out for yourself.

Dene dzé t'á dene gháts'eda.

Look for good in everyone.

Language Practice

- Have students put pictures of the events in sequence, taking turns to relate the sequence of events.

Dene as a Second Language

Language Use

Students give, in Slavey, their reasons for liking a character.

Language Sample

Ayíi gha Tatsq godí negha nezq?

Why did you like the story?

Tatsq gqzhq t'á.

Because the raven is smart.

Tatsq ayíi t'á gqzhq?

In what way is he smart?

Dání t'á Dene ts'é nádi?

How does he help people?

Qde ʔekwé at'í síi tatsq gok'ə gotə ets'arat'a k'énadenewá.

He flies over the area where the caribou are.

Language Practice

- Select several words that describe characters, settings or actions in the legend. Have students connect the describing words with the things or people that are being described.

Tatsq ↔ nejíle

Tatso ↔ Dene ts'ádi

Yámqréya ↔ edáriye

Raven not scared

Raven helped the people

Yámqréya is capable.

Cultural Skills

Communication Skills

Activity #4: Outcomes

Land

- students recognize the organization skills needed to prepare for any on-the-land activities

One Another

- interact with each other as they relate the sequence of events in the legend with some detail

Spirit

- reflect and discuss the moral and/or lessons to be learned in the chosen legend
- reflect on the Dene belief that certain activities are more spiritual in nature than others and when people have talents in these activities they are gifted with medicine powers and are considered very important people to the culture

Self

- through role play activities students gain self-realization about their own character, talent(s) and gift(s)

Interact

- in groups whereby students recall situations in their lives that remind them of these characters or the situation in the legends
- with each other in an appropriate and respectful manner
- in groups to discuss the main messages from the legends and the importance of the roles of the characters
- with Elder(s) to listen to the retelling of the legend to understand any messages not understood

Understand

- the main character(s), the setting, the sequence of events in the legend and how the legends connect us with the land and the Dene way of life

Introduction

Dene as a Second Language

Linguistic Skills

Suggestions for Evaluation

Produce

- vocabulary – describing the characters, settings or actions in the legend using the Slavey language
- dialogue – giving their reasons for choosing the legend
- Evaluate the taped conversation of the students during this activity for proper pronunciation and sentence structure.
- Students can write an essay in Slavey giving their reasons for choosing the legend.

Dene Second Language Activities and Outcomes

Sample – Module Five: Developing Our Talents (North Slavey)

Activity #5: Prepare and practice dramatization.

| <i>Language Use</i> | <i>Language Sample</i> | <i>Language Practice</i> |
|--|---|--|
| <p>a) Interact As a class, decide on people needed to create the dramatization.</p> | <p>goní ret'é person who paints (painter)</p> <p>goht'ene nánege person who sews (sewer)</p> <p>godí ret'é person who writes (writer)</p> <p>dechí ghálaeda person who works with wood (woodworker)</p> <p>?erit'é náeda hehtsı person who works with videos (video maker)</p> <p>godí ké chá?adere? person who acts (actor)</p> <p>k'áowə yáole person who leads (leader)</p> <p>kótah godí hera person who informs the public (PR person)</p> <p>sqba k'ádí hııı person who looks after money (financial person)</p> <p>shı dené person who sings (singer)</p> <p>?exele hexá person who drums (drummer)</p> | <ul style="list-style-type: none">• Practice vocabulary on left by having students make a collage (cut up pictures from magazines) of roles involved in putting together a dramatization and labeling them.• Use list of words in box on left to practice spelling of words with glottal sounds and accuracy of tone. |

Introduction

Dene as a Second Language

Language Use

Class decides on individual talents in the class and assigns roles.

Language Sample

Amíj goní ret'é gha nezq?

Who will be a good person to do the makeup?

Amíj goht'ene nánelu gha nezq?

Who will be a good person to be the sewer?

Amíj dechí ghálaeda gha nezq?

Who will be a good person to be the carpenter?

Amíj ʔeríht'é náeda yáhtsí gha nezq?

Who will be a good person to work with the video?

Amíj sóba k'énat'é k'édí hıj gha?

Who will be good with money as in a financial advisor?

Amíj hejı gots'ę dagowę gogha ʔexele hehxá gha?

Who will sing and drum for the dance?

Amíj k'áowę yáolé gha?

Who will be the leaders?

Eleanor nezq ʔeret'é t'á godı ret'é gha nezq.

Eleanor is a good writer; so she will be the writer.

Language Practice

- Practice word order in sentences by having students repeat who will be doing what task and why using the sentence pattern.

Language Use

Language Sample

Language Practice

Albertine nezó náʔenelu t'á

goht'ene nánelu gha nezó.

Albertine is a good sewer; so she will be the sewer.

Andy dechih ghálaeda gha

nezó.

Andy will be good as a carpenter.

JC ʔerjht'é náeda hehtsɨ gha.

JC will work on the video.

Amíj godi k'é ch'áʔadegereʔi gɨlɨ

gha?

Who will be the actors?

Amíj Tatsó huhlé niwə?

Who wants to be the raven?

Amíj nógére huhlé niwə?

Who wants to be the fox?

Amíj sah huhlé niwə?

Who wants to be the bear?

Andy, tatsó hulé benihwə.

I want Andy to be the raven.

Dene as a Second Language

Language Use

b) Produce

Students prepare their own lines for the dramatization.

Give each student a basic script of the legend in 3rd person. Students will take their own lines and prepare them in the 1st person to dramatize.

Ask students to use techniques to make their lines more effective: descriptive vocabulary, repetitive patterns, use of voice etc.

Language Sample

Example:

Nogére, dene ke tatsó kárahá góhdi.

Fox asked the people nearby to call for Raven.

Person 1: Nogére begha rezhá nátse.

Fox is in much pain.

Person 2: Bets'é náts'edi gha góʔo.

We must try to help him.

Person 3: Dání tatsó kaʔets'ehrá gha.

How will we send for Raven?

Person 4: Sine bets'é náohʔa.

Dene ts'é náodí

káruhsí.

I will go to him. I will request his help.

Language Practice

- Students practice changing other verbs learned, from 3rd to first person.
- Have students practice their lines out loud, giving suggestions for intonation, stress, and body language.

Cultural Skills

Communication Skills

Activity #5: Outcomes

Land

- students recognize and respect the spirit of the land, loving the land rather than fearing it
- students become familiar with 'Dene history' behind the scenes of the legends studied

One Another

- interact with a partner to explore the character they will be playing in the drama as it related to the legend
- students work with one another to create the vocabulary for each character in the dramatization
- students discuss and create the wardrobe needed for each character that will represent the true meaning of the legend
- students discuss amongst themselves what talents they appreciate in others and what talents they have and would like

Spirit

- visualize themselves as part of the legend
- reflect that people are born with talents and these are sacred

Self

- realization that they each have talents and gifts to be discovered and shared
- Dene people practice 'humility' in regards to their talents and gifts they possess

Interact

- with each other to decide on individual talents in the class to help with the assignment of roles for the legend dramatization
- with each other to organize the dramatization by practicing verbally the sentence patterns to find out who will play each part in the legend drama

Dene as a Second Language

Linguistic Skills

Suggestions for Evaluation

Understand

- clearly the sequence of events in the narrative drama
- the importance of their roles and their personal responsibility in fulfilling that role to ensure a successful dramatization depicting the true meaning of the legend
- the ability to apply meaningful words or phrases from the legend to their own personal life

Produce

- students change the script from 3rd person to 1st person to dramatize the legend
- students practice their scripts out loud with their peers, taping and/or video taping themselves to work on proper pronunciation, intonation and body language
- students should be able to distinguish glottal sounds and symbols
- students write an English summary of the play and then translate it into their Dene language
- Teacher evaluates the student's English summary of the play that they translated into their Dene language.
- The dramatization can be performed in the school inviting Elders and parents to attend.
- Record the drama using a video camera to enable personal and group evaluation of the individual scripts and the drama as a whole respectively. Teacher to provide the evaluation sheets for this purpose.
- Teacher evaluates the students' attitudes and behaviour in regards to their awareness of their own talents and gifts discovered through participating in this drama project.

Dene Second Language Concepts and Outcomes

The following section reviews the concepts that are being taught in the Grade 9 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

Dene as a Second Language

Chipewyan – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

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

Module 1: Passage to Manhood

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|--|---|
| <ul style="list-style-type: none"> • experience camp with other young men, male leaders and Elders • reflect on changes to their bodies and what the changes mean • learn about passages to manhood in the past • reflect on goals and good habits and routines for growth and development | <ul style="list-style-type: none"> • camp routines and activities, protocols and interactions for learning from Elders, sensitivity to the natural world, sensitivity to their spirituality • bodily changes, healthful practices, social pressures that dishonor our bodies, choices that reflect respect for our selves, modesty, responsibilities to family and community • mentorship, vision quests, spiritual powers, physical challenges, becoming independent • visioning self in future, setting goals and challenges, being helpful, skills and knowledge required for independence |

Module 2: Winter Camp

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|---|---|
| <ul style="list-style-type: none"> • learn about winter survival in the past • experience winter travel and navigation • experience winter camp or winter land use • reflect on valued behaviors while at winter camp | <ul style="list-style-type: none"> • narratives about winter survival, Dene technology and science of winter survival, about trapping history • knowledge and skills for finding direction, skidoo maintenance and snow shoeing, testing ice, ice characteristics, locating traplines and fish lakes • equipment and supplies, winter camp set up, winter precautions, winter hunting/trapping techniques, relaxation and story telling • preparedness, efficiency, reliability |

Module 3: Spirit of the Land

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|--|--|
| <ul style="list-style-type: none">• experience the spirit of the Creator in nature• experience Dene spiritual practices relating to the land• hear traditional narratives regarding the spirit of the land• research present land use and relate to perspectives about harmony and respect for nature | <ul style="list-style-type: none">• quiet, heartbeat of land, spiritual places• gratitude, harmony, dependence on nature and creatures, feeding of fire, honoring the land and waters, medicine powers• Creation narratives, stories about Dene medicine, Dene prophets• recycling, reusing, conservation, resource management, game laws, pollution, disturbance of nature |

Module 4: Self-Government

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|---|---|
| <ul style="list-style-type: none">• research forms of governance in the past• experience meetings regarding development of self-government or local control• practice Dene model of government in school or class | <ul style="list-style-type: none">• home land or hinterland, nation or ethnic group, treaties of mutual regard or extinguishment, constitutional recognition as distinct or provincial status, coexistence or dependency, majority rule or consensus• land claims, self-government discussions, local control of education, health, social services, economic development, resource management• Eldership, consensus, cooperation and support of leadership, special abilities and responsibility |

Module 5: Developing Our Talents

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|--|---|
| <ul style="list-style-type: none">• refine cultural skills• reflect on personal efforts taken in developing personal talents• seek wisdom of Elders in developing talents• share their talents to help others | <ul style="list-style-type: none">• mentorship, practice, opportunities to learn, specialized knowledge and skill requirements• assessing personal goals, identifying skills and knowledge required, ways of practicing, ways of learning from others, pride, humbleness, seeking guidance |

Dene as a Second Language

Chipewyan – Dene Second Language Concepts and Outcomes

2. Language for Interaction

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

| <i>Outcomes</i> | <i>Key Language</i> | <i>Use of Key Language</i> |
|---|---|--|
| <ul style="list-style-type: none"> understands simple technical instructions | Using more detailed color words. | deghaí white |
| | Using more detailed animal names. | dēlba gray |
| | Using more detailed animal parts. | dēlbazené dark gray |
| | Using more detailed descriptors of animals. | ts'údaı cow |
| | Using more detailed actions. | bedzıchogh bull |
| <ul style="list-style-type: none"> ask and understand simple questions (where, how, what, why) | | yágus jumpers |
| | | bedzıʔazé calf |
| <ul style="list-style-type: none"> express needs and wants | | ʔedé antler |
| | | ʔake hená lát'ı looks healthy |
| | | ʔake hená lát'ı lé looks unhealthy |
| | | thetés they are lying down |
| | | húniłk'ıth shoot at the |
| | | bekániká look for the |

| Outcomes | Key Language | Use of Key Language |
|--|--|---|
| <ul style="list-style-type: none"> expresses encouragement | <p>Není nátsër, háthën. Keep your mind strong.</p> <p>ʔaté duríłtsa - u, sanedhër. Play your best.</p> <p>ʔedlágħ t'á dúwé t'á! What is impossible!</p> | |
| <ul style="list-style-type: none"> cancels request with explanation | <p>ʔegān húlʔā ʔá, ʔegān seba hílchule húlí, sát'e ʔíle. You don't need to get me drymeat anymore because I found some.</p> <p>Dëne ghā náts'edél, nedhé bá nūt'ā ʔá, k'abí, ʔerehtl'ís kué nāxa sı dedí ʔalyá. It is not necessary for you to come to the class tomorrow because we are rescheduling the visit.</p> <p>ʔəh, beneresní. I understand now. (When further clarification is not required.)</p> | |
| <ul style="list-style-type: none"> makes plans | <p>_____ dé if _____</p> | <p>Haluká keyé dáıda, dé _____. If we are well in the spring _____.</p> <p>Kú, horélyā (hajër ʔíle), dé _____. If it is good weather _____.</p> |

Dene as a Second Language

| Outcomes | Key Language | Use of Key Language |
|---|---|---|
| <ul style="list-style-type: none"> gives and responds to compliments | | <p>T'at'u netthíghá k'etagh benésh. I like your haircut.</p> <p>Neké benésh, ʔedlín ts'én ʔat'e - aʔ I like your shoes, where did you get them?</p> <p>Sare yek'it'ath ʔat'e. My older sister cut it.</p> <p>Beghúldesche ts'én ʔat'e. I got them from Yellowknife.</p> |
| <ul style="list-style-type: none"> asks questions for clarification | <p>dlá t'í what kind</p> <p>dló dé when</p> <p>ʔedlízí where</p> | <p>Dlá t'í déchën yaghe t'á, nitl'ër, nezq dányé ʔá? Among what kind of trees do cranberries grow well?</p> <p>Dlá t'í nízene yé, nitl'ër, nezq neyé ʔá? In what kind of soil do cranberries grow well?</p> <p>Dló dé, kórlʔa, ʔaghálahína dé? While you are working when will you rest?</p> <p>Dló dé t'á, nitl'ër hílchu há, nezq ʔá? When is it good for one to pick cranberries?</p> <p>Dlízí t'a, nitl'ër nezô ʔá? Where do you pick good cranberries?</p> <p>Dló dé, súga beyé dza ʔá, jichás héstsi dé? While I am making jam when do I add sugar?</p> |

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

| Outcomes | Key Language | Use of Key Language |
|--|--|---|
| <ul style="list-style-type: none"> expresses worry or uncertainty | <p>nánısthër ____. I wonder ____.</p> <p>ʔedlát'e sóna, begħa, nánısthër? I wonder how s/he is doing?</p> <p>ʔedlá nóthır sóna, nısthën? I wonder what the situation is?</p> <p>húko maybe</p> | <p>Kú, begħa nánısthër, ʔeyá thelı lé, ʔá. I wonder how s/he is because she was very sick.</p> <p>ʔethën ha náhëlzé tsı, ʔedlá hıt'e sóna, nesthën. I wonder what their situation is since they went caribou hunting.</p> <p>Tulıta ts'én hegħa tosá. Maybe he is going to Tuli't'a.</p> |
| <ul style="list-style-type: none"> apologizes with explanation | <p>T'anódhër sí ____. Janódhër ____.</p> <p>What happened was ____.</p> | <p>ʔené ʔaghá nehtı, séłnı ʔá, hát'e ʔá, nasjá. My mother told me to hurry so I left.</p> <p>Seba hısqıle. I didn't feel well.</p> |
| <ul style="list-style-type: none"> expresses hope | <p>ʔanıdé hope</p> | <p>Dzeret'áy yé, theda, ʔanıdé. I hope s/he is on the plane.</p> <p>Dats'edıl, ʔanıdé. I hope there is a dance.</p> <p>Sets'én ʔeretł'ıs, ʔanıdé. I hope s/he writes to me.</p> <p>Segħa nánıthër, ʔanıdé. I hope s/he thinks of me.</p> |

Introduction

Dene as a Second Language

| Outcomes | Key Language | Use of Key Language |
|--|--|--|
| <ul style="list-style-type: none"> expresses regret | <p>Hát'e ʔíle, ʔanídé. I wish it wasn't so.</p> <p>ʔedlá ha, bets'én hánqthër, ʔá? Why did it happen to her/him?</p> <p>ʔedlá ha, hánqthër ʔá? Why did it happen?</p> | <p>Kqntí, ʔesát'e ʔíle. It's alright, no matter.</p> <p>ʔedlá hásl, ʔá? Why did I say that?</p> <p>ʔedlá hast'í, ʔá? Why did I do that?</p> |
| <ul style="list-style-type: none"> gives and explains personal preference | <p>ʔeyí dëne borésʔí, ʔeltth'í ʔelk'íth, ʔá. I prefer that one (person) because he shoots straight.</p> <p>Bér hebës benésł, ts'eʔál ha, bórenı ʔá. I prefer boiled meat because it is easier to chew.</p> | |
| <ul style="list-style-type: none"> expresses personal opinions | <p>ʔereht'ís náda, "Home Alone" húlyı, begħá súdí. The movie "Home Alone" is hilarious.</p> <p>ʔereht'ís náda yé, MacCauly Caulkin, begħá súdí. MacCauly Caulkin was good in the show.</p> | <p>Sí nesthën-ú, ch'éréhlí k'ís, lát'e. I thought it was silly.</p> |

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

| Outcomes | Key Language | Use of Key Language |
|--|---|--|
| <ul style="list-style-type: none"> compare and contrast | <p>ʔázi more than</p> <p>k'áʔq less than</p> <p>degháré enough</p> | <p>Dení, dēneʔázi, bálchú. S/he got more than the others.</p> <p>T'aít'ı hası, k'áʔq, ʔajá. S/he got less than required.</p> <p>Degháré, báčhú. S/he got enough.</p> |
| <ul style="list-style-type: none"> clear descriptions | <p>number shapes color time size distance direction location</p> | <p>Sąk'ází yághé ʔıle dé, nıtł'ěr dánıchá ʔıle. If it is not in the shade, cranberries will not grow big.</p> <p>Ts'ucho yághe, nıtł'ěr dánıchá ʔat'e. Where there are big spruce trees, cranberries grow big.</p> |

Introduction

Dene as a Second Language

d) Students will use the Chipewyan language to give and get information about action.

| Outcomes | Key Language | Use of Key Language | |
|---|--|--|--|
| <ul style="list-style-type: none"> descriptive verbs | | nádlo-ú, hél ts'eréthí laughing and falling about | |
| | | hején-ú, hel, dalthí singing and dancing at the same time | |
| | | k'įdá ts'į, dalthí dancing right from the door | |
| | | hékal-ú, hél, hején walking and singing | |
| | | datł hel dēlk'aí making a noise to encourage while dancing | |
| | | hekal-ú, tth'í, thet'į walking and sleeping | |
| | | ʔest'e dúwé heartbroken/ falling over with despair/ overcome with grief | |
| | <ul style="list-style-type: none"> use of similes | | dáda t'a, betth'í dēlxál. shivering (as if being shaken) from sickness |
| | | | hélgháth t'a, betth'í dēlxál shivering from fright |
| | | | ts'átsı ghés lát'į. colour like a robin's egg |
| | | dēne k'ánile benátthéré shameless display of irresponsibility - crawling home like a dog | |
| | | betth'í xa, łi xá lát'į bad hair, hair looks like a dog's | |

| Outcomes | Key Language | Use of Key Language |
|--|---|--|
| <ul style="list-style-type: none"> descriptive verbs of character or strength | <p>nátsër much effort/strong</p> <p>yek'órelya exceptionally skilled at</p> <p>hútl'ath ʔaghálana works hard</p> <p>dëne yatı hukún heeds advice</p> <p>ké ʔeréht'e very capable</p> <p>ké dëne horéhtth'a good listener</p> <p>náltla fast</p> <p>nezq yahtı good speaker</p> <p>k'éjën náthër behaves with care</p> <p>ʔasié bebá dúwé ʔile someone for whom nothing is impossible</p> <p>bets'órenı lucky, helped by the Creator</p> <p>náltı humble</p> | <p>Dëne k'ızı náts'ethër, k'órelya horélʔı, dúwé. He is very determined to learn the Dene lifestyle.</p> <p>Nálze dé, hútl'éth ʔaghálana. When he hunts, he works hard.</p> <p>Sekuıʔaze hełı ʔat'e húlı, nezq dëne horéhtth'a. He is only a child but he listens well.</p> <p>Dënegá theda dé, ké k'éjën náthër. When visiting others, he really behaves with care.</p> |

Dene as a Second Language

Chipewyan – Dene Second Language Concepts and Outcomes

3. Understanding Text*

Students will understand oral text.

Students will understand the following kinds of text.

- in the form of shortened versions or parts of authentic text
- with some visual support or familiarity with content

Traditional Narratives

Oral history and personal stories

- | | |
|--------------------|-------------------|
| • Edward Wayellon | • Leo Norwegian |
| • Gwich'in Elders | • Gabe Kochon |
| • George Blondin | • Pierre Lacorne |
| • Chipewyan Elders | • George Blondin |
| • Joe Naedzo | • George Barnaby |
| • Richard Nerysoo | • Jim Sittichinli |
| • Lutsel'ke Elders | • Dehcho Elders |
| • Fibbie Tatti | • George Blondin |
| • Julia Baptiste | • Sarah Simon |
| • Archie Beaulieu | • Selwyn Kaye |

Legends

- | | |
|----------------------------|-------------------|
| • Arrowhead of the Dreamer | • Medicine Powers |
| | • Behtzidene |
| • Two Rock Ridges | • ʔehtsóné |

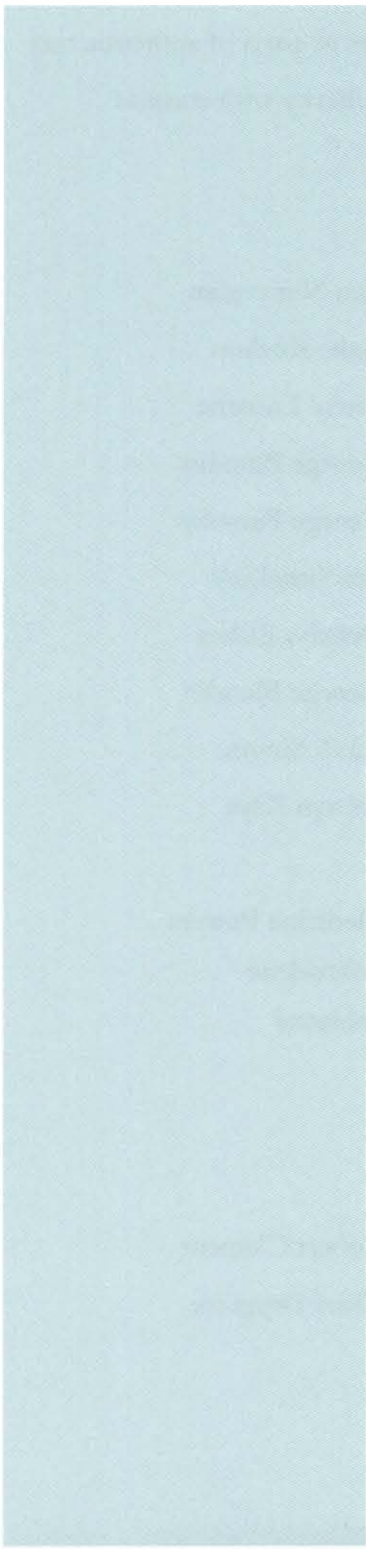
Tributes

- Jimmy Bonnetrouge

Speeches providing guidance

- | | |
|-----------------------|------------------|
| • Alexis Arrowmaker | • Robert Clement |
| • Alizette Potfighter | • Chief Drygeese |
| • Cecile Modeste | |

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



Prayers

- as said by teacher, resource people in school
- as said by other students
- as said by Elders

Non-Traditional Texts

Public messages or announcements

- as found on community bulletin boards
- as made on school intercom as found on community radio or TV
- as made at meetings or gathering

News reports

- as reported on radio, newspapers, magazines, and TV

Movies, theatre, documentaries

- videos from individuals
- film strips
- educational video/film
- concerts

Stories, anecdotes

- analogy story
- anecdotes told by students
- anecdotes told by resource people and Elders

Informational

- reference materials in print form
- teacher's lectures
- educational TV
- educational films

Songs, poems

- recording artists, published lyrics and poems
- songs and poems created by other students

Dene as a Second Language

Students will understand verbal text.

- identify main theme or purpose
- identify significant details which support main theme, characters, events
- participate in the discussion of moral lessons in narratives
- identify effective use of humour
- identify effective use of vocabulary
- identify effective use of similes, metaphors, symbolism
- describe effective body language, voice, gestures used by speaker
- identify use of other strategies or techniques used to make text effective

Students will read with understanding.

- magazine, newspaper articles
- informational text
- short stories
- short talks or speeches in written form
- 400 word/7-8 short paragraphs of text at approximately 100 words a minute

Chipewyan – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will orally produce traditional narratives, personal anecdotes and news stories.

Students will be able to write the following kinds of text.

Students will demonstrate mechanical writing skills.

Students will present oral text to audiences.

- with significant events and settings
- with details regarding character(s)
- with moral lesson
- using effective expression, gesture and voice
- using effective techniques (e.g. humour, mimicry, symbolism, etc.)
- notes summarizing what is heard or read
- report on cultural information
- personal anecdotes,
- creative stories, poems, songs
- news stories
- personal messages and letters (e.g. thank you notes, invitations, pen pals etc.)
- advertisements
- write to 200 words or 3-4 paragraphs of text on a given topic
- accurately spell correctly spoken words
- use correct punctuation in paragraphs containing simple sentences
- classmates
- other school classes
- general public
- guests to school
- Elders
- people from similar dialects

Dene as a Second Language

Students will be able to express specific gratitude to the Creator by adapting other expressions of gratitude.

Dqdzíé sí, wasts'í haíle ha, sets'én nēni.

Today help me to be careful not to (be dishonest).

Kún túé, hesda haíle ha, noréskér.

I ask for guidance in (sobriety).

?edegha níta ha, sets'ēnēni.

Help me to (love myself).

Ké hesná ?á, marsi nēnésthēn.

I am thankful that (I am healthy).

Diri ?asié segha nórihni sí, bet'á keyé, nádareski.

I am giving this gift in thanks for _____.

Tu k'e, dzéréski thedq, marsi desi, horés?i, dzi horélya, set'aí?a sí.

Before traveling on the water, I wish to say (thank you for giving me a beautiful day).

Chipewyan – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. Phonology

Students will:

Distinguish glottalized from non-glottalized sounds and symbols.

(t) vs (t')

(k) vs (k')

ke (shoes)

(tł) vs (tł')

ku (water)

tłes (lard)

k'aí (willow)

tł'ule (rope)

k'ı (birch)

tł'əl (tobacco pouch)

(ts) vs (ts')

(ch) vs (ch')

tsaba (money)

chēth (duck)

ts'ı (boat)

Iicho (horse)

jisch'ó (whiskey jack)

(tth) vs (tth')

tthəl (axe)

tth'aí (plate)

2. Syntax

Students will:

Put together sentences which contain transitive verbs, describing and qualifying words.

Examples:

ʔetthén nąłt'áth.

Cut up the caribou.

**Łu nıchılaze hıłt'éth-ú, tth'ı, t'a łu nıchá sí,
necheyuné, bet'ahıłkí.**

Cook the smaller fish and give the big fish to grandpa.

Introduction

Dene as a Second Language

3. Morphology

Students will:

Be familiar with patterns in working with regular and high frequency verb stems:

- past, present, future, intensitive tenses
- first, second, third and impersonal persons
- singular, dual and plural number

| | Past | Present | Future | Intensive |
|---------------|----------------------------------|----------------------------------|-------------------------------------|---|
| I singular | húhíya I walked | hesal I walk | husál I will walk | hesal xa I intend to walk |
| you singular | húhíya you walked | hígal you walked | húya you will walk | hígal xa you intend to walk |
| s/he singular | húya he walked | hegal she walks | huyá he will walk | hegal xa she intends to walk |
| one | ʔíłágh húya one walked | ʔíłágh hegal one walks | ʔíłágh huyá one will walk | ʔíłágh hegal xa one intends to walk |
| | Past | Present | Future | Intensive |
| we dual | húhít'as we 2 walked | hít'as we 2 walk | hút'as we 2 will walk | hít'as xa we 2 intend to walk |
| You dual | húhuʔas you walked | huʔás you walk | huhuʔás you will walk | huhuʔás xa you intend to walk |
| they dual | hehíʔás they walked | heheʔás they walk | hehuʔás they will walk | heheʔás xa they intend to walk |
| | Past | Present | Future | Intensive |
| we plural | húhídel we walked | hídel we walk | húdél we will walk | hídel xa we intend to walk |
| you plural | húhudel you walked | huhdel you walk | huhdél you will walk | huhdél xa you intend to walk |
| they plural | húhudel they walked | hehedél they will walk | hehudél hehede'l xa | they walk they intend to walk |

Dogrib – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Concepts

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

Module 1: Passage to Manhood

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|---|---|
| <ul style="list-style-type: none">• experience camp with other young men, male leaders and Elders• reflect on changes to their bodies and what the changes mean• learn about passages to manhood in the past• reflect on goals and good habits and routines for growth and development | <ul style="list-style-type: none">• camp routines and activities, protocols and interactions for learning from Elders, sensitivity to the natural world, sensitivity to their spirituality• bodily changes, healthful practices, social pressures that dishonor our bodies, choices that reflect respect for our selves, modesty, responsibilities to family and community• mentorship, vision quests, spritual powers, physical challenges, becoming independent• visioning self in future, setting goals and challenges, being helpful, skills and knowledge required for independence |

Module 2: Winter Camp

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|--|--|
| <ul style="list-style-type: none">• learn about winter survival in the past• experience winter travel and navigation• experience winter camp or winter land use• reflect on valued behaviors while at winter camp | <ul style="list-style-type: none">• narratives about winter survival, Dene technology and science of winter survival, about trapping history• knowledge and skills for finding direction, skidoo maintenance and snow shoeing, testing ice, ice characteristics, locating traplines and fish lakes• equipment and supplies, winter camp set up, winter precautions, winter hunting/trapping techniques, relaxation and story telling• preparedness, efficiency, reliability |

Module 3: Spirit of the Land

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|--|--|
| <ul style="list-style-type: none">• experience the spirit of the Creator in nature• experience Dene spiritual practices relating to the land• hear traditional narratives regarding the spirit of the land• research present land use and relate to perspectives about harmony and respect for nature | <ul style="list-style-type: none">• quiet, heartbeat of land, spiritual places• gratitude, harmony, dependence on nature and creatures, feeding of fire, honoring the land and waters, medicine powers• Creation narratives, stories about Dene medicine, Dene prophets• recycling, reusing, conservation, resource management, game laws, pollution, disturbance of nature |

Module 4: Self-Government

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|---|---|
| <ul style="list-style-type: none">• research forms of governance in the past• experience meetings regarding development of self-government or local control• practice Dene model of government in school or class | <ul style="list-style-type: none">• home land or hinterland, nation or ethnic group, treaties of mutual regard or extinguishment, constitutional recognition as distinct or provincial status, coexistence or dependency, majority rule or consensus• land claims, self-government discussions, local control of education, health, social services, economic development, resource management• Eldership, consensus, cooperation and support of leadership, special abilities and responsibility |

Module 5: Developing our Talents

Cultural experiences

- refine cultural skills
- reflect on personal efforts taken in developing personal talents
- seek wisdom of Elders in developing talents
- share their talents to help others

Examples of understandings

- mentorship, practice, opportunities to learn, specialized knowledge and skill requirements
- assessing personal goals, identifying skills and knowledge required, ways of practicing, ways of learning from others, pride, humbleness, seeking guidance

Dene as a Second Language

Dogrib – Dene Second Language Concepts and Outcomes

2. Language for Interaction

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

| <i>Outcomes</i> | <i>Key Language</i> | <i>Use of Key Language</i> |
|---|--|---|
| <ul style="list-style-type: none"> understands simple technical instructions | using more detailed color words | dehba gray |
| | using more detailed animal names | dehba dezq dark gray |
| | using more detailed animal parts | dedì ets'è cow moose |
| | using more detailed descriptors of animals | dedì ezhiì bull |
| | using more detailed actions | zhàchìa deer |
| | | chìa calf |
| | | edè antler |
| | | hotì eda wègoòht'ì looks healthy |
| | | hotì eda-le wègoòht'ì does not look healthy |
| | | whete they are laying down |
| | ts'q ìhk'è shoot at the | |
| | ììhk'è-le don't shoot it | |
| | kak'eìt'ì look for the | |

| Outcomes | Key Language | Use of Key Language |
|---|--|--|
| <ul style="list-style-type: none"> expresses encouragement | <p>Nini nâtso anehwhq. Keep your mind strong.</p> <p>Nezi sqnânewo. Play your best.</p> <p>Ayi dii si! What is impossible!</p> | |
| <ul style="list-style-type: none"> Cancels request with explanation | <p>K'achî segha bôgqô anelâ-le kô, bôgqô wôhda gôeh?one. You don't need to get me drymeat anymore because I found some.</p> <p>Sachq enihtl'êkq nânetla-le kô eładı dzêq k'e ats'ele ha t'â. It is not necessary for you to come to school tomorrow because we are rescheduling the visit.</p> <p>K'qqt'a weniehdî. I understand now. (When further clarification is not required.)</p> | |
| <ul style="list-style-type: none"> makes plans | <p>nidè if</p> <p>môht'à hoizi nidè if the weather is good</p> | <p>Edaèhk'q hotiî ts'eeda nidè ____. If we are well in the Spring ____.</p> <p>Môht'a hoizî nidè ____. If it is good weather ____.</p> |

Introduction

Dene as a Second Language

| Outcomes | Key Language | Use of Key Language |
|---|--|---|
| <ul style="list-style-type: none"> gives and responds to compliments | <p>nezı good</p> <p>Sıı very</p> | <p>Nekwıghà t'a segha nezı. I like your haircut.</p> <p>Seba xâyııht'a. My older sister cut it.</p> <p>Nekè segha nezı, edıı ts'q anelà? I like your shoes, where did you get them?</p> <p>Sqòmbak'è gots'q ahłà. I got them from Yellowknife.</p> |
| <ul style="list-style-type: none"> asks questions for clarification | <p>dàhòt'ı what kind</p> <p>dàht'e nıdè when</p> <p>nıdè dàht'e when will you</p> <p>edıı where</p> <p>nıts'ò while</p> | <p>Ts'ı dàhòt'ı ta ıtł'ò nezıı dehshe? Among what kind of trees do cranberries grow well?</p> <p>Dè dàhòt'ı k'e ıtł'ò nezıı dehshe? In what kind of soil do cranberries grow well?</p> <p>Dàht'e nıdè ıtł'ò nàts'ehtsı? When in the year do you pick cranberries?</p> <p>Eghàlaida nıdè dàht'e nahızhı ha? While you are working when will you rest?</p> <p>Dàht'e nıdè ıtł'ò ts'eebe gha hqızı? When is it good for one to pick cranberries?</p> <p>Edıı seè ıht'ò nezı ts'eebe hahqızı? Where do you pick good cranberries?</p> |

| Outcomes | Key Language | Use of Key Language |
|----------|--------------|--|
| | | <p>Jiecha ehtsi gha nidè dàht'eè siga weta ahle ha?</p> |
| | | <p>While I am making jam when do I add sugar?</p> |
| | | <p>Bògqò ehtsi nidè dāwa ets'ae hwha ha?</p> |
| | | <p>When I am making dry meat when do I turn it over?</p> |

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

| | | |
|--|---|--|
| <ul style="list-style-type: none"> expresses worry or uncertainty | <p>Dàgqht'e sqni. I wonder _____.</p> | <p>Siì eyaìlèe t'à wegħa dàgqht'e sqni?</p> |
| | <p>Wegħa dàgqht'e sqni? I wonder how s/he is doing?</p> | <p>I wonder how she is because she was very sick?</p> |
| | <p>Gixè dàgqht'e sqni? I wonder how things are with them?</p> | <p>Ekwò ha geède ilè gixè dàgqht'e sqni?</p> |
| | <p>Edahxq / sqni maybe</p> | <p>I wonder what their situation is since they went caribou hunting?</p> |
| | | <p>Whatì ts'ò naatla ha sqni. Maybe he is going to Whatì.</p> |
| <ul style="list-style-type: none"> apologizes with explanation | <p>Dāneehsi ilè wegħo nānihwho. I was thinking about what I said to you.</p> | <p>Dàgòjà ilè kosegha gots'eèdi ilè.</p> |
| | <p>Dàgòjà ilè siì _____. What happened was _____.</p> | <p>What happened was that I did not feel well.</p> |
| | | <p>Dàgòjà t'à siì semq ıwhaà anet'ı sēhdi t'à naehtla.</p> |
| | | <p>What happened was that my mother told me to hurry, so I left.</p> |

Introduction

Dene as a Second Language

| Outcomes | Key Language | Use of Key Language |
|--|--|---|
| <ul style="list-style-type: none"> expresses hope | <p>edahxq / nidè dehwhq hope</p> | <p>Enihtl'èk'et'aa yìì wheda nidè dehwhq. I hope s/he is on the plane.</p> <p>Dagowo nidè dehwhq. I hope there is a dance.</p> <p>Sedàa ııtl'e nidè dehwhq. I hope s/he writes to me.</p> <p>Seghq nàniwo nidè dehwhq. I hope s/he thinks of me.</p> |
| <ul style="list-style-type: none"> expresses regret | <p>Ekagòht'e-le nidè dehwhq. I wish it wasn't so.</p> <p>T'asanì-le. It's alright, no matter.</p> <p>Ayìì ha wets'q hagòjà? Why did it happen to her/him?</p> | <p>Ayìì ha ekaehsı? Why did I say that?</p> <p>Ayìì ha agòjà? Why did it happen?</p> <p>Ayìì ha ahłà? Why did I do that?</p> |
| <ul style="list-style-type: none"> gives and explains personal preference | | <p>Eyìì dq ehkw'ı eehk'è t'à ededı ade ha dehwhq. I prefer that one (person) because he shoots accurately.</p> <p>Eyìì dq ehkw'ı eehk'è ts'ıřò, dedı eèhk'è ha dehwhq. Because he shoots straight, I prefer him to shoot.</p> <p>Bò whebe dehwhq eyìì k'ats'eeřà ha dezhi-le t'à. I prefer boiled meat because it is easier to chew.</p> |

| Outcomes | Key Language | Use of Key Language |
|---|--------------|--|
| <ul style="list-style-type: none"> expresses personal opinions | | <p>Eniht'è nàedaa "Home Alone" weghq sidi'. The movies "Home Alone" is hilarious.</p> <p>Segha gogıızq-le k'è k'ehogęa. I thought it was silly.</p> <p>MacCauly Caulkin eniht'è nàedaa yıı nezıı ts'adeęı. MacCauly Caulkin was a good actor in the show.</p> |

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

| | | |
|--|---|--|
| <ul style="list-style-type: none"> compare and contrast | <p>weęq more than</p> <p>wek'aęı less than</p> <p>deghā / k'etłq enough</p> | <p>Goęq ayııłā. S/he got more than us.</p> <p>Gok'aęı ayııłā. S/he got less than us.</p> <p>Deghā ayııłā. S/he got enough.</p> |
| <ul style="list-style-type: none"> clear descriptions | <p>ets'eetah number</p> <p>edāwhot'ı shape</p> <p>wek'aatsıı color</p> <p>edātłq nııęq time</p> <p>edaıchoh size</p> | <p>ıtl'q hats'ııwq ha nıde ıtl'q sagôęı dehshe sıı denahk'e nezı dehshe wek'ets'eezq ha hqt'e. When one is going to pick cranberries one has to know that cranberries grow best in the shade.</p> <p>ıtl'q sadee ts'qneē dehshe sıı nechā-le hqt'e. Cranberries that grow in the sunlight are small.</p> |

Introduction

Dene as a Second Language

| Outcomes | Key Language | Use of Key Language |
|----------|--|---|
| | <p>dagoᵼwᵼa distance</p> <p>edᵼ location</p> | <p>ᵼtᵼ'ò ts'ᵼ nechàa wezhᵼ dehshe sᵼᵼ nechà hqᵼ'e. Cranberries are big under big standing spruce trees.</p> |

d) Students will use the Dogrib language to give and get information about action.

- descriptive verbs

dlòk'edeewò

laughing and falling about

dàʔehka xè edᵼ

singing and dancing at the same time

enᵼᵼtq gà gots'ò dàᵼko

dancing right from the door

k'eshᵼeda

walking and singing

k'et'òo xè ᵼlah

paddling and singing a love song

datᵼo xè naʔᵼhgeh

making a noise to encourage while dancing

edechq k'eda

walking and sleeping

k'etseeda

heartbroken/ falling over with despair or overcome with grief

| Outcomes | Key Language | Use of Key Language |
|----------|--------------|---------------------|
|----------|--------------|---------------------|

| | | |
|--|--|---|
| <ul style="list-style-type: none"> use of similes | | <p>eyaeli t'à ts'ehli lat'ı as if he's being shaken (shivering) because of being sick</p> <p>dahdzıniıwoh t'à ts'ehli lat'ı. as if he's being shaken (shivering) because of being frightened</p> <p>wek'aächı gohliayè laöt'ı colour like a Robin's egg</p> <p>tli lani naego crawling home like a dog</p> <p>gokwighâ?oò dzeè - Wekwighâ tlighâ lani a bad hair day - hair looks like a dog's hair</p> |
|--|--|---|

| | | |
|--|--|--|
| <ul style="list-style-type: none"> descriptive verbs of character or strength | <p>hòt'ò /nátso much effort/strong</p> <p>nàghò exceptionally skilled at</p> <p>edàizeh clever</p> <p>sıì ek'èaıt'e heeds advice</p> <p>edàizeh very capable</p> <p>nezıı eèhkw'q good listener</p> <p>nàtla fast</p> | <p>Done nàowò gha weni nátso. He is very determined to learn the Dene lifestyle.</p> <p>Nàzè nıdè sıì edàèzeh. When he hunts, he is clever.</p> <p>Chekoa elı hanıkò nezıı eèhkw'q. He is only a child but he listens well.</p> <p>Kqta k'eda nıde hotııt'e When visiting others he really behaves well.</p> |
|--|--|--|

Dene as a Second Language

Outcomes

Key Language

Use of Key Language

nezì gode

good speaker

hotìt'e

behaves well

wegha gojì

he is not well

wegha t'asìì gqhhì-le

someone for whom nothing is impossible

eteè?ì

humble

wets'q' hoedi

lucky (helped by Creator)

Dogrib – Dene Second Language Concepts and Outcomes

3. Understanding Text*

Students will understand oral text.

Students will understand the following kinds of text.

- in the form of shortened versions or parts of authentic text
- with some visual support or familiarity with content

Traditional Narratives

Oral history and personal stories

- Edward Wayellon
- Gwich'in Elders
- Pierre Lacorne
- Joe Naedzo
- Richard Nerysoo
- Lutsel'ke Elders
- Fibbie Tatti
- Julia Baptiste
- Archie Beaulieu
- Leo Norwegian
- Gabe Kochon
- Chipewyan Elders
- George Barnaby
- Jim Sittichinli
- Dehcho Elders
- George Blondin
- Sarah Simon
- Selwyn Kaye

Legends

- Arrowhead of the Dreamer
- Two Rock Ridges
- Medicine Powers
- Behtzidene
- ?ehtsóné

Tributes

- Jimmy Bonnetrouge

Speeches providing guidance

- Alexis Arrowmaker
- Alizette Potfighter
- Cecile Modeste
- Robert Clement
- Chief Drygeese

Prayers

- as said by teacher, resource people in school
- as said by Elders
- as said by other 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.

Dene as a Second Language

Non-Traditional Texts

Public messages or announcements

- as made on school intercom
- as found on community radio or TV
- as found on community bulletin boards
- as made at meetings or gathering

News reports

- as reported on radio, newspapers, magazines, and TV

Movies, theatre, documentaries

- videos from individuals
- concerts
- film strips
- educational video/film

Informational

- reference materials in print form
- educational TV
- teacher's lectures
- educational films

Songs, poems

- recording artists, published lyrics and poems
- songs and poems created by other students

Students will understand verbal text.

- identify main theme or purpose
- identify significant details which support main theme, characters, events
- participate in the discussion of moral lessons in narratives
- identify effective use of humour
- identify effective use of vocabulary
- identify effective use of similes, metaphors, symbolism

Students will read with understanding.

- describe effective body language, voice, gestures used by speaker
- identify use of other strategies or techniques used to make text effective
- magazine, newspaper articles
- informational text
- short stories
- short talks or speeches in written form
- 400 word/7-8 short paragraphs of text at approximately 100 words a minute

Dogrib – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will orally produce traditional narratives, personal anecdotes and news stories.

Students will be able to write the following kinds of text.

Students will demonstrate mechanical writing skills.

Students will present oral text to audiences.

- with significant events and settings
- with details regarding character(s)
- with moral lesson
- using effective expression, gesture and voice
- using effective techniques (e.g. humour, mimicry, symbolism, etc.)

- notes summarizing what is heard or read
- report on cultural information
- personal anecdotes
- creative stories, poems, songs
- news stories
- personal messages and letters (e.g. thank you notes, invitations, pen pals etc.)
- advertisements

- up to 200 words or 3-4 paragraphs
- use of connectors such as “because” “if” “and” “so” “after”
- errors in spelling due largely to grammatical error
- familiar words written accurately
- correct use of punctuation in paragraphs

- classmates
- other school classes
- general public
- guests to school
- Elders
- people from similar dialects

Students will be able to express specific gratitude to the Creator by adapting other expressions of gratitude.

Dii dzeè k'e dq ts'ò ekq-le xáyawehtí-le gha sets'ánedí.
Today help me. (not to offend with my words)

Ídaà gogha yatí seghaí?á.
I ask for guidance in (in the future).

Sedzeè nátso gha sets'ánedí.
Help me to (to have courage).

Nezí uhtè t'à mahsí dehwhq.
I am thankful (for having a good sleep).

___ gha mahsí dehwhq t'à dii t'asíí negháeh?á ha.
I am giving this gift in thanks for ___.

Tí k'e nieh?è kwe dii haehsí ha dehwhq ____.
Before travelling on the water, I wish to say ____.

Dene as a Second Language

Dogrib – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. **Phonology**
Students will:

Distinguish glottalized from non-glottalized sounds and symbols.

(kw') vs (kw)

(k') vs (k)

kw'ı kwe

k'ı ke

(mosquito) (rock)

(birch) (shoe)

(tł') vs (tł)

(ch') vs (ch)

tł'ı tł

ch'oh choh

(string) (dog)

(quills) (rain)

2. **Syntax**
Students will:

Put together sentences which contain transitive verbs, describing and qualifying words.

Examples:

Ekwq denahk'e nechaa sıı yenıet'ä.

He cut up the biggest caribou first.

Łıwe nechä-lea sıı yııht'e gä hıwe nechä sıı edetsee ghäyeèchì.

He cooked the smallest fish and gave the big fish to his grandfather.

3. Morphology
Students will:

Be familiar with patterns in working with regular and high frequency verb stems:

- past, present, future, intensitive tenses
- first, second, third and impersonal persons
- singular, dual and plural number

| | Past | Present | Future | Intensive |
|------------------|---|---|--|---|
| I singular | dehtła I went | dehtła I go | dehtła ha I will go | dehtła ha I intend to go |
| you singular | nàwheıtła you went | nàqtła you go | nàqtła ha you will go | nàqtła ha you intend to go |
| s/he it singular | dèhtła he went | detła she goes | detła ha he will go | detła ha she intends to go |
| one | ts'eèhtła one went | ts'eetła one goes | ts'eetła ha one will go | ts'eetła ha one intends to go |
| | Past | Present | Future | Intensive |
| we dual | nàlediıtła (ılé) nàlewııtła (ılé) nàwit'a (ılé) we 2 went | nàlediıtła nàlewııtła nàwit'à we 2 go | nàlediıtła ha we 2 will go | nàlewııtła ha we 2 intend to go |
| you dual | nàleatła (ılé) you 2 went | nàleahıtła you 2 go | nàleahıtła ha you 2 will go | nàleahıtła ha you 2 intend to go |
| they dual | nàlegeèhtła they 2 went | nàlegıatle the 2 go | nàlegeetła ha they 2 will go | nàlegıatła hat they 2 intend to go |
| | Past | Present | Future | Intensive |
| we plural | ts'eède we went | ts'eedè we go | ts'eedè ha we will go | ts'eedè ha we intend to go |
| you plural | aahde you went | aahdè you go | aahdè ha you will go | aahdè ha you intend to go |
| they plural | geède they went | geedè they go | geedè ha they will go | geedè ha they intend to go |

Introduction

Dene as a Second Language

| | Past | Present | Future | Intentive |
|------------------|---|---|---|--|
| I singular | k'eehtlo I walked | k'ehtlo I walk | k'etlo ha I will walk | k'ehtlo ha I intend to walk |
| you singular | k'eneetlo You walked | k'enetlo You walk | k'enetlo ha You will walk | k'enetlo ha You intend to walk |
| s/he it singular | k'eehtlo he walked | k'etlo he walks | k'etlo ha he will walk | k'etlo ha he intends to walk |
| one singular | k'ets'aatlo one walked | k'ets'etlo one walks | k'ets'etlo ha one will walk | k'ets'etlo ha one intends to walk |
| | Past | Present | Future | Intentive |
| we dual | k'edditlo k'ediit'a ilè we 2 walked | k'ewitlo k'ewit'a we 2 walk | k'ewitlo ha k'ediit'a ha we 2 will walk | k'ewitlo ha k'ediit'a ha we 2 intend to walk |
| you dual | k'eleahtlo ilè you 2 walked | k'eleahtlo you 2 walk | k'eleahtlo ha you 2 will walk | k'eleahtlo ha you 2 intend to walk |
| they dual | k'elegiatlo they 2 walked | k'elegeetlo they 2 walk | k'elegeetlo ha they 2 will walk | k'elegeetlo ha they 2 intend to walk |
| | Past | Present | Future | Intentive |
| we plural | k'ets'adè we walked | k'ets'edè we walk | k'ets'edè ha we will walk | k'ets'edè ha we intend to walk |
| you plural | k'eahdè you all walked | k'eahdè you all walk | k'eahdè ha you all will walk | k'eahdè ha you all intend to walk |
| they plural | k'egiadè they walked | k'egedè they walk | k'egedè ha they will walk | k'egedè ha they intend to walk |

Gwich'in – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

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

Module 1: Passage to Manhood

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|---|--|
| <ul style="list-style-type: none">• experience camp with other young men, male leaders and Elders• reflect on changes to their bodies and what the changes mean• learn about passages to manhood in the past• reflect on goals and good habits and routines for growth and development | <ul style="list-style-type: none">• camp routines and activities, protocols and interactions for learning from Elders, sensitivity to the natural world, sensitivity to their spirituality• bodily changes, healthful practices, social pressures that dishonor our bodies, choices that reflect respect for our selves, modesty, responsibilities to family and community• mentorship, vision quests, spiritual powers, physical challenges, becoming independent• visioning self in future, setting goals and challenges, being helpful, skills and knowledge required for independence |

Module 2: Winter Camp

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|--|--|
| <ul style="list-style-type: none">• learn about winter survival in the past• experience winter travel and navigation• experience winter camp or winter land use• reflect on valued behaviors while at winter camp | <ul style="list-style-type: none">• narratives about winter survival, Dene technology and science of winter survival, about trapping history• knowledge and skills for finding direction, skidoo maintenance and snow shoeing, testing ice, ice characteristics, locating traplines and fish lakes• equipment and supplies, winter camp set up, winter precautions, winter hunting/trapping techniques, relaxation and story telling• preparedness, efficiency, reliability |

Dene as a Second Language

Module 3: Spirit of the Land

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|---|--|
| <ul style="list-style-type: none"> experience the spirit of the Creator in nature | <ul style="list-style-type: none"> quiet, heartbeat of land, spiritual places |
| <ul style="list-style-type: none"> experience Dene spiritual practices relating to the land | <ul style="list-style-type: none"> gratitude, harmony, dependence on nature and creatures, feeding of fire, honoring the land and waters, medicine powers |
| <ul style="list-style-type: none"> hear traditional narratives regarding the spirit of the land | <ul style="list-style-type: none"> creation narratives, stories about Dene medicine, Dene prophets |
| <ul style="list-style-type: none"> research present land use and relate to perspectives about harmony and respect for nature | <ul style="list-style-type: none"> recycling, reusing, conservation, resource management, game laws, pollution, disturbance of nature |

Module 4: Self-Government

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|---|--|
| <ul style="list-style-type: none"> research forms of governance in the past | <ul style="list-style-type: none"> home land or hinterland, nation or ethnic group, treaties of mutual regard or extinguishment, constitutional recognition as distinct or provincial status, coexistence or dependency, majority rule or consensus |
| <ul style="list-style-type: none"> experience meetings regarding development of self-government or local control | <ul style="list-style-type: none"> land claims, self-government discussions, local control of education, health, social services, economic development, resource management |
| <ul style="list-style-type: none"> practice Dene model of government in school or class | <ul style="list-style-type: none"> Eldership, consensus, cooperation and support of leadership, special abilities and responsibility |

Module 5: Developing Our Talents

Cultural experiences

- refine cultural skills
- reflect on personal efforts taken in developing personal talents
- seek wisdom of Elders in developing talents
- share their talents to help others

Examples of understandings

- mentorship, practice, opportunities to learn, specialized knowledge and skill requirements
- assessing personal goals, identifying skills and knowledge required, ways of practicing, ways of learning from others, pride, humbleness, seeking guidance

Dene as a Second Language

Gwich'in – Dene Second Language Concepts and Outcomes

2. Language for Interaction

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

| Outcomes | Key Language | Use of Key Language |
|--|--|---|
| <ul style="list-style-type: none"> understand simple technical instructions | Using more detailed color words | jidii dagàii white |
| | Using more detailed animal names | jidii vee gray |
| | Using more detailed animal parts | vàdzaih tr'ik cow |
| | Using more detailed descriptors of animals | vàdzaih choo bull |
| | Using more detailed actions. | igii calf |
| | | eji' antler |
| | | gwiinzii vīgwideech'in looks healthy |
| | | gwiinzii vīgwideech'in kwaa looks unhealthy |
| | | ch'igilt'aih they are lying down |
| | | uujaḥk'eh shoot at the |
| | vūḡkàgwinyah'ii look for the | |
| <ul style="list-style-type: none"> expresses encouragement | Niyinji' hìnèet'aii guk'anyahtih. Keep your mind strong. | |
| | Gijunt'aih. Play your best. | |
| | Jidii gugòonrii! What is impossible! | |

| Outcomes | Key Language | Use of Key Language |
|---|---|--|
| <ul style="list-style-type: none"> • cancels request with explanation | | <p>Nilii gaa ugwiilii gwaa kwaa sheenjii nilii kakwilnalii. You don't need to get me drymeat anymore as I found some.</p> <p>Gwaa kwaa gehtronahtan zheh niinaheh ijuk nagwithatsii. It is not necessary for you to come to the class tomorrow because we are rescheduling the visit.</p> <p>Attat juk gahchiin dai'. I understand now. (When further clarification is not required.)</p> |
| <ul style="list-style-type: none"> • makes plans | <p>ji' if</p> <p>Gwiinzii nagwii'eh ji' If the weather is good.</p> | <p>Sreendit gwiiizii t'iidich'uu ji' _____. If we are well in the spring _____.</p> <p>Gwiinzii nagwii'ee ji' _____. If it is good weather _____.</p> |
| <ul style="list-style-type: none"> • gives and responds to compliments | <p>Gwiinzii good</p> <p>loo hah very</p> | <p>Nitshuughè' khatr'unt'uu at'uinithanh'. I like your haircut.</p> <p>Nikaaitrii at'uinithan nijin gwits'at viindi'in? I like your shoes, where did you get them?</p> <p>Sheejii khayiint'ù'. My older sister cut it.</p> |

Introduction

Dene as a Second Language

Outcomes

Key Language

Use of Key Language

- asks questions for clarification

jidıı dee
what kind

nıjın jı dee
when will you

nıjın danh dee
where

guuzhik
while

Srıı Tsoo Kaık'it gwıts'at uudhıjık.
I got them from Yellowknife.

Ts'iivii dagoonch'uu tat dèe natł'at nahshii?

Among what kind of trees do cranberries grow well?

Nan dagoonch'uu zhìt dèe natł'at gwiinzii nahshii?

In what kind of soil do cranberries grow well?

Gwitr'it t'agwàh'ii guuzhik nijuk dèe ninaanzhii?

While you are working when will you rest?

Nijuk dèe natł'at nahtsii eenjit gwiinzii?

When is it good for one to pick cranberries?

Nijin gwà'àn natł'at nizii nyàhtsii?

Where do you pick good cranberries?

Natł'at atłoo dai' nijuk dèe soogâii vatat nahihnjâa.

While I am making jam when do I add sugar?

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

| Outcomes | Key Language | Use of Key Language |
|--|---|--|
| <ul style="list-style-type: none"> expresses worry or uncertainty | <p>vili' ____. I wonder ____.</p> <p>Dàııch'uu vili'. I wonder how s/he is doing?</p> <p>Nıts'òo tagwıdàdhat vili'. I wonder what the situation is?</p> <p>duuleh maybe</p> | <p>Gwıınt'oh ałts'ik dàııch'uu vili'. I wonder how s/he is because she was very sick.</p> <p>Vadzaih eenjit nıgaazrıı nıts'òo guuva' tagoonch'uu vili'. I wonder what their situation is since they went caribou hunting.</p> <p>Duuleh dıchıhvàa eenaaheedyah. Maybe he is going to his net.</p> |
| <ul style="list-style-type: none"> apologizes with explanation | <p>Juu ts'an h ts'at tagwıjıudhat ____. What happened was ____.</p> | <p>Juu ts'an h ts'at tagwıjıudhat....Ezhık dái' shıttheetat gwıızuu. What happened was, I didn't feel well.</p> |
| <ul style="list-style-type: none"> expresses hope | <p>Juudın yüu' hope</p> | <p>Juudın yüu' plane zhıt t'ııch'uh jı'. I hope s/he is on the plane.</p> <p>Juudın yüu' atr'aadzoo jı'. I hope there is a dance.</p> <p>Juudın yüu' shıts'at adant'oo jı'. I hope s/he writes to me.</p> <p>Juudın yüu' shanıınji'adhät jı'. I hope s/he thinks of me.</p> |

Dene as a Second Language

| Outcomes | Key Language | Use of Key Language |
|--|---|---|
| <ul style="list-style-type: none"> expresses regret | <p>Juudin yùu' akoo tagwìjùudhat kwaa jí'. I wish it wasn't so.</p> <p>Jaadee akoo vits'at tagwìjùudhat? Why did it happen to her/him?</p> <p>Jaadee akoo tagwìjùudhat! Why did it happen!</p> | <p>Gwiteezah akwihee t'igòonch'uh. It's all right, no matter.</p> <p>Jaadee akoo dijhnuh? Why did I say that?</p> <p>Jaadee akoo dìshì'inh? Why did I do that.</p> |
| <ul style="list-style-type: none"> gives and explains personal preference | | <p>Aii vát'inihthan gwíinzií áhdahk'ee eenjit. I prefer that one [person] because he shoots accurately.</p> <p>Ch'ijúu'ee yidahk'ee geenjit hadahk'ee gadiinjishizhit. Because he shoots straight, I prefer him to shoot.</p> <p>Nilii vir át'inihthan gwíndoo tatr'idá'aa gí'gwídhán eenjit. I prefer boiled meat because it is easier to chew.</p> |
| <ul style="list-style-type: none"> expresses personal opinions | | <p>TV kak Kwànk'it Than' Tr'oodii aachin tr'aa'ii gwíintl'oh tsin gwaa'ih. The movie "Home Alone" is hilarious.</p> <p>MacCauly Caulkin aachin tr'aa'ii gwízhít nízih. MacCauly Caulkin was good in the show</p> <p>Tsin gwaa'in nihthan. I thought it was silly.</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"> compare and contrast | <p>ndoo leii more than</p> <p>gwi'it aḥleii less than</p> <p>ako' dagwahchi enough</p> | <p>Izhuu kat ndoo leii di'in'. S/he got more than the others.</p> <p>Dahleii heedi'yaa gwi'it aḥleii di'in'. S/he got less than required.</p> <p>Ako' dagwahchii di'in'. S/he got enough.</p> |
| <ul style="list-style-type: none"> clear descriptions | <p>ihdichih number</p> <p>nits'oo tadhi'ee shapes</p> <p>gwidi'ee color</p> <p>gweedhaa time</p> <p>dahchih size</p> <p>dahthee distance</p> <p>nijin ts'at direction</p> <p>nijin danh location</p> | <p>Nat'at sriini'aii tat nahshii natsal dagoonch'uh. Cranberries that grow in the sunlight are small.</p> <p>Ts'iivii choo t'eh nat'at diniinchih dagoonch'uh. Cranberries are big under big standing spruce trees.</p> |

Dene as a Second Language

d) Students will use the Gwich'in language to give and get information about action.

| Outcomes | Key Language | Use of Key Language |
|---|--------------|---|
| <ul style="list-style-type: none"> descriptive verbs | | <p>adlâa guuzhik anatadaatth'ak laughing and falling about</p> <p>édlii guuzhik chan aadzoo singing and dancing at the same time</p> <p>ahaa guuzhik edlii walking and singing</p> <p>aadzoh guuzhik naiidâzral making a noise to encourage while dancing</p> <p>tshii nahadik walking and sleeping</p> <p>tr'igwidii nilii heartbroken/ falling over with despair/ overcome with grief</p> |
| <ul style="list-style-type: none"> use of similes | | <p>ts'ik hâh ndaadhak shivering (as if being shaken) from sickness</p> <p>naajat hah ndaadhak shivering from fright</p> <p>sryuh vaghò' k'it jitha'ee colour like a robin's egg</p> <p>gwiye'e'oo uuzhii k'it nilii shameless display of irresponsibility - crawling home like a dog</p> <p>echiit'oo bad hair, hair looks like a dog's</p> |

| Outcomes | Key Language | Use of Key Language |
|--|--|--|
| <ul style="list-style-type: none"> descriptive verbs of character or strength | <p>gwiintł'òh much effort/strong</p> <p>vagwijahtł'oo nilii exceptionally skilled at</p> <p>gwiintł'òh gwitr'it t'agwah'ii works hard</p> <p>gwiinzii uudhilch'eii. heeds advice</p> <p>gàdhan nilii very capable</p> <p>gwiinzii ejitth'ak good listener</p> <p>khanh ts'àt fast</p> <p>gwiinzii giikhii good speaker</p> <p>yiinjit gwichil'ee hàh t'idi'ii behaves with care</p> <p>veenjit gi'gwadhan nilii someone for whom nothing is impossible</p> <p>khazhàk t'idich'uu nilii humble</p> <p>vidivee gwiinzii, k'ègwaadhat vits'àt tr'iinjii lucky, helped by the Creator</p> | <p>Nits'oo gwuidàndau gik'yahaandàl eenjit nahdàih. He is very determined to learn the Dene lifestyle.</p> <p>Nidhizruu dàì' gwitr'it gwiinunt'au gwahtsih. When he hunts, he works hard.</p> <p>Tr'uinin nilu guuzhik gwiinzii uudhilch'èih. He is only a child but he listens well.</p> <p>Nijin kwàn tat dhidu dàì' gwiinzii yuinjigwichi'ee hàh dhidih. When visiting others, he really behaves with care.</p> |

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.

- in the form of shortened versions or parts of authentic text
- with some visual support or familiarity with content

Traditional Narratives

Oral history and personal stories

- Edward Wayellon
- Gwich'in Elders
- Pierre Lacorne
- George Blondin
- George Barnaby
- Jim Sittichinli
- Dehcho Elders
- Julia Baptiste
- Archie Beaulieu
- Leo Norwegian
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- Chipewyan Elders
- Joe Naedzo
- Richard Nerysoo
- Lutsel'ke Elders
- Fibbie Tatti
- Sarah Simon
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Legends

- Arrowhead of the Dreamer
- Two Rock Ridges
- Medicine Powers
- Behtzidene
- ?ehtsóné

Tributes

- Jimmy Bonnetrouge

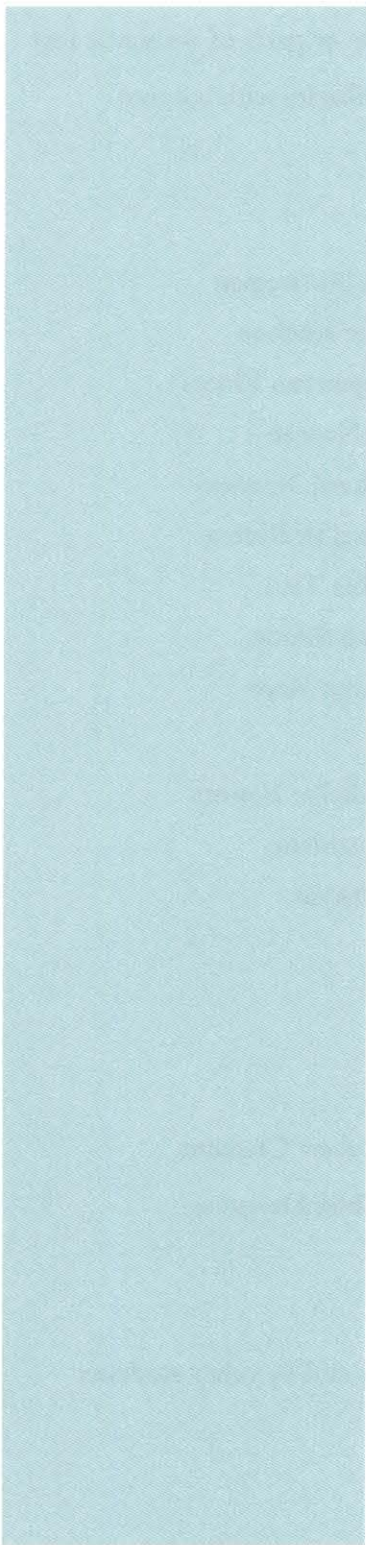
Speeches providing guidance

- Alexis Arrowmaker
- Alizette Potfighter
- Cecile Modeste
- Robert Clement
- Chief Drygeese

Prayers

- as said by teacher, resource people in school
- as said by other students
- as said by Elders

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



Non-Traditional Texts

Public messages or announcements

- as made on school intercom
- as found on community bulletin boards
- as made at meetings or gathering
- as found on community radio or TV

News reports

- as reported on radio, newspapers, magazines, and TV

Movies, theatre, documentaries

- videos from individuals
- film strips
- educational video/film
- concerts

Stories, anecdotes

- analogy story (mod.4)
- anecdotes told by students
- anecdotes told by resource people, and Elders

Informational

- reference materials in print form
- teacher's lectures
- educational TV
- educational films

Songs, poems

- recording artists, published lyrics and poems
- songs and poems created by other students

Introduction

Dene as a Second Language

Students will understand verbal text.

- identify main theme or purpose
- identify significant details which support main theme, characters, events
- participate in the discussion of moral lessons in narratives
- identify effective use of humour
- identify effective use of vocabulary
- identify effective use of similes, metaphors, symbolism
- describe effective body language, voice, gestures used by speaker
- identify use of other strategies or techniques used to make text effective

Students will read with understanding.

- magazine, newspaper articles
- informational text
- short stories
- short talks or speeches in written form
- 400 word/7-8 short paragraphs of text at approximately 100 words a minute

Gwich'in – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will orally produce traditional narratives, personal anecdotes and news stories.

Students will be able to write different kinds of text.

Students will demonstrate mechanical writing skills.

Students will present oral text to audiences.

- with significant events and settings
- with details regarding character(s)
- with moral lesson
- using effective expression, gesture and voice
- using effective techniques (e.g. humour, mimicry, symbolism etc.)
- notes summarizing what is heard or read
- reports on cultural information
- personal anecdotes
- creative stories, poems, songs
- news stories
- personal messages and letters (e.g. thank you notes, invitations, pen pals etc.)
- advertisements
- write to 200 words or 3-4 paragraphs of text on a given topic
- accurately spell correctly spoken words
- use correct punctuation in paragraphs containing simple sentences
- classmates
- other school classes
- general public
- guests to school
- Elders
- people from similar dialects

Dene as a Second Language

Students will be able to express specific gratitude to the Creator by adapting other expression of gratitude.

Juk drin gwijzrii akòo t'ahihshi'yaa geenjit shats'at tr'iniinjii _____.

Today, help me to be careful not to _____.

_____ geenjit t'aih shats'an nyąhtsii.

I ask for guidance in _____.

Shats'at tr'iniinjii akòo _____.

Help me to _____.

_____ geenjit haj' nihthan.

I am thankful that _____.

Jii oozhii haj' geenjit gwats'an altsii _____.

I am giving this gift in thanks for _____.

Chuu kak khaihtak nahihdik gwichih juu t'ajihnuu nihthan _____.

Before traveling on the water, I wish to say _____.

Gwich'in – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. **Phonology**
Students will:

Distinguish glottalized from non-glottalized sounds and symbols.

Tah
(socks)

T'
T'eh
(big feather)

Tł
Tłee
(ointment)

Tł'
Tł'yah
(rope)

Kak
(on)

K'
K'it
(place)

Tr
Trah
(Merganser)

Tr'
Tr'iinin
(Child)

2. **Syntax**
Students will:

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

Examples:

Vadzaih hanıınt'ih.

Cut up the caribou.

Aıı łuk tsal nyahch'uh ts'ât aıı łuk choo jjuu vıts'an nyahtsıh.

Cook the smallest fish and give the biggest fish to grandmother.

Introduction

Dene as a Second Language

3. Morphology

Students will:

Be familiar with patterns in working with regular and high frequency verb stems:

- past, present, future, intensive tenses
- first, second, third and impersonal persons
- singular, dual and plural number

| | Past | Present | Future | Intensive |
|------------------|-----------------------------------|----------------------------------|-----------------------------------|--|
| I singular | ihsháh I walked | ihsháh I am walking | tihsháh I will walk | tihsháa nihthán I intend to walk |
| you singular | niinzhìh you walked | ìjháh you are walking | tìjháh you will walk | tìjháa nùndhán you intend to walk |
| s/he it singular | niinzhìh he walked | aháh she is walking | teeháh he will walk | teeháa nùndhán she intends to walk |
| one | niinzhìh one walked | aháh one is walking | teeháh one will walk | teeháh nùndhán one intends to walk |
| | Past | Present | Future | Intensive |
| we dual | nidhiida'òh we 2 walked | iidà'ál we 2 walk | hiidà'ál we 2 will walk | naviidà'a' niidadhan we 2 intend to walk |
| you dual | nidhoo'òh you 2 walked | noh'ál you 2 walk | hoh'ál you 2 will walk | nahoh'a' nohthan you 2 intend to walk |
| they dual | giniin'òh they walked | gee'ál they're walk | gihee'ál they will walk | gihee'a' giiniidhan they intend to walk |
| | Past | Present | Future | Intensive |
| we plural | nidhiidajil we walked | iidàdàa we're walking | hiidàdàa we will walk | naviidàda' niidadhan we intend to walk |
| you plural | nadhoojil you walked | noodàa you're walking | nahohdàa you will walk | nahohda' nohthan you intend to walk |
| they plural | iniinjil they walked | geedàa they're walking | giheedàa they will walk | giheeda' giiniidhan they intend to walk |

North Slavey – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

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

Module 1: Passage to Manhood

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|--|--|
| <ul style="list-style-type: none">• experience camp with other young men, male leaders and Elders• reflect on changes to their bodies and what the changes mean• learn about passages to manhood in the past• reflect on goals, good habits and routines for growth and development | <ul style="list-style-type: none">• camp routines and activities, protocols and interactions for learning from Elders, sensitivity to the natural world, sensitivity to their spirituality• bodily changes, healthful practices, social pressures that dishonor our bodies, choices that reflect respect for our selves, modesty, responsibilities to family and community• mentorship, vision quests, spiritual powers, physical challenges, becoming independent• visioning self in future, setting goals and challenges, being helpful, skills and knowledge required for independence |

Module 2: Winter Camp

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|--|--|
| <ul style="list-style-type: none">• learn about winter survival in the past• experience winter travel and navigation• experience winter camp or winter land use• reflect on valued behaviors while at winter camp | <ul style="list-style-type: none">• narratives about winter survival, Dene technology and science of winter survival, about trapping history• knowledge and skills for finding direction, skidoo maintenance and snow shoeing, testing ice, ice characteristics, locating traplines and fish lakes• equipment and supplies, winter camp set up, winter precautions, winter hunting/trapping techniques, relaxation and story telling• preparedness, efficiency, reliability |

Introduction

Dene as a Second Language

Module 3: Spirit of the Land

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|--|---|
| <ul style="list-style-type: none">• experience the spirit of the Creator in nature• experience Dene spiritual practices relating to the land• hear traditional narratives regarding the spirit of the land• research present land use and relate to perspectives about harmony and respect for nature | <ul style="list-style-type: none">• quiet, heartbeat of land, spiritual places• gratitude, harmony, dependence on nature and creatures, feeding of fire, honoring the land and waters, medicine powers• narratives about Creation and Dene prophets, stories about Dene medicine• recycling, reusing, conservation, resource management, game laws, pollution, disturbance of nature |

Module 4: Self-Government

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|---|---|
| <ul style="list-style-type: none">• research forms of governance in the past• experience meetings regarding development of self-government or local control• practice Dene model of government in school or class | <ul style="list-style-type: none">• home land or hinterland, nation or ethnic group, treaties of mutual regard or extinguishment, constitutional recognition as distinct or provincial status, coexistence or dependency, majority rule or consensus• land claims, self-government discussions, local control of education, health, social services, economic development, resource management• Eldership, consensus, cooperation and support of leadership, special abilities and responsibility |

Module 5: Developing Our Talents

Cultural experiences

- refine cultural skills
- reflect on personal efforts taken in developing personal talents
- seek wisdom of Elders in developing talents
- share their talents to help others

Examples of understandings

- mentorship, practice, opportunities to learn, specialized knowledge and skill requirements
- assessing personal goals, identifying skills and knowledge required, ways of practicing, ways of learning from others, pride, humbleness, seeking guidance

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.

| <i>Outcomes</i> | <i>Key Language</i> | <i>Use of Key Language</i> |
|---|--|--|
| <ul style="list-style-type: none"> understands simple technical instructions | using more detailed color words | dek'ale white |
| | using more detailed animal names | dehbaa gray |
| | using more detailed animal parts | dehbaa dezene dark gray |
| | using more detailed descriptors of animals | dezhare cow |
| | using more detailed actions | ʔɪts'é bull |
| | | tsia calf |
| | | ʔedé antler |
| | | nezq godí k'é béorat'ı looks healthy |
| | | nezq godıle k'é béorat'ı looks unhealthy |
| | | wehta they are lying down |
| | hénıhk'é shoot at the | |
| | kagogháda look for the | |

| Outcomes | Key Language | Use of Key Language |
|--|--|---|
| <ul style="list-style-type: none">expresses encouragement | <p>Gotí není nátse anehwẹ. Keep your mind strong.</p> <p>Gotí nezq nágqye. Play your best.</p> <p>Ayí dúwé! What is impossible!</p> | |
| <ul style="list-style-type: none">cancels request with explanation | | <p>Segha bégqne anelále kúlú ekáa réhdáa hegúhʔ. You don't need to get me drymeat anymore because I found some.</p> <p>Sachq ʔerihʔ'ékq nawiʔtále kúlú asáq nile, gúlú dzené k'ə gots'é nánaqʔta gha anagidlá t'á. It is not necessary for you to come to the class tomorrow because we are rescheduling the visit.</p> <p>Ekáa dárɪdi sɪj hewéehkw'ẹ. I hear you clearly. I understand now. (When further clarification is not required.)</p> |
| <ul style="list-style-type: none">makes plans | <p>nide if</p> | <p>Łuk'é nezq ahít'a niɪde ____. If we are well in the spring ____.</p> <p>Kare gonezq nide ____. If it is good weather ____.</p> |

Dene as a Second Language

| Outcomes | Key Language | Use of Key Language |
|---|--|---|
| <ul style="list-style-type: none"> gives and responds to compliments | | <p>Nekwíghá nezq' íéet'a t'á seggha nezq. I like your haircut.</p> <p>Neké' omde gots' em na'ímhdi seggha nezom? I like your shoes, where did you get them?</p> <p>Sedare íéyíhwhé. My older sister cut it.</p> <p>Sq'bak'é ts'é. I got them from Yellowknife.</p> |
| <ul style="list-style-type: none"> asks questions for clarification | <p>dáit'e what kind</p> <p>qdené when will you</p> <p>Qde where</p> | <p>Ts'uh dáit'e tah eyiá' íit' é nezq nezghé? Among what kind of trees do cranberries grow well?</p> <p>Né dáit'e k'á eyiá' íit' é nezq nezghé? In what kind of soil do cranberries grow well?</p> <p>Eghálaida gok' énahta qdené k' éorí' a gha? While you are working when will you rest?</p> <p>Qdené eyiá' íit' é ts'ebá gha gonezq? When is it good for one to pick cranberries?</p> <p>de eyiá' íit' é nezq nebá? Where do you pick good cranberries?</p> <p>Íáht' á k' e'ats' e' íh háhts' í níde qdené súga beta' áh'le gha? While I am making jam when do I add sugar?</p> |

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

| Outcomes | Key Language | Use of Key Language |
|--|---|---|
| <ul style="list-style-type: none"> expresses worry or uncertainty | <p>_____ dáłt'e s'qonı.</p> <p>I wonder _____.</p> <p>Dáłt'e s'qonı? I wonder how s/he is doing?</p> <p>Dágóht'e s'qonı? I wonder what the situation is?</p> <p>edaxq s'qonı maybe</p> | <p>Ezháa t'á begha dúwé lé dáłt'e s'qonı? I wonder how s/he is because she was very sick?</p> <p>?ekwé kageréde lé dágóht'e s'qonı I wonder what their situation is since they went caribou hunting?</p> <p>Edaxq Tulít'a gots'é ade gha s'qonı. Maybe he is going to Tulit'a.</p> |
| <ul style="list-style-type: none"> apologizes with explanation | <p>Dágújá hajlé la _____.</p> <p>What happened was _____.</p> | <p>Dánérehşı hajlé gho nádiehwé. I thought about what I said to you.</p> <p>?amá whire séhdi t'á naréhtıa. What happened was my mother told me to hurry so I left.</p> <p>Segha gojire. I didn't feel well.</p> |
| <ul style="list-style-type: none"> expresses hope | <p>nıde hope</p> | <p>?elágenet'a k'é weda nıde. I hope s/he is on the plane.</p> <p>Dagowé nıde. I hope there is a dance.</p> <p>Srts'é ʔerıt'é nıde I hope s/he writes to me.</p> <p>Segho náadiwé nıde. I hope s/he thinks of me.</p> |

Introduction

Dene as a Second Language

Outcomes

Key Language

Use of Key Language

- expresses regret

Ékagót'éle n̄la.
I wish it wasn't so.

Ayí gha ajá?
Why did it happen to her/him?

Ayí gha agújá?
Why did it happen?

Ékaní kúlú.
It's all right, no matter.

Ayí gha aridí n̄?
Why did I say that?

Ayí gha ʔahlá n̄?
Why did I do that?

- gives and explains personal preference

Eyíá nez̄ ʔehkw'í erehk'é t'á eyíá eruhk'é benehwh̄.
I prefer that one (person) because he shoots straight.

Eyíá ʔehkw'í erehk'é t'á eyí (person) aolé.
Because he shoots straight I prefer him to shoot.

Bé wehchá eyíá nehwh̄, k'áts'ereʔá gha dezhíle t'á.
I prefer boiled meat because it is easier to chew.

- expresses personal opinions

Show "Home Alone" eyíá suré begh̄ dlóowh̄.
The movie "Home Alone" is hilarious.

MacCauly Caulkin nez̄ show yí ch'áradereʔ.
MacCauly Caulkin was good in the show.

Segha goḡzh̄ole k'é k'egoḡeʔa.
I thought it was silly.

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

| <i>Outcomes</i> | <i>Key Language</i> | <i>Use of Key Language</i> |
|--|------------------------------|---|
| <ul style="list-style-type: none"> compare and contrast | goʔó more than | Goʔó anéht'e ayíá. S/he got more than the others. |
| | gok'áʔíj less than | Gok'áʔí réya. S/he got less than required. |
| | k'énéht'e enough | K'énéht'e qíá. S/he got enough. |
| <ul style="list-style-type: none"> clear descriptions | erata number | ʔítt'é sadó ts'é nezhe nide netséle. Cranberries that grow in the sunlight are small. Ts'uh nechá náʔa chiné eyiá ʔítt'é nechá nezhe. Cranberries are big under big standing spruce trees. |
| | benene shapes | |
| | edenídí color | |
| | sadzé time | |
| | dárehcho size | |
| | íetanjwhá distance | |
| | ekúhdé direction | |
| | ekúhyé location | |

Introduction

Dene as a Second Language

d) Students will use the North Slavey language to give and get information about action.

| Outcomes | Key Language | Use of Key Language |
|---|--------------|---|
| <ul style="list-style-type: none"> descriptive verbs | | <p>tá nadjlórekw'e laughing and falling about</p> <p>dazhjedertła singing and dancing at the same time</p> <p>goyí erélj dancing right from the door</p> <p>k'énazhretłe walking and singing</p> <p>naxerihge making a noise to encourage while dancing</p> <p>naxelarat'ó paddling and singing a love song at the same time</p> <p>edechq k'etłe walking and sleeping</p> <p>tséh k'ə dúwé/ kwíteréhtsé/tséh nátse nehtł'í kadi heartbroken/ falling over with despair overcome with grief</p> |
| <ul style="list-style-type: none"> use of similes | | <p>eyájlj t'á gotí łatsłexadze shivering (as if being shaken) from sickness</p> <p>dadzeratła t'á gotí łats'exadze shivering from fright</p> <p>góhtsı xéh gotí kałt'e colour like a Robin's egg</p> |

| Outcomes | Key Language | Use of Key Language |
|--|---|--|
| | | <p>tłı láanı naego shameless display of irresponsibility - crawling home like a dog</p> <p>bekwıghá tłı láanı bad hair, hair looks like a dog</p> |
| <ul style="list-style-type: none"> descriptive verbs of character or strength | <p>nátse much effort/strong</p> <p>náregó exceptionally skilled at</p> <p>edarıya works hard</p> <p>suré ek'ée ıt'e heeds advice</p> <p>edakarıt'e very capable</p> <p>nezó ewéhk'ę good listener</p> <p>nátłı fast</p> <p>nezó gode good speaker</p> <p>edesérıt'e behaves with care</p> <p>begha gojire góhıle someone for whom nothing is impossible</p> <p>edétere?ıne humble</p> <p>Dene bets'ę náoredı lucky, helped by the Creator</p> | <p>Dene náoweré gha benı nátse. He is very determined to learn the Dene lifestyle.</p> <p>Názé ııde suré gúchá eghálaeda. When he hunts, he works hard.</p> <p>Ts'ódane ıt'e kúlú nezó ewéhk'ę. He is only a child but he listens well.</p> <p>Xáhta k'ots'edé ııde suré edesérıht'e. When visiting others, he really behaves with care.</p> |

North Slavey – Dene Second Language Concepts and Outcomes

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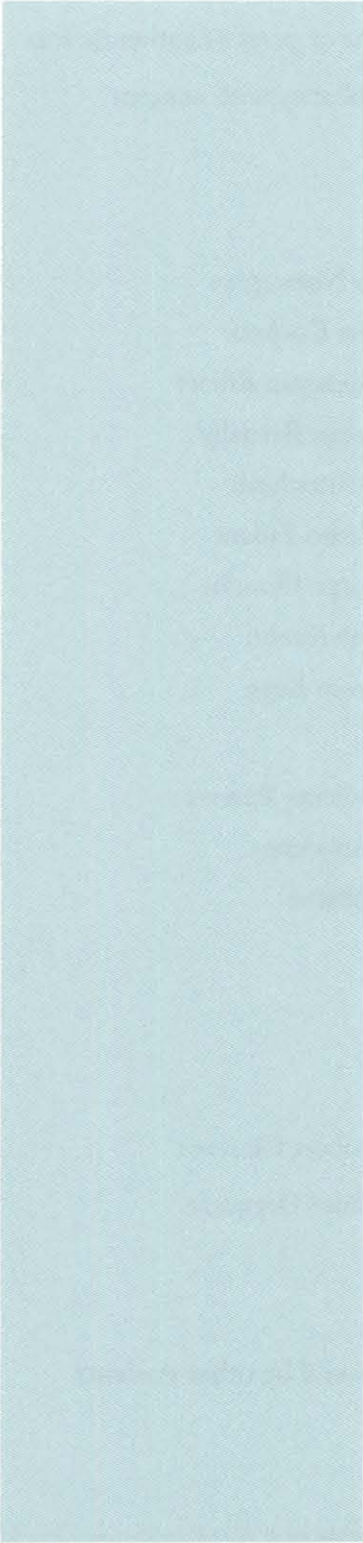
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- teacher's lectures
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- educational films

Songs, poems

- recording artists, published lyrics and poems
- songs and poems created by other students

Dene as a Second Language

Students will understand verbal text.

- identify main theme or purpose
- identify significant details which support main theme, characters, events
- participate in the discussion of moral lessons in narratives
- identify effective use of humour
- identify effective use of vocabulary
- identify effective use of similes, metaphors, symbolism
- describe effective body language, voice, gestures used by speaker
- identify use of other strategies or techniques used to make text effective

Students will read with understanding.

- magazine, newspaper articles
- informational text
- short stories
- short talks or speeches in written form
- 400 word/7-8 short paragraphs of text at approximately 100 words a minute

North Slavey – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will orally produce traditional narratives, personal anecdotes and news stories.

- with significant events and settings
- with details regarding character(s)
- with moral lesson
- using effective expression, gesture and voice
- using effective techniques (e.g. humour, mimicry, symbolism etc.)

Students will be able to write different kinds of text.

- notes summarizing what is heard or read
- reports on cultural information
- personal anecdotes
- creative stories, poems, songs
- news stories
- personal messages and letters (e.g. thank you notes, invitations, pen pals etc.)
- advertisements

Students will include specific elements in their narratives.

- write to 200 words or 3-4 paragraphs of text on a given topic
- accurately spell correctly spoken words
- use correct punctuation in paragraphs containing simple sentences

Students will present oral text to audiences.

- classmates
- other school classes
- general public
- guests to school
- Elders
- people from similar dialects

Dene as a Second Language

Students will be able to express specific gratitude to the Creator by adapting other expressions of gratitude.

Hjdúh dzene Dene gha dzá aruhsjle gholéle gha kexeohdi gha sets'é nánedi _____.

Today, help me to be careful not to _____.

_____ hjdó gogha k'esedenj?.

I ask for guidance in _____.

_____ sedzé nátse gha sets'é nánedi.

Help me to _____.

Nezq chohté gha máhsı nehwhę. _____.

I am thankful that _____.

Máhsı nenehwhę gha asj neghá neh?á _____.

I am giving this gift in thanks for _____.

Tuk'é nih?é were, hjdúh dzene sehé gonuzq duhsj nehwhę _____.

Before traveling on the water, I wish to say _____.

North Slavey – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. **Phonology**
Students will:

Distinguish glottalized from non-glottalized sounds and symbols.

(kw') vs (kw)

(ch') vs (ch)

kw'ih kwəh

ch'oh choh

(mosquitoe) (rock)

(quills) (feather)

(tł') vs (tł)

(k') vs (k)

ʔtł'é tleh

K'ih kə

(cranberries) (lard)

(birch) (with)

2. **Syntax**
Students will:

Put together sentences which contain transitive verbs, describing and qualifying words.

Examples:

ʔekwé łánłhdé ts'ə necháo t'akwe newet'a.

From the caribou he shot he cut up the biggest one first.

Łue netséłia deht'é gots'ə łue nechá sį detséə ghánłhtı.

He is cooking the small fish for himself and gave the big fish to his grandfather.

Introduction

Dene as a Second Language

3. Morphology

Students will:

Be familiar with patterns in working with regular and high frequency verb stems:

- past, present, future, intensitive tenses
- first, second, third and impersonal persons
- singular, dual and plural number

| | Past | Present | Future | Intensive |
|------------------|----------------------------------|--------------------------------------|---|--|
| I singular | Déehtła I walked | Dehtła I am walking | Dehtła gha I will walk | Duhtła I intend to walk |
| you singular | djítła you walked | djtła you are walking | djtła gha you will walk | dqtła you intend to walk |
| s/he it singular | detła he walked | déhtła she is walking | detła gha he will walk | dutła she intends to walk |
| one | ts'eretła one walked | ts'eréhtła one is walking | ts'eretła gha one will walk | ts'erutła one intends to walk |
| | Past | Present | Future | Intensive |
| we dual | leréwitła we 2 walked | lerítła we 2 walk | lerítła gha we 2 will walk | lerútła we 2 intend to walk |
| you dual | leráhtła you 2 walked | lerahhtła you 2 walk | lerahhtła gha you 2 will walk | lerahhtła you 2 intend to walk |
| they dual | gogerehwhe they walked | gogerehwhi they're walk | gogerehwhi gha they will walk | gogerehwhi they intend to walk |
| | Past | Present | Future | Intensive |
| we plural | goríwíwə we walked | goríwí we're walking | goríwí gha we will walk | gorúwí we intend to walk |
| you plural | goráahwhe you walked | gorahwí you're walking | gorahwhi gha you will walk | gorahwhi you intend to walk |
| they plural | gogerehwhe they walked | gogerehwhi they're walking | gogerehwhi gha they will walk | gogerehwhi they intend to walk |

South Slavey – Dene Second Language Concepts and Outcomes

1. Cultural Experiences and Understandings

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

Module 1: Passage to Manhood

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|---|---|
| <ul style="list-style-type: none"> experience camp with other young men, male leaders and Elders reflect on changes to their bodies and what the changes mean learn about passages to manhood in the past reflect on goals, good habits and routines for growth and development | <ul style="list-style-type: none"> camp routines and activities, protocols and interactions for learning from Elders, sensitivity to the natural world, sensitivity to their spirituality bodily changes, healthful practices, social pressures that dishonor our bodies, choices that reflect respect for our selves, modesty, responsibilities to family and community mentorship, vision quests, spiritual powers, physical challenges, becoming independent visioning self in future, setting goals and challenges, being helpful, skills and knowledge required for independence |

Module 2: Winter Camp

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|---|---|
| <ul style="list-style-type: none"> learn about winter survival in the past experience winter travel and navigation experience winter camp or winter land use reflect on valued behaviors while at winter camp | <ul style="list-style-type: none"> narratives about winter survival, Dene technology and science of winter survival, about trapping history knowledge and skills for finding direction, skidoo maintenance and snow shoeing, testing ice, ice characteristics, locating traplines and fish lakes equipment and supplies, winter camp set up, winter precautions, winter hunting/trapping techniques, relaxation and story telling preparedness, efficiency, reliability |

Dene as a Second Language

Module 3: Spirit of the Land

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|---|---|
| <ul style="list-style-type: none"> • experience the spirit of the Creator in nature • experience Dene spiritual practices relating to the land • hear traditional narratives regarding the spirit of the land • research present land use and relate to perspectives about harmony and respect for nature | <ul style="list-style-type: none"> • quiet, heartbeat of land, spiritual places • gratitude, harmony, dependence on nature and creatures, feeding of fire, honoring the land and waters, medicine powers • Creation narratives, stories about Dene medicine, Dene prophets • recycling, reusing, conservation, resource management, game laws, pollution, disturbance of nature |

Module 4: Self-Government

| <i>Cultural experiences</i> | <i>Examples of understandings</i> |
|---|---|
| <ul style="list-style-type: none"> • research forms of governance in the past • experience meetings regarding development of self-government or local control • practice Dene model of government in school or class | <ul style="list-style-type: none"> • home land or hinterland, nation or ethnic group, treaties of mutual regard or extinguishment, constitutional recognition as distinct or provincial status, coexistence or dependency, majority rule or consensus • land claims, self-government discussions, local control of education, health, social services, economic development, resource management • Eldership, consensus, cooperation and support of leadership, special abilities and responsibility |

Module 5: Developing Our Talents

Cultural experiences

- refine cultural skills
- reflect on personal efforts taken in developing personal talents
- seek wisdom of Elders in developing talents
- share their talents to help others

Examples of understandings

- mentorship, practice, opportunities to learn, specialized knowledge and skill requirements
- assessing personal goals, identifying skills and knowledge required, ways of practicing, ways of learning from others, pride, humbleness, seeking guidance

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"> understands simple technical instructions | using more detailed color words | (medzih) dek'ali (caribou) white |
| | using more detailed animal names | (medzih) dímbée caribou gray |
| | using more detailed animal parts | (medzih) dímbée denítle caribou dark |
| | using more detailed descriptors of animals | (medzih) meʔa female caribou |
| | using more detailed actions | (medzih) ııts'e bull moose |
| | | (medzih) zháách'ía jumpers |
| | | (medzih) tsıa calf |
| | | medzih-dé antler |
| | | nezı gondí láamódatı looks healthy |
| | | dzah gondíh láamódat'ı does not look healthy |
| | thehte they are laying down | |
| | řínihk'éh shoot at the | |
| | kagoajndá look for the | |

| Outcomes | Key Language | Use of Key Language |
|--|--|--|
| <ul style="list-style-type: none"> expresses encouragement | <p>Hotié. Give it your all.</p> <p>Húral Play your best!</p> <p>Azhíi dúwél What is impossible!</p> | |
| <ul style="list-style-type: none"> cancels request with explanation | | <p>Kí segha etthégo aꝱꝰleh íle, ká ndah egóthihꝱ. You don't need to get me drymeat because I found some already.</p> <p>Sachꝱ edihꝰ'éh kꝱé náꝱutꝰah gha íle. Gulꝰh dzꝱ k'eh anagots'eleh gha t'áh. It is not necessary for you to come to the class tomorrow because we are rescheduling the visit.</p> <p>Dúh ká medéhtth'e. I understand now. (When further clarification is not required.)</p> |
| <ul style="list-style-type: none"> makes plans | <p>nꝰdé if</p> <p>kadı goneꝱ nꝰdé if the weather is good</p> | <p>Łuek'éh k'adhꝰ ahꝰhít'e nꝰdé. If we are well in the spring.</p> <p>Kadı goneꝱ nꝰde. If it is good weather.</p> |

Introduction

Dene as a Second Language

| Outcomes | Key Language | Use of Key Language |
|---|--|---|
| <ul style="list-style-type: none"> gives and responds to compliments | nezu good | Netthígha dat'a segha nezu. I like your haircut. |
| | yazee very | Neké segha nezu, godı gots'eh anelá? I like your shoes, where did you get them? Sembaade sethíghádıthe. My older sister cut my hair. |
| | | Sáamba Gúlı gots'eh ʔahlá qt'e. I got them from Yellowknife. |
| <ul style="list-style-type: none"> asks questions for clarification | dáóndıh how | Ndéh gok'eh godı séé net'é nezheh? Where on the land do cranberries grow? |
| | godô anendeh gha when will you leave | Ts'u dáʔıhı tah séé net'é nezı nezheh? Among what kind of trees do cranberries grow? |
| | godı where | Ndéh dáıhı k'eh séé net'é nezı nehzeheh? In what kind of soil do cranberries grow well? |
| | gots'é while or towards | Eghálaında gots'é godı nadızhıh gha? While you are working when will you rest? |
| | dáʔıhı what kind | Godıh séé net'é náts'ehtsı gha gonezu? When is it good for one to pick berries? |

| Outcomes | Key Language | Use of Key Language |
|----------|--------------|---|
| | | <p>Godj séé netl'é zhánezu náts'ehtsǰ? Where do you pick good cranberries?</p> <p>Ethégo ehtsǰ nidé godóh nałodehthah? When I make dry meat when do I turn it over?</p> |

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

| | | |
|--|---|--|
| <ul style="list-style-type: none"> expresses worry or uncertainty | <p>Enehthe I wonder</p> <p>Dáóndíh sǰndi? I wonder how s/he is doing?</p> <p>Dágúht'e sǰndi? I wonder what the situation is?</p> <p>_____ Edaghǰh. Maybe _____.</p> | <p>Úutl'íé ezhaɛelǰ égúh, dáóndíh sǰndi enehthe? I wonder how s/he is because s/he was very sick?</p> <p>Medzih kaogedéthe ǰlé, goxéh dágóndíh sǰndi enehthe? I wonder what their situation is since they went caribou hunting?</p> <p>Edaghǰh Tthedzéh Kǰé gots'é andeh gha sǰndi. Maybe he is going to Wrigley.</p> |
| <ul style="list-style-type: none"> apologizes with explanation | <p>Dágújá tǰ'a _____. What happened was _____.</p> | <p>Góhdli t'áh edǰhtǰ'éh kúé náthehtlah íle. Because it was cold I didn't go to school.</p> <p>Dágújá tǰ'a, semǰ xih anet'ǰ séhndi t'áh nádehtlah. My mother told me to hurry so I left.</p> <p>Dágújá tǰ'a, segħa dzáagúht'e agújá. I didn't feel well.</p> |

Introduction

Dene as a Second Language

| Outcomes | Key Language | Use of Key Language |
|--|--|---|
| <ul style="list-style-type: none"> expresses hope | <p>énidé ets'enidhę hope</p> | <p>Sets'ę edıtt'éh _____. _____ wrote to me.</p> <p>Elá k'et'ah k'eh at'l énidé enehthę. I hope s/he is on the plane.</p> <p>Dahgodhe énidé enehthę. I hope there is a dance.</p> <p>Sets'ę edıtt'éh énidé enehthę I hope s/he writes to me.</p> <p>Seghoh náenidhę énidé enehthę. I hope s/he thinks of me.</p> |
| <ul style="list-style-type: none"> expresses regret | <p>Kagúht'e le loh nidé enehthę. I wish it wasn't so.</p> <p>Azhíı gha mets'ę kagújá loh? Why did it happen to her/him?</p> <p>gok'ets'elı regret</p> | <p>Kólu. It's alright/no matter/ it doesn't matter.</p> <p>Azhíı gha kadehsı loh? Why did I say that?</p> <p>Azhíı gha agóhtá loh? Why did I do that?</p> |
| <ul style="list-style-type: none"> gives and explains personal preference | | <p>Ededı á zhúhk'éh, ehth'tı edehk'éh t'áh. Because he shoots straight, I prefer him to shoot.</p> <p>Eththę thechá dezhıle t'áh ezhi ʔóhıh segha nezı. I prefer boiled meat because it is tender.</p> |

| Outcomes | Key Language | Use of Key Language |
|---|--------------|--|
| <ul style="list-style-type: none"> expresses personal opinions | | <p>Ediht'éh náredah "Home Alone" úzhe meghohthę. The movie "Home Alone" is hilarious.</p> <p>MacCauly Caulkin ediht'éh náredah k'eh nezų art'į. MacCauly Caulkin was good in the show.</p> <p>Meghqh súdih enehthę. I thought it was comical.</p> |

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

| | | |
|--|---|---|
| <ul style="list-style-type: none"> compare and contrast | <p>goꝝh ɬo more than</p> <p>kéneh't'é íle less than needed</p> <p>kéneh't'é enough</p> <p>kaondih xó although/even so</p> | <p>Goꝝh ts'ę ɬo megharedadí. S/he got more than the others.</p> <p>Megha kéneh't'é íle. S/he got less than required.</p> <p>Ká megha kéneh't'é. S/he got enough.</p> |
| <ul style="list-style-type: none"> clear descriptions | <p>ets'edehtáh number</p> <p>t'ahsíi gúlįh zháhxólį shapes</p> <p>meꝛedih't'éh color</p> <p>sadzee time</p> | <p>Net'ę sadee ts'ę nezheh nidé zháꝛaetsélla. Cranberries that grow in the sunlight are small.</p> <p>Ts'u nechá náhtheꝛa zhih á net'ę zhánechá. Cranberries are big under big standing spruce trees.</p> |

Introduction

Dene as a Second Language

| Outcomes | Key Language | Use of Key Language |
|----------|----------------------------------|---------------------|
| | dárecho size | |
| | da'gode'hthaa distance | |
| | godı godé'á direction | |
| | godı location | |

d) Students will use the South Slavey language to give and get information about action.

- descriptive verbs

dlót'áh gok'eadededhéh
laughing and falling about

dahshıedítłah
singing and dancing at the same time

nıhzhęę dahgodéhthe
dancing right from the door

dah?etle t'óh gots'eh nah'ízeh
making a noise to encourage while dancing

k'ehshıredítłeh
walking and singing

edechqh k'etle
sleep walking

k'et'qh gots'eh ?elaededlá
paddling and singing a love song

tsek'é tthíteh ?adededhéh
heartbroken/ falling over with despair overcome with grief

| Outcomes | Key Language | Use of Key Language |
|--|---|--|
| <ul style="list-style-type: none"> use of similes | | <p>ezhaʔelɪ t'áh kǐ́ mets'ehxa láat'ɪ shivering (as if being shaken) from sickness</p> <p>dahdzeedatlah t'áh kǐ́ mets'ehxa láajá shivering from fright</p> <p>ts'ihgóh yéhtth'ę láamóodat'ɪ colour like a robin's egg</p> <p>tɬɪ láóndíh ʔęʔegoh. shameless display of irresponsibility - crawling home like a dog</p> <p>metthíghá tɬɪghá láóndíh bad hair, hair looks like a dog's</p> |
| <ul style="list-style-type: none"> descriptive verbs of character or strength | <p>nátse much effort/strong</p> <p>nághóh exceptionally skilled at</p> <p>hútl'íé eghálaenda works hard</p> <p>gok'éqt'e heeds advice</p> <p>dúle qt'e very capable</p> <p>nezų godéhtth'q good listener</p> <p>nátlah fast</p> <p>nezų gqndeh good speaker</p> | <p>Séé dene k'éé keoduhsháh enidhe. He is very determined to learn the Dene lifestyle.</p> <p>Názéh nidé úút'íé eghálaenda. When he hunts, he works hard.</p> <p>Dezọą qt'e kó nezų edítth'e. He is only a child but he listens well.</p> <p>Kótah at'ɪ nidé nezų gok'éqt'e. When visiting others, he really behaves with care.</p> |

Dene as a Second Language

Outcomes

Key Language

Use of Key Language

edehseedıht'e

behaves with care

megha godezhıle

someone for whom nothing is impossible

tsıe t'áh at'ı

humble

mets'áodêndıh

lucky, helped by the Creator

megha dzáagıht'e

she feels badly

medzee hıle

he doesn't have heart

South Slavey – Dene Second Language Concepts and Outcomes

3. Understanding Text*

Students will understand oral text.

Students will understand the following kinds of text.

- in the form of shortened versions or parts of authentic text
- with some visual support or familiarity with content

Traditional Narratives

Oral history and personal stories

- Edward Wayellon
- Gwich'in Elders
- Pierre Lacorne
- Joe Naedzo
- Richard Nerysoo
- Lutsel'ke Elders
- Fibbie Tatti
- Julia Baptiste
- Archie Beaulieu
- Leo Norwegian
- Gabe Kochon
- Chipewyan Elders
- George Barnaby
- Jim Sittichinli
- Dehcho Elders
- George Blondin
- Sarah Simon
- Selwyn Kaye

Legends

- Arrowhead of the Dreamer
- Two Rock Ridges
- Medicine Powers
- Behtzidene
- ?ehtsóné

Tributes

- Jimmy Bonnetrouge

Speeches providing guidance

- Alexis Arrowmaker
- Alizette Potfighter
- Cecile Modeste
- Robert Clement
- Chief Drygeese

Prayers

- as said by teacher, resource people in school
- as said by Elders
- as said by other students

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

Dene as a Second Language

Non-Traditional Texts

Public messages or announcements

- as made on school intercom
- as found on community bulletin boards
- as made at meetings or gathering
- as found on community radio or TV

News reports

- as reported on radio, newspapers, magazines, and TV

Movies, theatre, documentaries

- videos from individuals
- film strips
- educational video/film
- concerts

Stories, anecdotes

- analogy story
- anecdotes told by students
- anecdotes told by resource people, and Elders

Informational

- reference materials in print form
- teacher's lectures
- educational TV
- educational films

Songs, poems

- recording artists, published lyrics and poems
- songs and poems created by other students

Students will understand verbal text.

- identify main theme or purpose
- identify significant details which support main theme, characters, events
- participate in the discussion of moral lessons in narratives
- identify effective use of humour
- identify effective use of vocabulary
- identify effective use of similes, metaphors, symbolism
- describe effective body language, voice, gestures used by speaker
- identify use of other strategies or techniques used to make text effective

Students will read with understanding.

- magazine, newspaper articles
- informational text
- short stories
- short talks or speeches in written form
- 400 word/7-8 short paragraphs of text at approximately 100 words a minute

Dene as a Second Language

South Slavey – Dene Second Language Concepts and Outcomes

4. Language for Production of Text

Students will orally produce traditional narratives, personal anecdotes and news stories.

- with significant events and settings
- with details regarding character(s)
- with moral lesson
- using effective expression, gesture and voice
- using effective techniques (e.g. humour, mimicry, symbolism etc.)

Students will be able to write the following kinds of text.

- notes summarizing what is heard or read
- reports on cultural information
- personal anecdotes
- creative stories, poems, songs
- news stories
- personal messages and letters (e.g. thank you notes, invitations, pen pals etc.)
- advertisements

Students will demonstrate mechanical writing skills.

- write to 200 words or 3-4 paragraphs of text on a given topic
- accurately spell correctly spoken words
- use correct punctuation in paragraphs containing simple sentences

Students will present oral text to audiences.

- classmates
- other school classes
- general public
- guests to school
- Elders
- people from similar dialects

Students will be able to express specific gratitude to the Creator by adapting other expression of gratitude.

Du'h dzene _____ ile gha kexo?uhndih sets'anendi gha. (i.e.

Dene gha dzáaduhsí)

Today, help me to be careful not to _____.

_____ k'esendih?ih. (e.g. nédehsí yundaa k'esendih?ih)

I ask for guidance in _____.

_____ gha máhsí enehthę. (e.g. nezú ite gha máhsí enehthę)

I am thankful that _____.

_____ gha sets'anendi.

Help me to _____.

Dii t'ahsí negháneh?áh t'a, _____ gha qt'e.

(e.g. sexéh gonuzú)

This gift is _____.

Tu k'ęę deh?éh godhéh _____ duhsí enehthę.

(e.g. dúh dzene sexéh gonuzú)

Before traveling on the water, I wish to say _____.

Dene as a Second Language

South Slavey – Dene Second Language Concepts and Outcomes

5. Linguistic Elements

1. Phonology
Students will:

Distinguish glottalized from non-glottalized sounds and symbols.

| | |
|------------------|----------------|
| (tth') vs (tth) | (k') vs (k) |
| tth'ih tthih | k'ı kii |
| (mosquito) (axe) | (birch) (just) |

| | |
|--------------------|-------------------|
| (ch') vs (ch) | (tł') vs (tł) |
| ch'oh choh | ítł'ih tłı |
| (quills) (feather) | (lightning) (dog) |

2. Syntax
Students will:

Put together sentences which contain transitive verbs, describing and qualifying words.

Examples:

Medzih-chqq neht'éh.

Roast the caribou ribs.

Łue aetséle síı neht'éh gots'eh łue nechá síı netsie ghánıchu.

Cook the smallest fish and give the biggest fish to your grandfather.

Sah xqhnıı nałoqdéhtłah gots'eh cheekua gháenda.

The bear suddenly turned and looked at the young boy.

3. Morphology
Students will:

Be familiar with patterns in working with regular and high frequency verb stems:

- past, present, future, intentive tenses
- first, second, third and impersonal persons
- singular, dual and plural number

| | Past | Present | Future | Intentive |
|------------------|----------------------------------|---------------------------------------|---|--|
| I singular | dehtła I walked | dehtłah I am walking | dehtła gha I will walk | duhtła I intend to walk |
| you singular | dıtła you walked | dęhtłah you are walking | dıtła gha you will walk | duųtła you intend to walk |
| s/he it singular | detła he walked | déhtłah she is walking | detła gha he will walk | duhtła she intends to walk |
| one | ts'edetła one walked | ts'edéhtłah one is walking | ts'edetła gha one will walk | ts'edutła one intends to walk |
| | Past | Present | Future | Intentive |
| we dual | łédıthı we 2 walked | łédéthıtthe we 2 walk | łédıthı gha we 2 will walk | łédúúthı we 2 intend to walk |
| you dual | łédahthı you 2 walked | łédahththe you 2 walk | łédahthı gha you 2 will walk | łédáathı you 2 intend to walk |
| they dual | łégedethı they walked | łégedéhtthe they're walk | łégedethı gha they will walk | łégeduthı they intend to walk |
| | Past | Present | Future | Intentive |
| we plural | godıdhı we walked | godéhtthıdhe we're walking | godıdhı gha we will walk | godúúdhı we intend to walk |
| you plural | godahthı you walked | gódahthe you're walking | godahthı gha you will walk | godáathı you intend to walk |
| they plural | gogedehthı they walked | gogedéhtthe they're walking | gogedehthı gha they will walk | gogeduhthı they intend to walk |

Passage to Manhood



Grade **9**
Module One



Table of Contents

| | |
|-------------------------------------|----|
| Arrowhead of the Dreamer | 3 |
| Module Overview | 5 |
| Major Cultural Understandings | 6 |
| Proposed Activities Chart | 9 |
| Proposed Activities in Detail | 11 |
| Resources | 18 |
| Projects | 23 |
| Notes to the Teacher | 28 |

It is with the laws of the land that one dreams things. Without the laws of the land one cannot see anything in his dreams. -Paul Wright'

Arrowhead of the Dreamer

Paul Wright of fort Norman told this legend in January of 1995.

People who could dream were very powerful people.

All young men would go out to seek dreams. Only some would succeed.

One young man received dreams but he could not go back to live with his people. He did not feel ready.

A guide came to him and told him what he had to do.

He did what was required of him.

Whatever was good, even a good dream was used to teach the young. A young man seeking a vision lived by himself in the bush. He was there to dream and to learn something. These kinds of people are called Chiko. Some of them are helped and they get to see a vision but some see nothing at all. Those who see something and receive a vision become very important.

I am going to tell you a story of how one dreams. In the old days kids about so tall (10 -11 yrs.) would go and live by themselves in the bush away from the main camp. Often in these camps, there were quite a few young men seeking visions. Only some of them would have dreams (visions). Not every one is the same and if one was not meant to receive a dream, nothing would happen. Some young men lived by themselves until they got white hair but did not see anything.

It so happened there was a young man who lived in such a camp. Others who had come there with him had all gone home and some of them even had children. And yet this young man remained in the camp, even though he had had many dreams. Finally he felt he had seen all he needed to see. He packed his bags and prepared for leaving. While on his way, he reviewed in his mind all of his dream experiences. He thought he had dreamt of everything he needed but upon reflection, he realized that he had not yet received a vision for painful muscles spasms. He returned with his bags prepared to continue his stay at the camp. And so he stayed.

In late fall an Old Man with white hair came to visit him. The Old Man spoke to him, "Grandson, what are you doing to yourself. All of your other friends are at home having fun and enjoying themselves. Why are you still here doing this to yourself?" The young man said, "Grandfather, I am a pitiful man. I don't know what to do and that is why I live on the outskirts of the community."

After, the young man thought about this and wondered about the visit from the Old Man. He thought about this encounter for another four years. Four years later about the same time of the year, the Old Man came back again. Just as the Old Man came in and sat

¹Taken from the legend, *Arrowhead of the Dreamer* in this module.

down, they heard a woman laughing. It was the young man's aunt. The Old Man said, "Grandson, with that woman laughing it would be difficult for me to sleep, also, I do not like her laugh. Look at her," said the Old man. When the young man looked, the woman appeared before them as if she was in the same room. As he was looking at her, the Old Man took his bow and arrows and shot her with the arrow under her armpits.

The Old Man said to the young man, "When they come to you for help and offer you things, do not accept. Only look at the gift if the bearer of the gift offers you a tanned cow moose hide with the tanned side up and drapes the hide over your arms. Only then can you offer your help. When you are administering this help, tap the woman on one side and receive the object of her pain from her other side with your other hand. Upon doing this, say; " It is the arrowhead of the dreamer. Ask, "Why are you having problems with this? Why are you having such a hard time with this?"

After a long time he heard singing and chanting like some one was making Indian medicine on someone else. After a while his mother came in to visit him. She said, "Your aunt fell among the people and she is in a lot of pain in her side. She is having difficulty breathing. Can you come and help her? " She had brought with her some offerings but because there was not what he required, he did nothing. His mother made a number of trips to his home to request his help but to no avail.

Finally, she brought a tanned cow moosehide and draped it over his arm. Only then did he walk over to his aunt's house. He saw that she was in a critical state. He finally left his camp and dropped his bags at his father's place. He returned to his aunt's house and asked the people to position her in a particular way and the people did that. He then tapped her on one side and caught the object of her discomfort on the other side with his other hand. He saw that it was a snake. The snake crawled on his hand and he told the people, "This is the arrowhead of the dreamer. Why were you having so much trouble with it?"

It is said that the young man was weak for four days following this event. It is also said that the young man and his children lived to be very old. In those days that is how it was. In those days, that is how young people experienced their vision quest. It is with the laws of the land that one dreams things. Without the laws of the land one cannot see anything in his dreams.

He was given powers to help people.

He went back to live with his people and lived to be old with his powers.

Grade 9

Passage to Manhood Module Overview

Project For Experience and Reflection

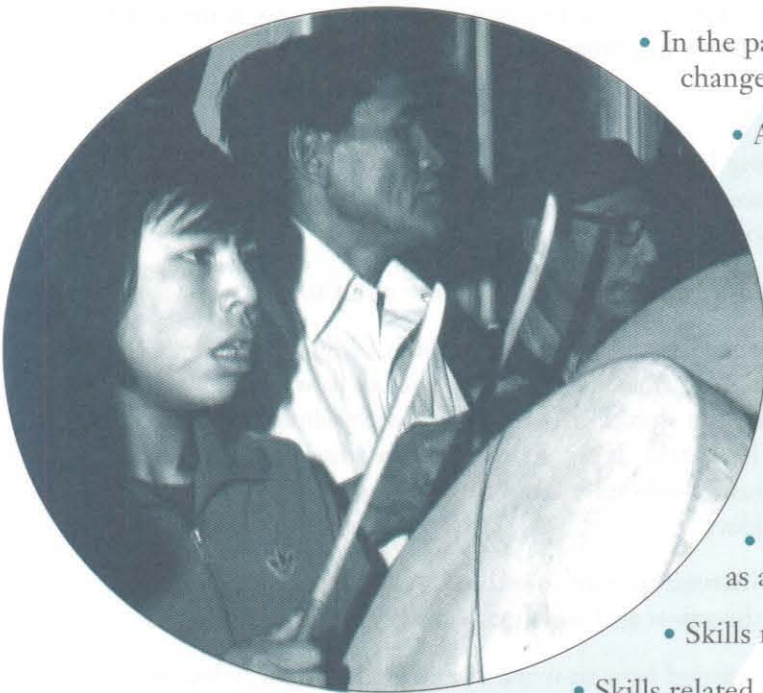
1. Boys Camp 2-3 days

The purpose of this module is to help boys to make their transition into manhood. It is hoped also, that the camp experience in this module will help the young men feel connected to the Dene before them.

Major Cultural Understandings

- In the past, puberty for boys signified an important change.
- After puberty, boys began an intensive training for manhood.
- Some tribes trained their boys in a separate camp during their passage.
- Even today, puberty signifies an important change in boys.
- As in the past, boys today can use the time of their passage to prepare themselves for manhood.
- Attitudes related to self-development as a man
- Skills related to self-development as a man
- Skills related to being a man in one's family and community

Fumoleau/NWT Archives



Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Edward Wayellon, Dogrib
2. Dehcho Elders
3. Gwich'in Elders
4. Gabe Kochon, Sahtu Region
5. George Blondin, Sahtu Region
6. Pierre Lacorne, Ft. Providence

Major Cultural Understandings

1. In the past, puberty for boys signified an important change.

2. After puberty, boys began an intensive training for manhood.

3. Some tribes trained their boys in a separate camp during their passage.

Knowledge

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

- Puberty was marked with a change in the voice of a boy.
- In times past, the Dene believed that young boys and girls gained spiritual power, as they became adolescents.
- Passage into puberty began a period of intense training for young boys, in preparation for manhood.
- Training began when boys were very young but during adolescence it became very intensive and the expectations grew considerably.
- The boys began to accompany the adult men on hunts.
- With the "first kill" of a young man Elders would tear at his clothing to celebrate the emergence of a provider and to remind him that there were those with whom he should share his catch. If the first kill was a large one, the whole community celebrated and the meat would be distributed to the Elders.
- They learned to make and repair tools, they learned about time, direction and weather as it related to travelling.
- They learned how to work with a leader in large hunts, cooperating to ensure success.
- They were made to go off on hunting trips alone as a test of their knowledge and skills and mental stamina and courage.
- When the young man proved capable and self-sufficient on the land, he was recognized as a man and allowed to marry.
- The boys were put through a period of training away from others.
- They were given rigorous challenges such as sleeping by sitting upright, or working without a break right after waking.
- These challenges were meant to condition their bodies and to develop mental stamina.

Major Cultural Understandings

4. Some tribes engaged their young men in dream quests.

- Stories of dream quests were told to the young people from the time they were young so that they could look forward to the time that they would begin their own quests.
- Dream quests were sacred spiritual experiences where the young men would receive dreams or visions, which communicated their medicine powers to them.
- Medicine powers were often special powers or abilities that each individual was given by the Creator to help him in his life and to help him to help others. The powers were often associated with animals or the elements of nature.
- Young men were encouraged to stay in the bush, away from others in order to enable dreams.
- There were times that dreams did not come at all to boys, and other times when boys became old men before the dreams would come to them. There were powers, which existed only in the people who showed courage and concern for others, people who lived extra-ordinary good lives.
- Fathers and Elders would counsel the young men on spiritual matters as they began their quest.
- Spiritual dreams and visions were considered private matters, not to be discussed in public or to be bragged about.

5. Even today, puberty signifies an important change in boys.

- It signifies the body's ability to father a child.
- It signifies spiritual possibilities, which boys should recognize and respect.
- It signifies the need to prepare for the responsibilities of manhood.

6. As in the past, boys today can use the time of their passage to prepare themselves for manhood.

- By knowing that the changes in their bodies signify the ability to father a child
- By recognizing the spiritual possibilities within themselves and treating themselves with respect
- By accepting and seeking the guidance of Elders and other men

Major Cultural Understandings

7. Attitudes related to self-development as a man

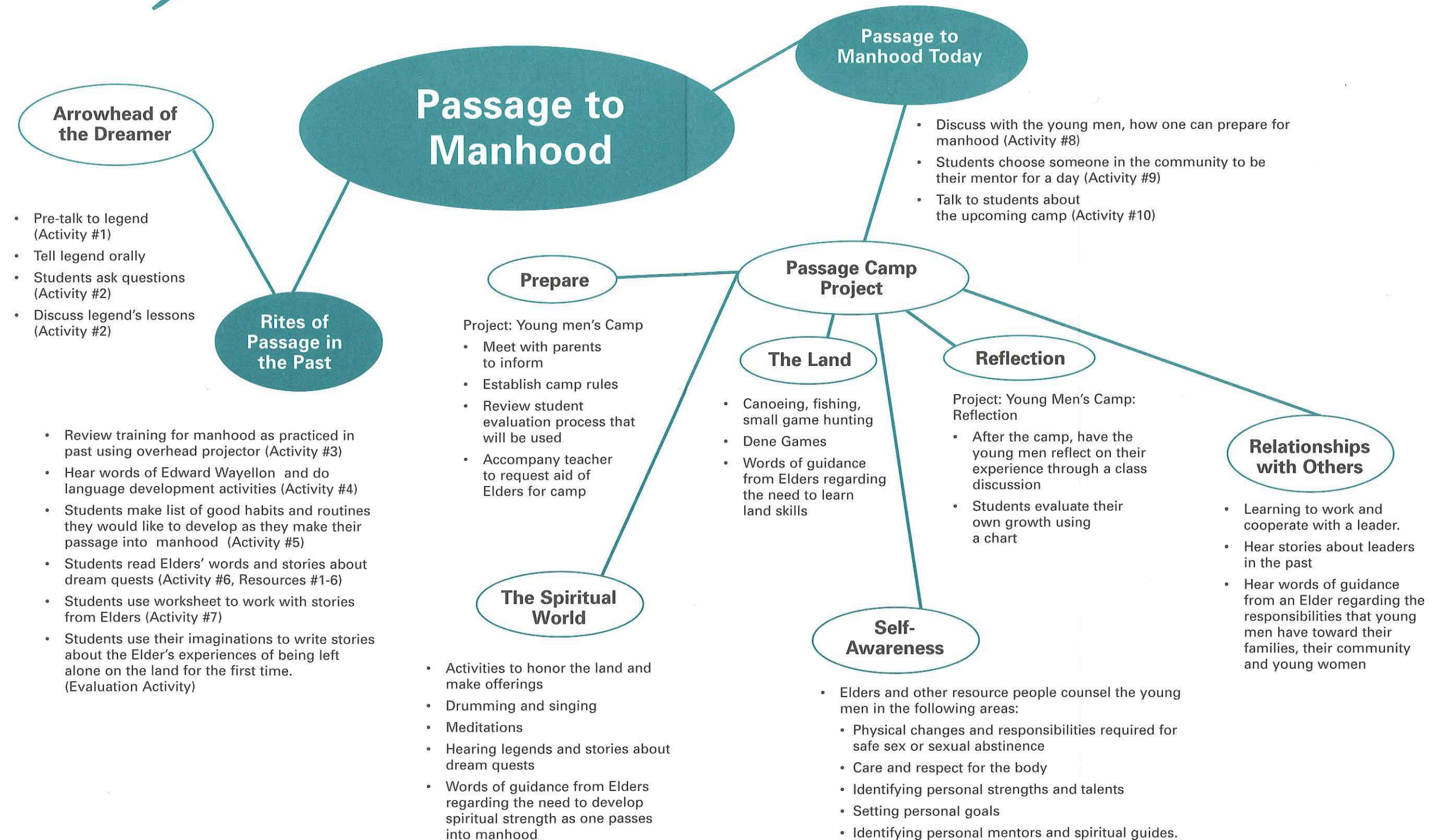
- By reflecting on the choices they make and the implications of them in their future lives
- By preparing themselves for their roles and responsibilities as men in their families and community
- Willingness to learn from the words of Elders
- Willingness to reflect on one's decisions and behaviors
- Willingness to accept and begin learning the roles and responsibilities of men in their families and their community

8. Skills related to self-development as a man

- Recognizing changes in one's body and the implications of these
- Caring for one's body
- Personal goal setting
- Seeking Elders for guidance
- Seeking opportunities to learn the skills required for manhood

9. Skills related to being a man in one's family and community

- As determined by family and community



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

1. The teacher or Elder should orally share the legend "Arrowhead of the Dreamer" with students. If this legend is not a part of the oral tradition of your people, find another legend which tells the story of how a young man is encouraged to seek his medicine powers by going on a dream quest. 2.2.1

Pre-talk 2.3

Ask the young men what they know about dream quests or medicine powers. Discuss with them the purpose and nature of dream quests long ago (see Understandings #1-3). Ask them to think about the purpose of dream quests and how they help the Dene.

2. After hearing the legend, allow students an opportunity to ask questions they may have. 2.3

Discuss with students, why dream quests were important for the young Dene men, and what particular strengths the young men had to show. 2.4

What strengths did the young men have to have in order to receive medicine powers?

3. Using an overhead projector, show students the illustration "Our Dene Ancestors: Passage to Manhood". Review how the passage to manhood consisted of training in the four relationships (Understanding #4):
 - relationships with one another in the family, camp or community
 - relationships with the spiritual world of land and animals and the Creator
 - relationships with the land: the skills and knowledge required to survive on it
 - relationships with oneself: development and health of the body and mind

Proposed Activities in Detail

4. Students who have Dogrib as their first language will listen to the words of Edward Wayellon (Resource 1) on audiotape. 2.2.3
 - a) *Pre-talk:* Give students some background information about Edward Wayellon. Tell students that the story they are about to hear is the way he was trained as he came of age. 2.3.1
 - b) Ask students first to listen just to the tape very carefully. The second time, ask students to listen to the tape while following along with the written text. As they are listening have them mark the places in the text where they are having difficulty understanding what is being said. 2.2.4
2.5
 - c) When the students have listened to the tape recording twice, have a general discussion about what was said, answering questions that students raise regarding parts they did not fully understand. 2.3.2
 - d) Go through the text examining important words or concepts. 2.5
2.4

Examples:

Bìnò nì

What does the word "**nì**" mean? Ask students if they have heard that used or if they themselves have used it. Have them identify other words that are used to refer to people in the past tense or in a deceased form.

goweè hok'èts'a at'i

Ask students to give the meaning of this phrase. (It means the boy in them has passed literally and now they have become young men.) Have them identify the changes in their body that have occurred from the time they were young boys. Discuss the need to establish behavior routines at this time when they begin their changes.

ts'inake

What does the word literally mean? Have them syllabicate the word analyze and identify the meaning of each chunk of the word: i.e. **Ts'ì** / **na** / **ke** = A tree alone, a child alone or with one parent. Sometimes the word is used in reference to: like a child with one parent or by himself or herself.

Proposed Activities in Detail

Have them orally construct sentences using that word. Have them discuss the relationship the members of the community traditionally had with a "ts'inake" person. How are we to behave towards that person today? How does it differ from the relationship traditionally?

Have the students identify other words that describe relationships within the family structure: i.e. **aba**, **side**, **seba**.

edek'e naehka

The storyteller uses this word. In that sentence he refers to this routine as being the same for a woman who is also in transition to womanhood. Have students find the word and try to get at its meaning as it is used in the passage: **edek'e naehka** = repeated everyday, a routine set for life. Have the students compare the usage of that phrase to today's situation/living and how it would be used.

In the story, the storyteller talks of how he gets up early everyday and has made it a part of his routine to do this. Have the students discuss what they do in their routine to resemble the activities of the people traditionally e.g. students catch the bus everyday to attend school.

- e) Have students list all the good routines or habits that Edward Weyallon developed while he trained with the Elder **Bino Ni**. This routine he established while he was training was important for life. It would be the pattern he set for himself in the future.
5. After discussing the daily routines and habits established by young people traditionally, ask students to write out a daily routine for themselves which they think will help them in setting patterns for the rest of their lives.
 6. Have students read Elders words and stories about dream quests (Resource 2-7). 2.2.4
 7. Give students the "Student Worksheet". Students use Resources 2-7 to answer the questions using quotations from the Elders. 2.3

Proposed Activities in Detail

Visual Aid: Activity #3.

Our Dene Ancestors Passages to Manhood

Young Dene men were given intense training and counselling during their passage to manhood.

Spiritual Development

Counselling to help young men to develop respectful relationships with the spiritual world of land, animals and the Creator



Relationships With Others

Counselling to establish respectful and responsible relationships with those around them, members of their families, their camp and their communities

Self-Development

Counselling and training to encourage the development and health of the body and mind

Land

Training to provide skills to survive the land and to provide for others

Proposed Activities in Detail

Our Dene Ancestors Passages to Manhood

Instructions: Answer each question with a quotation taken from an Elder.

Student Worksheet: Activity #7

Their Spiritual Development:

What were young men encouraged to do to help them in their relationships with the spiritual world?

Their Relationships With Others:

What was required of young men before they could have relationships with young women?

Who was responsible for preparing the young men for manhood?

Why was the first kill of the young men celebrated by the community?



Self-Development

What things were done to keep the young men healthy and strong?

Land

In what ways were they trained to become providers?

Proposed Activities in Detail

1.3

8. Discuss with boys what skills knowledge and attitudes they must develop to become capable and independent young men. Ask them how they see spiritual strength helping them to develop the skills and knowledge (Understanding #5).

- If you could become anything you wanted as an adult, what kind of person would you be?
- What skills and attitudes would you need in order to become capable and independent?
- What kind of relationships would you have with your families and communities?
- What do you think that spiritual strength means today, and how can this help you to become who you want to be?

9. After talking to students about the importance of mentorship in the Dene culture, ask students to identify a person in the community that they would like to learn from. With the help of the teacher and school, each student should approach a potential mentor to ask:

- to shadow the mentor for a day
- for an interview between the student and the mentor.

2.2.5

1.2

a) Student would be dismissed for a day to shadow the mentor chosen by the student. Student will be required to come back to class and to write a brief report of:

3.2.7

- What was done during the day?
- What the student liked most about the time spent with the mentor?
- What the mentor contributes to the community?

4.2.2

4.2.3

4.3.7

b) Student will prepare for and interview the mentor with five questions concerning their own development into manhood. Place the interview in a special newsletter to go out to the parents and mentors involved, or tape the interview and show the interview during a school open house.

10. After studying the passage to manhood as practiced in the past, talk to the students about their own first successful hunt. Emphasize the importance of this event and that the school and

Proposed Activities in Detail

teachers are being encouraged by the Elders to bring back the practice of celebrating first hunts. Inform students that the teachers will be having a meeting with their parents about this subject (see Note To the Teacher at the back of this module).

Tell the students about the camp they will be experiencing. Describe the purpose of the camp and the kinds of things that they will be experiencing (see Project: Young Men's Camp). The purpose of this camp will not be to experience their first hunt. There will be other hunting camps. The purpose of this camp will be for reflection and for guidance from Elders in the community, in helping the young men with their passage to manhood.

Evaluation

Evaluate students' understandings and extent of knowledge on the topic of "Rites of Passage" with the following activity:

In the past, young men were tested by leaving them alone on the land to survive.

- Have students read George Blondin and Pierre Lacorne's stories (Resources 5 & 6).
- Have the students imagine themselves being left alone on the land for the first time.
- Have them write a 12-day diary of their feelings, thoughts and experiences.
- Remind them to incorporate what they have learned about rites of passage into the diary.

The language skill developed most in this module is that of discussion and expressing personal reflections. Teacher should make notes after each class about individual students and their contributions to these discussions.

Evaluation of the student's attitude and personal development as a response to the guidance given in this module is done at the end of their camp experience (Project: Young Men's Camp).

When we were young and we killed an animal, our relatives would tear our clothing. They told us that we were now young men and that the tearing of our clothes would bring us luck in the future.

When we are about 14 years old, just like a young girl turning into a young woman, young boy's voices changed. This was indicative of that fact that we were turning into young men.

When I was that age and my voice changed, I was being raised by **Bɪnò Nɪ** (Bruno Apple) and I remember it was during the fall. That was when I got my first traps and rifle and an axe. This was because I was an orphan. When I received these, we went up Marion River that fall to trap. I told you this story before. This was my first experience working on the land. If it was another person in my place, I am sure that person would have thought I couldn't work like this everyday.

The Elder that I was with, **Bɪnò Nɪ**, said to me, "Edward, come on the land with me until Christmas time." So I went with him, just the two of us. We went as far as Bear Lake. In January we started to return to Fort Rae.

When we were returning **Bɪnò Nɪ** gave me this advice: "Edward all this hard work and teaching you, I didn't do this for anyone else's benefit. I did this for you. You never complained to me about anything, of the hard work you have done nor the work that remained for you to do, to achieve this learning. You didn't wait for anyone to tell you what to do when we made camp. You always made sure there was hot tea."

He taught me these things because he cared for me as I was an orphan and needed to learn how to live off the land.

Resource 1: Edward Wayellon, Rae-Edzo, June 23, 1997

Chekoa ts'ɪɪɪ dè t'asìi ɛłats'ɪhwho nɪdè, ɪʔò yee ahxò t'asìi ɛłats'ɪhwho ts'edı ɪdè ekıı hanı hòt'a gòet'ı gotagıhdłà ts'edı neè. Hòt'a hanı-et'ı t'a hanı wet'à ıdaà nèt'sıza ɪdè wet'à gots'ò hoedı ts'edı neè. Hanı t'asìi ɛłats'ehwhı nɪdè goet'ı hagogehʔı ts'edı t'ııt'e. Eyıts'ò hòt'a, t'a ts'èko holà, ts'ahı'ı ıhłè ts'edı ne naą, eyıts'ò chekoa hadzà.

Hoònq-daà goghòo ıhłè ɪdè goweè hok'èts'a at'ı ne. Eyı hòt'a qhdah ts'ıhłè haità ne sòqna. Sı holà eyı ekiyeè k'e aehsı kò qhdah whıhlı t'à seghoò k'è tıq ajà t'à ekiyeè k'e, ekò dọ gha nàedı ts'ınakea aht'e t'a, eteèt'ı ne segıhwho t'à hat'ò ekò t'aa ehdzo seqza ne, Hozà. Ehdzo sı sqòt'ò, gokwı sı sqòt'ò, kwhık'ıa sı sqòt'ò. Eyıts'ò nats'eèht'e, ɔèdłı gotò, yeè ts'ò k'ets'adè dehsı là nexè gohdo-a dakwe. Eyı t'aa dakwelò dọ xè eghàłahda ne. Ekò eyı k'qqnı, dọ eyıı-le dè dàhłàsı ts'ııwò ne haà, dàwhèdı.

Bɪnò nı hasèhdı ne, "Ede Edıwà nagoıhtłà," sèhdı t'à, wegà nagoèhk'ò ne Taatı ts'ò. Ekò eyıts'ò nàke-it'e zq awıt'ı ne, eyıts'ò yeè dzè agode-a t'à edek'è naehdı hanı-anı-anı et'ıı Sahtı k'e nıats'ede.

Edadızeècho dàa nats'eèhde, ekò k'qòt'a hasèhdı ne, "Edıwà," sèhdı ne, "Eładı gha nehʔı-le, nı edet'à nehʔà ha ne, eyı gha hq anehʔı hq't'e, eko, sets'ò kàyanehı while," sèhdı ne. Hòt'a ehkw'ı asèhdı ne, Hanı t'à whaà whıhtı-le ıle ekò, yaà dakwelò dọ xè eghàłahda kò. Done nàkeè sets'ò kàyaıtı ha dek'èehsq while ne, chekoa aht'e, ts'ınakea aht'e ts'ıʔò. Hanı t'a dọ xè elahda, dọ segħonegeètò, "Edıwà nagoıhtłà," sets'edı daats'ò whıhtı nııle, eyıts'ò ıda lıdı hołè ha nıkw'ò ɪdè sı dakwelò ekiyeè gıadè ha, hasèhdı ne, "Jq gots'ò ıdaà lıdı hołè ha nıkw'ò dè dọ k'enaıʔı-le, ıwhaą lıdı nehtsı nq," sèhdı ne. Eyıgots'ò haht'ı, haht'ı, haht'ı, hanı-et'ıı t'a honıehdza,

I didn't complain because I knew he was teaching me and I didn't have any one else to teach me because I was an orphan. I was young and he was my Elder.

In those days I didn't sleep long and no one had to speak to me twice about doing things. When we begin to turn into men, the Elders tell us, the routine that you set for yourself at that time that is how you will live in the future. Make sure you set a good pattern for yourself as you will find out that you have to be self-reliant and self-sufficient.

Training began when boys were very young.

Learning to repair tools an important part of training for survival.

Learned from experience.

First kill of large game celebrated.

dii dzeè k'e ts'ò ìlaà hanì hq't'e na. Yeè chekoa gixè aht'ù dè gikweè-t'ì lihtq dahwhixe, eyi holà hanì ts'edi sù hòt'a ehkw'ìats'edi hq't'e. T'ì'aa goweè ìadì at'ù gots'q nèe hòt'a eyi-le dqò ts'ùlù ha ne sqnaà, goet'ù hagedi ne-àlù hòt'a hanì wùdà nq, gògedi sù k'èè ats'et'ì dè hòt'a., ts'èko holà, kòta ho?ì-le anìhoòwhì ts'èdia ne, mòht'a goèhk'q dè. Hanì ts'edi hq't'e ne. Hanì t'à hqò sehsa wetsì hayèhdi ne, xahtq haelì ekìyèè k'e t'asìì hoa?ì while ne. Hanì-a hq't'e ne, wetsì hayìlà ts'ì?ò hq't'e ne yèhdi ne, t'asìì wùzì ho?ì-le wàda, hòta wùzì k'eda-le.

Resource 2: Leo Norwegian, Dehcho, 1995

For the young man, the training began when he was a young boy and continued until he became independent with his own family. One of the first things that a young man would be required to learn would be to make a fire. He would be required to rise early in the morning and prepare the wood and make a fire before breakfast.

As he was hunting, if a snowshoe strap tore, he had to learn how to fix it. If a fish net broke, he had to learn how to mend it. All of the things associated with hunting, the young man had to learn to repair.

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. It was necessary to learn to build on former experiences.

When a young man got his first moose, there was a gathering to celebrate the occasion and the take was shared with the community. As a sign of respect, to acknowledge his feat, people would tear his sleeve or his shirt.

Youth were encouraged to seek visions.

Marriage became possible when the young man was a capable provider.

Training of youth

Rigorous training began with change in voice.

Basic survival skills taught.

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. Spring was considered the best time to be in the bush seeking a vision and dreaming. It was understood that the first experience could be quite frightening. His father would go to the bush to talk to him and advise him about spiritual matters. He was also advised about the importance and seriousness of these sacred experiences, experiences that were to remain private and not to be shared freely with others.

The families involved arranged marriages. The young woman's family would initiate the proposal. They would contact and negotiate with the young man's family. If agreeable to all parties involved, the engagement period began. The young man would live outside the young woman's family dwelling, and provide for the family for a year. At the end of this year if the young man was considered to be a capable hunter, then a marriage would take place. At this time, if necessary, either party could take another direction in life, if this was deemed best.

Resource 3: Gwich'in Elders, 1995

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

Resource 4: Gabe Kochon, Sahtu Region, 1995

At the time that boys began having a change in their voice they would begin a rigorous period of training. The age would vary in individual boys but the average age was about seventeen.

Fathers, uncles and close male relatives would oversee the training of the boys. Women were not allowed to teach the young men. Bush survival, hunting, fishing and trapping were the basic areas of training.

There were many rules and challenges during the training period.

Marriage allowed only after training complete.

Training was the job of close relatives. Young men were not left on their own to learn.

Becoming independently capable on the land.

During their training period, the boys were not allowed to drink water. If they were thirsty they were given soup or broth to drink because water was thought to make them too heavy and lacking in energy to do work. Certain foods were forbidden, particularly the delicacies that were reserved for the Elders such as loch and baby animals. They were fed very nutritious foods however and care was taken to ensure that the food was clean and healthful. They were given the very best foods at this rigorous time in their lives.

To condition their bodies they were required to sleep sitting upright or to sleep with a block of wood for a pillow. When they awoke they would go directly to work getting wood, cutting, splitting and piling it before taking a break.

Young females were chosen to be their future mates. The women would be going through a similar rigorous training because it was thought that the young men deserved only the best-trained young women. The man and woman were only allowed to come together when they had both completed their training period. Training was considered complete only when the trainers felt that the young man was capable of surviving in the bush on his own.

Long ago, 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. In this way, the skills and knowledge were passed on from generation to generation, enabling our people to survive. Without this, we may all have died.

Resource 5: George Blondin², Sahtu

Just a few days before Christmas...we were ready to go trapping again when Paul told me his father was sick and he couldn't go out.

My own father, Edward, had an idea. "Go and get your traps," he said, " and trap for lynx at Turili."

Turili was at the other end of Sahtu, about 320 kilometres from where I had last been trapping. I would have to travel 640 kilometres to pick up my traps.

² From *When the World Was New*, by George Blondin. Outcrop, Yellowknife, 1990, page. 218.

Becoming independently
capable on the land.

People thought I was too young to travel alone [he was 19 at the time]. But my father said, "I've taught him enough. He can look after himself. If something happens to him, it's his own fault."

George Blondin completes the journey successfully by dog team, having not only to find his way but also to survive in the dead of winter. To read the complete story of this incredible journey, please obtain the book.

Resource 6: Pierre Lacorne³, Ft. Providence

My parents died in the great epidemic, and the relatives who took me in died the following year. Then Archie Minoza's grandfather took me in and taught me how to set traps, snares and nets. That's all you need to know to survive.

After that I was able to go off alone to hunt beaver and muskrat. I have travelled far.

I married and had ten children. When I went out on land I always took my sons with me so that I could teach them about the bush life. It's better not to be alone.

We lived in stick lean-tos or tents and roamed all over the land. Sometimes there were game but other times there would be nothing from here to the mountains, not even marten tracks. Then we suffered from starvation.

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

³ From Nahecho Keh, Margaret Thom and Ethel Blondin-Townsend, eds., page 99.

Project 1: Young Men's Camp (2-3 days)

The purpose of the Young Men's camp is to give them experiences that will help them to reflect on their present and future lives and to dream a future for themselves.

1. Preparation for Camp

- Prior to camp, ensure that the students have completed activities to develop understandings about practices in the past in preparing young men for their passages into manhood.
- Well-respected men from the community should be involved in the camp to counsel and train the young men.
- In preparation for the camp, first have a meeting with the parents to explain the purpose of the camp and what will be done there. If possible, have at the meeting those resource people who will be helping you with the camp. Provide the parents with a list of the things the young men are to bring to the camp. Have available the permission slips for parents to sign.
- In preparation for the camp, go over the camp rules with the students. Explain the need for each of the rules and the consequences of breaking the rules.

The following are suggestions only for the kinds of rules you may want to establish:

- Students are to bring only those things listed.
- Students are not to go away from the camp on their own without the knowledge of the leader.
- Students are to follow the schedule given by the camp leader with respect to arising, sleeping and eating.
- Students are to follow any instructions given by the camp leaders.
- Prior to camp, review with the students the evaluation form that you will be using after the camp experience. Ensure that they understand the expectations and give examples of how you will be evaluating the students. (A sample evaluation form is provided.)

Young Men's 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. Showed support for and cooperation with the leadership of the counsellors | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 2. Willingly took leadership in activities which were familiar | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 3. Behaved respectfully toward other young men | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 4. Gave help freely to those needing it | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 5. Did their part without being told i.e. took initiative in finding ways to help | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |

B. Learning Land Skills

- | | | | | | | |
|---|----------|----------|----------|----------|----------|----------|
| 1. Practiced safety | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 2. Learned new knowledge or skills or became more competent | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| • in the area of land navigation and travel | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| • in the area of hunting/trapping/fishing | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| • in camping | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |

C. Participation in Spiritual Activities

- | | | | | | | |
|---|----------|----------|----------|----------|----------|----------|
| 1. Interest shown in spiritual information regarding dream quests and young men's passage rites | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 2. Respect shown for the land and water | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 2. Participated respectfully in spiritual activities or rituals | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |

D. Self Development

- | | | | | | | |
|---|----------|----------|----------|----------|----------|----------|
| 1. Interest shown in formulating personal future goals. | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 2. Responsibility shown in following schedule for sleeping, waking and eating | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 3. Showed patience | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 4. Showed determination in completing a difficult task or in completing a task well | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 5. Showed self-respect in matters of personal hygiene and health | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |

2. The Camp

- Young men will spend 2-3 days in a camp with only other young men.
- Dene men respected by the community do the counselling and training of the young men during this camp.

Participants should include resource people or Elders who can counsel students spiritually, counsel them in their relationships with others, and counsel them in terms of their self-development and teach land skills.

1. Relationships with the spiritual world

- activities to honor the land and water
e.g. feeding the fire, offering gifts to the land
- prayers before meals and at the end of the day
- drumming/singing
- activities to make the young men more sensitive to the land
e.g. quiet listening to nature, trying to hear what the land and animals are saying
- hearing legends and spiritual stories about dream quests

2. Relationships with each other

- activities which require young men to cooperate and support a leader.
e.g. hunting or trapping or fishing, camping organization
- hearing stories about past leaders and their ability to provide and share
- counselling regarding the need for young men to become providers before they establish relationships

3. Land Activities and Dene Games

- land activities should not be too complicated or taxing because time will be required for counselling in other areas
e.g. easy canoe trip, hiking trip, fishing, or simply camping with small game hunting

- Dene Games
e.g. handgames, stick push, club throwing ⁴

4. Self-Development

- the physical changes happening in the body, and responsibilities required for safe sex or sexual abstinence
- the care and respect of the body
e.g. avoidance of drugs and alcohol, physical fitness
- identifying personal strengths and talents
- the setting of personal goals for the future/dreaming/seeking personal power
- the value of mentors and spiritual guides

3. Project Reflection

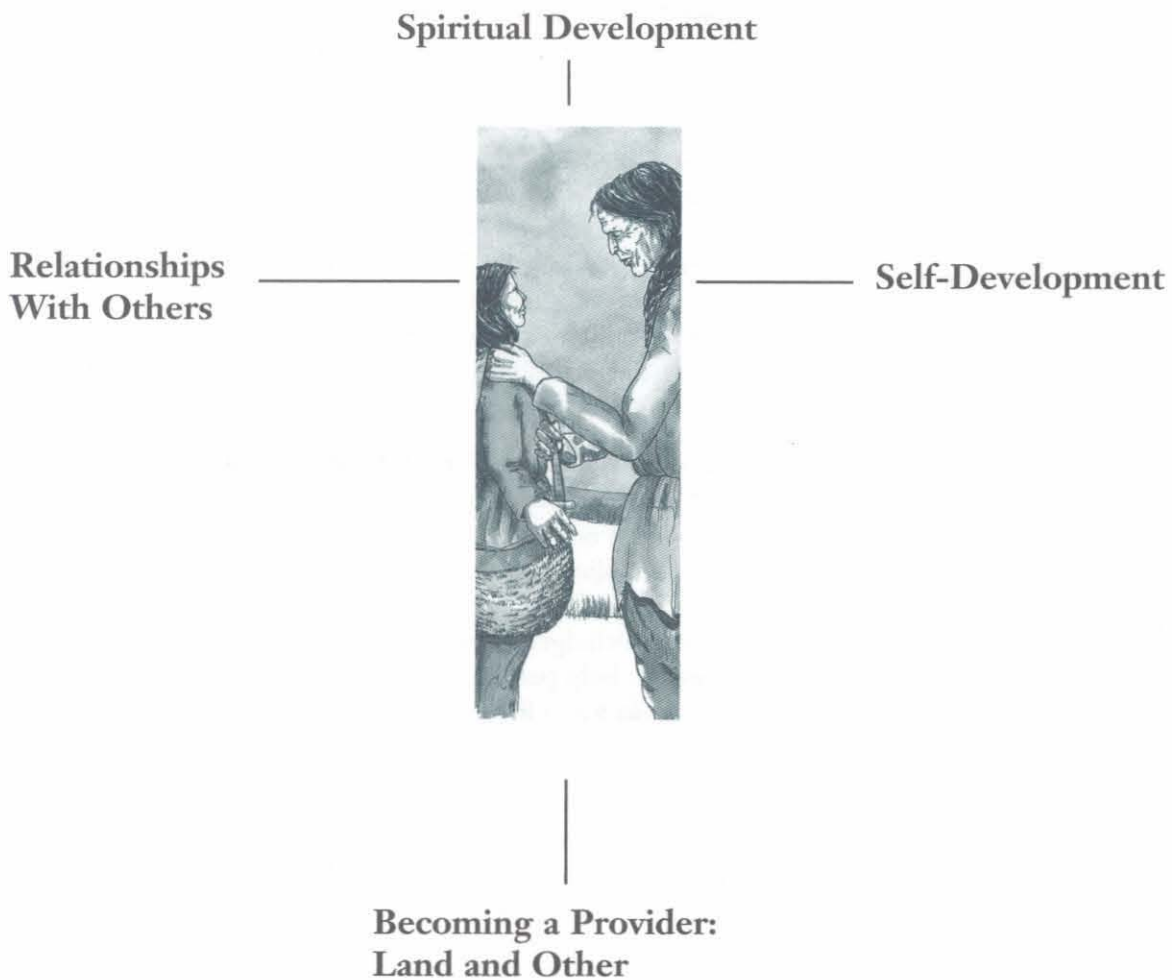
- After the camp experience, "de-brief" young men with an open discussion about the camp experience. Use the opportunity for the young men to ask questions, to express their feelings, and for you (instructor) to share your reflections about the camp with them.
- Have each student reflect on the following chart "My Passage into Manhood" and fill in how they plan to direct their own development in the four areas.

⁴ *Traditional Dene Games: A Resource book*, Compiled by Mike Heine, for detailed descriptions of Dene games.

Visual Aid: Activity #3.

**Young Men's Camp:
My Passages to Manhood**

What are the dreams you have for yourself and your future?



Question:

Is there a place for this knowledge about rites of passage in our schools today? What can we learn from the traditional ways of dealing with adolescents? What can we take from the past and apply to today so that our young people are better prepared to meet their future?

Answer:

Neil Colin (April 1995 in Hay River):

Even though these rites are not practiced today, our young people should know about them. At least the knowledge about them should be passed on. My Elders told me many things. I just kept the knowledge in my head and later on I figured out how to use the information. If I had not listened, if I had not remembered, it would have been too late to try to get the knowledge. All of my Elders, they are all gone now. When I was young, I did not expect that. I can't count on my family or the government now to help me get that knowledge. I can only count on my memory. And I have to pass on this knowledge.

George Blondin (April 1995 in Hay River)

Medicine power has been at the base of our culture. Young people did not behave however they wanted because of their fear of medicine power. As life went on, they began to understand better the ways of medicine power. They shared their knowledge, advising people to share, to use medicine power to help people, and to be good citizens. This education was a lifelong thing.

We talk about the puberty rites for young people. Maybe it is impossible today. To start in the middle or to give it once in awhile is not good enough. The rites were strong traditionally because they really began from birth. This would be hard to do today.

What do we have today to help us with the young people? First we have to make the parents more responsible. As a people we have to be very strong. And we have to change education. We have to use our power to steer education in a way that will help our people.

Dehcho Elders (1995)

Today, this approach is not taken. The commitment is not as strong. Things such as social assistance, has interfered with this process. The Elders do not approve of what happens today in many instances. They would like to see some other methods tried.

Lucy Lafferty (April 1995 in Hay River)

Our people do not practice these rites as they were done long ago but the idea still exists in some communities and families do things in their own way. For example in Rae and in Rae Lakes, some parents keep their young daughters at home when they begin to menstruate, and all are made aware of it.

Question:

Is the school and I responsible for ensuring the young men experience their first successful hunt, and celebrating it?

Answer:

The celebration of a young man's first successful hunt is very important to the Dene culture and community. However, it should be left to the family, rather than the school to celebrate this event. It may be that the young man has his first successful hunt during a school-hunting trip. If this is so, the school should inform the family so that they can arrange their own celebration.

In many cases, the parents are no longer aware of this cultural practice. The Elders who have helped with this curriculum have emphasized the importance of the practice in acknowledging the young man as a new "provider" for the community. It is suggested that the school have a meeting with the parents (perhaps during the information meeting regarding the Passage to Manhood Camp), and inform the parents about the practice and encourage them to honor their sons in this way.

Question:

How will I go about teaching 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 in your teaching. Use community resources in the way of speakers and Elders to help in this component.
2. Students are evaluated for their language skills and understandings in activities as suggested, and they are evaluated for their attitudes and personal development during the camp.
3. At some time before it gets cold, plan to take the young men only on a 2-3 day camp as outlined above. The young women will have had their "passage" camp at the beginning of their Grade 7 year. While the young men are engaged in this module, the young women may be engaged in a project from one of the other modules.
4. Do the activities for Language Development.

Winter Camp



Grade 9

Module Two



Table of Contents

| | |
|-------------------------------------|----|
| Starvation | 3 |
| Module Overview | 6 |
| Major Cultural Understandings | 7 |
| Proposed Activities Chart | 11 |
| Proposed Activities in Detail | 13 |
| Resources | 16 |
| Projects | 17 |
| Notes to the Teacher | 24 |

It was one of those clear cold nights, and the aurora borealis put on a magnificent display of white, roving fingers across the night sky as we lay in our beddings.

– John Tetso¹

Starvation

Excerpt from *Legends and Stories from the Past* by George Blondin

When the world was new, the Aboriginal people had hard times surviving the cold winters. The best way was to stay at a good fish lake and make a lot of dry fish in the fall when there was plenty of fish. When cold winter came, the fish seemed to disappear. Elders would say the fish had a hole in deep water. When it got really cold, they would go into that hole. That is why fish disappeared on small fish lakes.

In the mountain areas, it was worse because there are no fish lakes. It was harder for Mountain people to survive. They lived on big game only, and did not have guns at that time. They set snares for big game. If there were a lot of hunters, they chased the animal into a snare. If the people stayed in one spot too long, they either chased all the animals away or killed them off. They were always in search of big game and tried to kill as many animals as they could. Now, today, it is easy because we have good guns. But a long time ago, they did not have guns. They had spears, and bow and arrows. They had to get really close to the animal to kill it.

When the world was new, it was really cold. They said it was thirty below zero a lot of times, and that is really cold if you want to kill something. It was almost impossible. That is why, when the world was new in the mountain country, people had a hard time and there was a lot of starvation.

There is a story about a large group of people who were starving, freezing and dying. This happened more than once. The story is about this group seeking food, but they could not find any. They were starving, but they kept on traveling. The people who were not eating got weak and could not go on. It was too cold and there was nothing to eat. Traveling and starving, it was hard for people to stay together as a group. The strong ones went on ahead and the weaker ones fell behind. When they could not go any further, some of them just made a fire and died there.

¹ From *Trapping is My Life* (1970), Toronto: Stoddart, page. 44.

There was a widow traveling with her son. She loved her son, but what could she do? The woman thought that if she and her son followed the group they would surely die. "I will detour and make a fire and camp," she thought. That was what she did.

She began looking for a branch with a root that bears like to eat in the summer. People eat it too, with meat and fish. She found the branch. She thought that it was the right one. She told the boy to make a fire at that spot. They were so weak because they had not eaten. Both of them began to bring deadfall wood to make a fire to thaw out the ground and try to get some roots out.

Later that night, the mother began poking around with a stick and succeeded in lifting a root with a knife. She cut a piece. She kept the fire going to thaw the ground so she could get more roots. She boiled the root and the boy drank the broth. They ate the rest of the root. She kept the fire going all night so she could dig out more roots to eat.

In the morning, daylight came. The weather was a bit mild, so she got up and dug for more roots. The mother had saved about four inches of meat. She cut it in half, saving two inches for travel. She boiled the root and meat together. There was not much meat, just a mouthful. They also drank the broth. The mother said, "Son, we cannot stay here. We will die of starvation. We have to keep going."

The boy was only twelve years old and did not know how to hunt or work. The two started walking, pulling their small toboggan. There was not much on it – only a blanket, a small tent and pieces of cloth. That was all. They had a small kettle to boil food in.

The widow and her son walked into a mountain valley late in the afternoon. They saw a large willow patch on the mountainside. They made a fire in the valley. After she got warm, the mother told the boy, "Wait here. I will walk up and check that willow patch. Maybe there are rabbit tracks there." She went and checked. When she came back she said, "I found some rabbit tracks. I will boil the last bit of meat for you." So the mother boiled the last bit of meat, a mouthful, that was all.

The mother had rabbit snares in her pack. She prepared four snares and then she and the boy went to the willow patch. They found a

rabbit trail from maybe one or two rabbits. The mother carefully set the snares on the rabbit trail and told the boy, "We will go up the mountainside and reach the willow patch up there. We will come down towards our snares. If we are lucky, we might catch one rabbit."

That is what they did. They snared two rabbits. They were so happy that they could eat now. But the mother was very careful not to eat everything at the fire. She skinned the rabbit, being very careful not to waste even the blood. The mother made a soup with rabbit livers, blood and roots. For the first time in a long time, the widow and her son ate well. She watched the boy carefully, making him eat more. They rested for one day and the mother made more soup, adding a small piece of rabbit meat.

The boy had gained strength, so he steadily got wood to keep warm. They camped and the next day they traveled on the same route. The next day, after they had made camp, they again found a big willow patch on the side of a mountain. They found rabbit tracks. They did the same as before. They snared two rabbits again. The mother fed the boy more and he broke trail, while the mother pulled the toboggan behind him. They camped again.

They were going out of the mountains, in the general direction of the Mackenzie River. That was their plan. They continued traveling. Soon, they found more rabbit trails. They also found a lot of ptarmigan tracks, so they made camp and worked on their snares. It seemed they would survive. They were eating good now, and the days were getting longer and warmer.

As they traveled, they got out of the mountains and into bush country. They were still going towards the Mackenzie River. It was springtime now, and they were eating good. The boy managed to kill ptarmigans and muskrats with his bow and arrow. They kept traveling and finally got to the Mackenzie River, where they found a large group of people staying at a fish camp.

The mother had survived that terrible starvation that occurred in the middle of winter in the mountain country. The boy, now twelve years of age, became a good hunter. And that is the story.

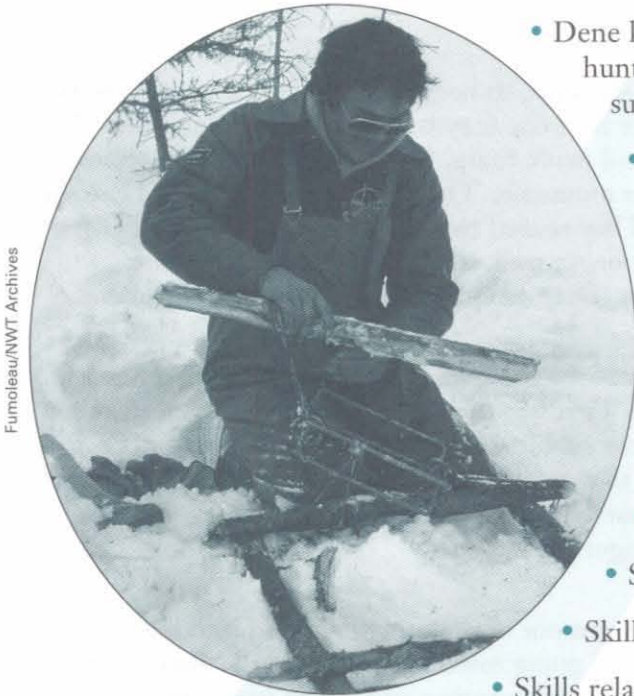
Projects for Experience and Reflection

1. Winter Camp
2. Related Home Economics, Shop or Career and Technology Studies (CTS)

The purpose of this module is to give students the knowledge and understandings and experiences related to winter camping including trapping and fishing.

Major Cultural Understandings

- Dene knowledge about winter weather and land conditions is important to successful and safe winter land use.
- Dene knowledge of the winter hunting/fishing/trapping area is important to successful and safe winter land use.
- Dene knowledge about fur bearing animals is important for successful winter trapping.
- Attitudes related to winter land use
- Skills related to winter land survival and safety
- Skills related to handling of winter camping equipment
- Skills related to winter camp
- Skills related to winter travel
- Skills related to winter survival
- Skills related to ice fishing
- Skills related to trapping



Fumoleau/NWT Archives

Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Equipment Checklist for a winter camp

Major Cultural Understandings

1. Dene knowledge about winter weather and land conditions is important to successful and safe winter land use.

2. Dene knowledge of the winter hunting/fishing/trapping area is important to successful and safe winter land use.

3. Dene knowledge about fur bearing animals is important for successful winter trapping.

4. Attitudes related to winter land use

Knowledge

Note: For the following, teachers should research and provide information specific to winter trapping in the local area

- weather indicators
- ice conditions, behaviors on lakes and rivers and implications for land use
- wind conditions and implications for land use
- snow variations and implications for land use
- temperature and implications for land use

- trap line locations on a map
- geographical features, landmarks and spiritual sites in the area
- potentially dangerous areas in winter
- historical land use information
- use of area in other seasons
- other resources in the area accessed by the Dene

- fur bearing animals found in area
- life cycles, habitat and habits of fur bearing animals
- where and how best to set traps based on knowledge of their habits

- willing to accept the challenge of winter land use
- willing to show preparedness and vigilance with respect to personal items and behavior
- willing to carefully follow leadership

Major Cultural Understandings

5. Skills related to winter land survival and safety

- kinds of snowshoes for different snow and from different communities
- getting out of water when wearing snowshoes
- testing for or recognizing safe ice
- finding direction based on wind

6. Skills related to handling of winter camping equipment

- gathering camping and trapping supplies
- efficient packing of sleds
- loading toboggan and storing gas

7. Skills related to winter camp

- locating and orienting place for tent
- laying spruce boughs and tarp
- finding a good camp fire location, finding wood, making a fire
- finding and transporting water
- cooking and washing facilities
- setting up a cooking stove in the tent
- caring for hazardous or dangerous items

8. Skills related to winter travel

- being observant of landmarks and direction
- snow shoeing
- breaking trails for skidoos
- testing ice and recognizing dangerous ice
- skidoo trouble shooting
- conserving gas

Major Cultural Understandings

9. Skills related to winter survival

- finding water under snow, using hard drifts, melting
- making temporary shelters in snow banks
- predicting winter weather

10. Skills related to ice fishing

- identifying fishing locations on a lake
- chiseling, power sawing, using ice drills
- setting a net in ice
- handling fish in cold weather

11. Skills related to trapping

- finding direction using landmarks
- snow tracking small game
- snaring small game
- setting deadfall traps
- setting and baiting traps
- skinning small game and drying pelts

Grade 9

Winter Camp Proposed Activities Chart



Proposed Activities in Detail

- Students will research small fur bearing game:
 - the life cycle
 - their habitat
 - their habits

4.2.1

4.2.2

6.2.5

In addition to students researching information with hunters/trappers they know, ask personnel from "Natural Resources" to come to talk to students.

- Have students use a computer to make a report about small fur bearing animals. They should incorporate graphics, photographs and sound into the text that can be given to younger classes.
- Winter Trapping/Fishing Locations:

Study local land claim maps showing land use, trapping and fishing in particular (these can be obtained through the band office).

- Have a hunter or trapper come to talk about the winter camp location. Students should prepare questions asking about burial sites, spiritual sites, historic sites, dangerous sites, any landmarks, etc. along the way and around the camp. After the resource person has gone, have students make an illustrated map of the route to the winter camp location and of the area around the camp. They will draw in the important land marks etc. that they have researched.
- Ask Elder to come to tell stories about winter camping in the past, including survival stories. Allow students time to ask the Elder questions after the story telling.
- Ask students to write their own or a story from another person about a winter camping experience. Collect these stories in a booklet. Also in the booklet, have each student research from an Elder, some aspect of how the Dene survived winter in the past: e.g. clothing, footwear, shelter, travel, hunting, etc.

4.2.1

4.2.2

4.2.3

2.2.2

3.2.7

Proposed Activities in Detail

- Safety and Survival

Have students research and make safety and survival posters for the winter camping emphasizing cold weather precautions:

- clothing
- skidoo trouble shooting
- temporary shelters
- finding water under snow, melting snow for water

- Allow students to be involved in choosing the Elders to accompany them on the camping trip. Encourage them to work with different Elders so that they can experience different stories and different ways of doing things.

1.3

Some students should be present when teacher contacts the Elders and requests their help. Students can become familiar with the proper protocol and ways of making requests.

1.5

- Equipment and Supplies Lists

Show students the lists. Ask them to work in groups to cut down on the list as much as they feel comfortable doing in order to reduce the weight and bulk of the supplies and equipment.

1.3

1.2

- Have students organize themselves to gather all the equipment that will be necessary to go camping. Teacher should only monitor what they are doing and provide advice and information as needed by the students.

- After the camp have students compare the winter camp set up to the summer camp set up (brainstorm as a class). Ask students to try to give reasons for each difference.

3.2.17

6.1.4

6.2.4

- After the camping trip, choose groups of students to approach the media with stories about their camping trip. Have them try to guess the questions that will be asked and practice answering before making contact with local newspapers, local radio, local t.v. They must remember that the purpose of sharing stories about the camping trip is to get community and public support for such activities. They should emphasize what they got out of the experience.

3.2.17

6.1.4

6.2.4

- After reflecting on the personal value of the camp, have each student write an editorial "Why Land Camps are Important

Proposed Activities in Detail

for Students". Allow students to choose one of the editorials to send into the Yellowknifer or News of the North.

- Have students recall the caribou chase. Ask them to describe the chase on their skidoos - how they approached the caribou, what the caribou did etc. Ask them to use as descriptive language as possible.

Ask them to write their descriptions.

3.2.7

- Have students exchange paragraphs and edit each other's work for spelling, grammar, punctuation etc.
- Teacher collects the paragraphs and uses them as a basis for studying a verb paradigm with emphasis on affixes.
- Recall stories told by Elders while at camp. Discuss the lessons that were in the stories.
- Give each student a map of the area that includes the hunting camp area. Have them mark in travel routes and places that were visited and for what purpose, and write a report describing the map work for their parents.

5.1.1

5.1.2

2.4

3.2.7

Evaluation:

Evaluate students for the knowledge they have gained in this module with the following activities:

Ask students to research and prepare a report about a trapping area that is used by their family. Report should be a map based on:

- trap line locations and best season for trapping
- rivers, lakes, land marks, spiritual sites
- fur bearing animals found in area.

Provide winter travel problem scenarios where students describe best course of action:

- Tomorrow you want to head off for the trap line. How can you tell if it is going to storm or be a good day?
- You are in a blizzard and disoriented. How can you tell direction if you don't have a compass?
- You have to set up a temporary shelter one night in winter. Where should you make a fire?

Behavior, attitudes and personal development are evaluated after their winter camp experience.

Resource 1: Equipment Checklist for a winter camp

Check list of camping equipment for a winter camp:

- Candles
- Matches
- First Aid Kit
- Bush radio
- Battery
- Tarp
- Pots, pans, grills
- Dish towels
- Garbage bags
- Toilet paper
- Sunlight soap
- Gloves
- Proper footwear
- Sewing kit
- Rope
- Snares
- Traps
- Axe
- Knife/file
- Nails
- Fish net
- Floats
- Marker
- Net mender
- Float string
- Pliers

Project 1: Winter Camp (2-3 days)

1. Winter Camp Activities

There should be a man and woman team to be resource people/instructors at this camp. If they are not Elders themselves, you should invite an Elder for explanations and story telling while at camp. 6.2.2

The following are suggested areas of experience for students while winter camping.

If while camping, opportunities to hunt moose or other game present themselves, it is understood that the camp focus could change.

Preparation for camp

- parental permission slips
- letters to parents listing personal effects to pack
- packing equipment and supplies

Travelling and Finding Direction

- being observant of landmarks and direction
- snow shoe travel
- breaking trails for skidoos with snowshoes
- testing ice, recognizing dangerous ice

Skidoo

- skidoo trouble shooting
- conserving gas

Camp Set Up and Upkeep 1.2

- loading toboggan and storing gas
- setting up tent: 1.6
 - face
 - location
 - position of cooking stove
 - spruce bough floor and tarp
- find wood and start fire not too close to shore or trees
- finding water (camp)

- caring for hazardous or dangerous items:
 - gas lamps
 - gas stoves
 - axes
 - knives
 - guns

Stories and Relaxation

- Elders' stories
- reflecting on the day and socializing

2.2

1.1

Honouring, Offerings and Spiritual Laws

- offerings to the land
- handling of fish and game
- handling fishing and trapping equipment

Planning Hunt

- predicting weather
- listening to plans of Elders and resource people

1.2

Survival Training

- finding water (survival):
 - under snow
 - hard drifts by lakes
 - holding chunks of snow over fire with a stick
- making temporary shelters:
 - shelter in snow bank with tarp
 - spruce boughs
- predicting weather in winter

2.2.7

2.2.7

Trapping

- finding the way to the trapline:
 - landmarks
 - direction indicators
- snow tracking small game
- snaring small game
- deadfall traps for lynx, martin and wolf

1.2

- where and how to set traps:
 - baiting
- handling small game:
 - skinning and drying pelts

Ice Fishing

- location of the lake
- location on the lake
- chiseling, power sawing, using augers
- practicing spirituality
- honoring the land

2.2.7

1.2

Winter 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 | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 2. Behaved respectfully toward others | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 3. Gave help freely | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 4. Showed support for and cooperation with the leadership of the counsellors | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 5. Did their part without being told: took initiative in finding ways to help | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |

B. Learning the Winter Trapping and Fishing Skills

- | | | | | | | |
|---|----------|----------|----------|----------|----------|----------|
| 1. Practiced safety | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 2. Learned new knowledge or skills or became more competent in: | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| • Land navigation and travel | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| • Fishing and canoe handling | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| • Use and repair of fishing equipment | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| • Camping. | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |

C. Participation in Spiritual Activities

- | | | | | | | |
|---|----------|----------|----------|----------|----------|----------|
| 1. Respect shown for the land and water | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 2. Participated respectfully in spiritual activities or rituals | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |

D. Self Development

- | | | | | | | |
|--|----------|----------|----------|----------|----------|----------|
| 1. Showed responsibility in following schedule for sleeping, waking and eating | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 2. Showed willingness to learn if unfamiliar with activity | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 3. Showed patience | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 4. Showed determination in completing a difficult task or in completing a task well. | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |
| 5. Showed self-respect in matters of personal hygiene and health | <u>5</u> | <u>4</u> | <u>3</u> | <u>2</u> | <u>1</u> | <u>0</u> |

3. Reflection after winter camp

After the winter 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?

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 Winter Camp module:

- repair of naphtha stoves and lanterns
- skidoo repair in winter
- snowshoe repair
- making sinew and wire snares
- equipment making/maintenance: ice chisel poles, ice jiggers, traditional hooks, loche lines carving knife, chisels, axe blades
- making a winter survival kit: include axe, long stick, snare wire.

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, 25 hours of instruction each. They are offered in a variety of subject areas that are left up to the individual schools to decide upon. The teachers at the school who design the courses must provide an outline of expectations and required resources for the 25 hours of instruction. At the high school level, each course is worth one credit. 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 in the NWT.

Requests to modify or develop new courses/modules are subject to departmental guidelines and procedures. Instruction of a locally developed course shall not commence without prior approval of the Minister. Requests must be received by October 1 for the spring semester and April 1 for the fall semester."

Section 30-5

"A Strand Rationale and Philosophy already exists for each of the 22 CTS Strands. If you are applying for a module to be approved under CTS, clearly articulate why the new module(s) is consistent with the Strand Rationale and Philosophy. Also include a redrawn Scope and Sequence Chart to show where the new module fits.

The Dene Kede teacher can suggest which courses that already exist in the Career and Technology strands would be most relevant to the Dene Kede program and can instruct parts of those courses.

The following CTS courses are suggested courses that would provide strong background and/or additional skill areas for this module:

- Renewable Resources: Resource Conservation and Management
- Renewable Resources:
 - Wildlife: Outdoor Experiences
 - Wildlife: Wildlife Spaces and species
- Cooperative Education Project: In partnership with Fur agents (Coop and Northern store)
- Cooperative Education Project: In partnership with Renewable Resources
- Mechanics: Engine Fundamentals
- Fashion (working with fur) - Fun with Fashion, Culture Fashions, Sewing for Others

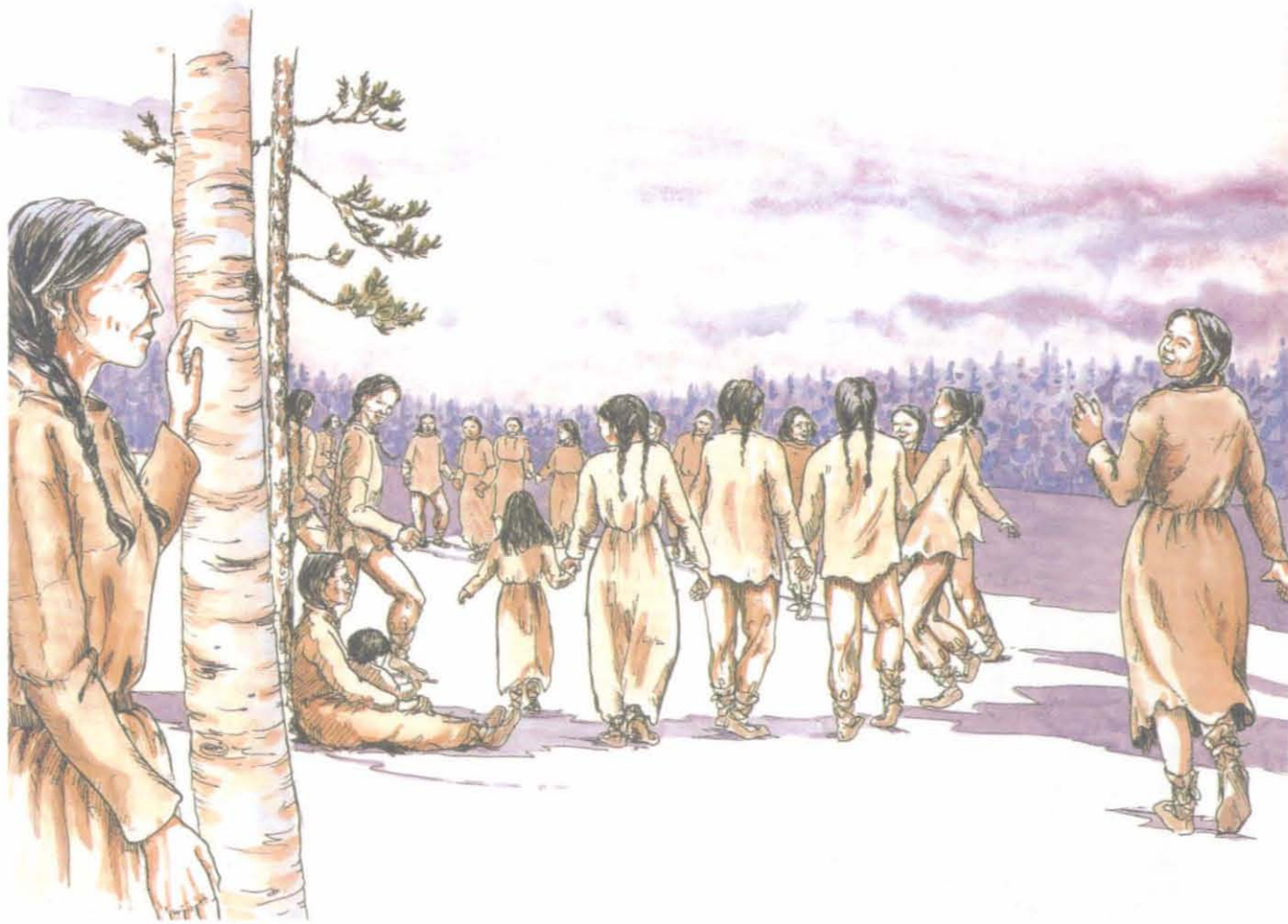
Question:

How will I go about teaching this module?

Answer:

1. Teach the knowledge and understandings in class using activities such as those suggested.
2. At some time, after completing the "knowledge and understandings", fit in the winter camp. This does not have to immediately follow #1 above. It can fit in anywhere within a month or two.

Spirit of the Land



Grade 9

Module Three



Table of Contents

| | |
|-------------------------------------|----|
| The Two Rock Ridges | 3 |
| Module Overview | 5 |
| Major Cultural Understandings | 6 |
| Proposed Activities Chart | 9 |
| Proposed Activities in Detail | 11 |
| Resources | 17 |
| Projects | 22 |
| Notes to the Teacher | 25 |

The signs on the land are a reminder of the teachings of the legends. If we remember and live them, if we take the signs set on the land for us as our symbols, we will survive as a nation.

– Denendeh, *A Dene Celebration*¹

Once long ago when the world was new, there were two rock ridges, just as they are there today. White Fish River (**Etírató**) passed between the rocks but people could not pass through. The two rocks were called **Ets'énáarakwé** and **Edúhnáarakwé**. Even in late winter, people could not use that passage between the two rocks. When people attempted to travel through the passage, the ice would break and many of the people did not return.

It was a time when people dressed and clothed themselves with caribou hide. Again, as many times before, they traveled out to hunt for caribou. To hunt the caribou they needed to pass through the rock ridges and cross the river. They approached the two rock ridges and got very close to one of the tall rocks but could not get through the passage. The people did not know what to do.

A young boy was traveling with them. This young boy, from the time he was a toddler, carried a beaver tooth tied to his waist. The people got together to discuss the problem of the passage. They also discussed the boy with the beaver tooth tied to his waist. They invited him to their meeting.

The people asked him, "There must be a reason why you always carry the beaver tooth tied to your waist. Can you help us with this problem? No one has been able to pass these two rock ridges."

The boy said, "Yes, I think I can try to help you."

The people asked the boy, "Is it alright if we go through the rock ridges tomorrow?"

The boy replied, "Yes, it will be alright". The next morning the people gathered beside the tall rock **Edu'hna'arakwe**. As they were about to

Echoho Náke Gok'énige Góniʔá The Two Rock Ridges

Yahní ts'é nę k'ále bek'ónę ekúu, Etírató
ekúhyé kwəh náke ęets'é nídanıhʔa,
Ets'énáarakwé hé Edúhnáarakwé hé héredi sıı,
gok'énige ts'eret'ále redi. Xaedó yıı kúlú
dene ke gohé tę táreʔé t'á dene ıı tu ts'é
hıhté redi.

Kúhnıı godené ke sıı ʔewé t'á zıı zhú gat'ı t'á,
k'achu hıkwé ʔekwé ka nageréhdə halé, kwəh
k'énige agede gha dúwé t'á Edúhnáarakwé
t'aa dene dó ıénəwedə gots'ę agude wıle.

ʔehkea ıéə gohé at'ı sıı, ts'ódane hıı gots'ę
tsághú debe keet'ı zıı redi. Dene gha horıla
t'á ʔehkea dánı t'á tsághú debe keet'ı sıı ghı
dats'eruhke gedi t'á sá, yekáʔegehʔá, t'á
ʔehkea gots'ę etenıya.

Dene ke, ʔehkea dagerehkə gots'ę ékayégedı,
"kúukare dene nelıle sóqıı, ts'ódane nelı
gots'ę tsághú edebe kenet'ı sıı dánet'e t'á
anet'e sóqıı, edire kwəh k'énahta dúwé nı
ts'edé t'á, ası dúle dene gha gok'ágohwə
géehdı". Halé sá ʔehkea hęʔé dúle nakeghı
gok'ágohwə gha dúle sóqıı hadı redi. Ékanı
nıde sachı hınáı kwəh geh nıts'erudé gha
negha dáıt'e géehdı t'á sá, hęʔé hadı redi.

Náhkale agújá ekáa Edúhnárekwéh, kwəh
tenıʔa t'aa dene ıéwehdə. Nıgeredé gha ekáa
ʔehkea goghı nédadénıʔı. Hınárekwéh nı

¹ Dene Nation (1984) *Denendeh, a Dene Celebration*, Yellowknife, NT, Dene Nation, Page 135.

cross the river, the boy warned them " We' are about to cross to the rock Ets'e'na' rakwe. As you are walking, do not look back. Take the exact steps that I take and follow my tracks until we reach the other side." After he warned them he broke off a piece of willow, peeled it and walked across singing as the people followed.

They were out but a short distance when the sound of cracking ice could be heard. Thundering sounds came from the two rock ridges as if the ground itself would tear open. The boy still singing, touched the ice with the willow and the sound quieted down.

There was water flowing on the ice but the boy kept walking and singing. He got the people across to **Ets'énarakwe** safely.

However, two boys who were following them had stopped and said, "The sound of ice was really loud. Let's look back and see what happened."

When they looked back, they could not step forward nor look back at the people. They could only stand still in their tracks.

When the other people got across, they looked back and saw the two boys still standing on the ice. Nothing could be done for them, so they were left there.

It is said that the two boys left standing both turned into trees. That is why it is called **Ts'unarázé** today (two trees forced to stand).

The two rock ridges were spiritual and alive. This was the reason people could not go between them. Because of what the young boy did to honour their spirits, it is now safe to go between the two rock ridges.

ts'ehdé gots'é dene táret'e k'ét'á gogháodále, gots'é dáréwhá náreht'é s'ij areyone sek'é táraht'é t'í yahnáa ɔde nénehda gots'é gotí góhdi. Ékagóhdi t'áa ɔehkea k'ákw'éné f'ijzhú, yet'ú yek'ə réhch'í ekáa yehé dene kə ghɔ nɔshíderéya.

H'ikwégwia dene ghɔ nénizha hajlé sá tɛdíri zɔ adi, h'ih't'é k'ola elets'é kwəh nídanɪhʔa ts'ə sá ɔídíi nɛ huhdlá gotí ékagodi. Sh'ih káɪɔ ɔ ekáa k'ákw'ene t'á tɛ k'ə eréwhé hajlé sá tsíníá agújá.

Tɛ ka tu kárewí kúlú kaní yek'ə gadé, ekáa dene há nɔshírada. Ékaj't'e t'í Ets'énarakwéh gots'é dene há táréya redi. ɔehkə náke, dene k'ə gaɔá hajlé sá ékagedi redi, " h'jdé tɛ ékaréhchá aɪdíi s'ij tɛ dájá lé sɔɔɔɪ t'á h'jdé gogháudá kúlú" gedi. H'jdé goghágeda hajlé sá nedegerítále agejá, gots'é dene hedé k'ə nákwígerechúle k'ola agejá t'á ékaní nátegegwé zɔh'í. Dene ghɔ kwəh nɛnɛ, dene há nénizha ekáa k'ét'á goghágeda lé sá, h'jdé dene náke nátegwə hóorat'í. Asáa gole k'ə góɔle t'á ékaní goghágídí redi.

Ey'ii ɔehkə náke nátegegwə agejá s'ij nɔdé ts'é ts'u geh'té redi. Ey'ii sá h'jdú Ts'unarázé góredi. Ey'ii kwəh náke ɔehts'é nídanɪhʔa s'ij bet's'é ɔídíi hélé t'á ghɔ bek'éniɔə ats'et'í gha dúwé. Ey'ii t'á ɔehkea dene ghɔ ékagólá gots'é ey'ii kwəh bek'énahta ats'et'í agújá redi

Grade 9

Spirit of the Land Module Overview

Projects for Experience and Reflection

1. Feeling the spirit of the land
2. Experiencing Dene spiritual ceremonies, songs and prayers

The purpose of this module is to familiarize students with concepts and understandings of Dene spirituality and to give them experiences to help them in forming and communicating their own spiritual thoughts and feelings.

Major Cultural Understandings

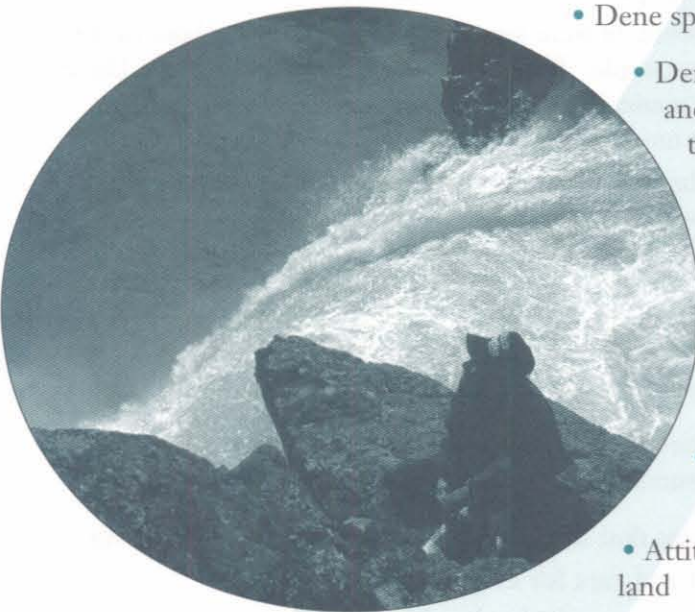
- Dene spirituality is attached to the land.
- Dene prophets have seen the past and the future and have relayed messages about how to deal with the changes which are happening to the Dene.
- When missions and churches first arrived they tried to discourage the practice of Dene spirituality.
- Today, Dene people continue their spiritual ties to the land.
- Skills related to recognizing the spirit of the land
- Attitudes related to recognizing the spirit of the land

Resources

1. Chipewyan Elders, Lutsel'ke, "Dene Spirituality"
2. George Blondin, Sahtu, Legend, "Medicine Powers"
3. George Blondin, Sahtu, "Dene Spirituality"

Proposed Activities for Developing Language Skills and Cultural Understanding

Fumoleau/NWT Archives



Major Cultural Understandings

1. Dene spirituality is attached to the land.

2. Dene prophets have seen the past and the future and have relayed messages about how to deal with the changes that are happening to the Dene.

3. When missions and churches first arrived they tried to discourage the practice of Dene spirituality.

Knowledge

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

- Dene oral stories tell about when the world was new.
- The Creator made the land and the animals first and then made the people. When people were made, they were the weakest of the creatures. They would have to rely on everyone else for their survival. This meant they would have to be respectful and humble in their relationship with the land.
- The Creator gave medicine powers to all people who lived good lives to use to help others to survive. These medicine powers were spirit powers from nature.
- Spiritual brothers were sent to the earth to bring laws to the land and to people. These laws were meant to help the Dene so that we could live with the animal creatures and with each other more peacefully.
- Messages have been left in the form of landmarks throughout our land to remind us of the sacredness of the land and the Dene laws which are to guide our lives.
- The prophets are people who have received messages for the Dene people from the Creator.
- The prophets have communicated that changes will put great pressures upon Dene. The Dene are required to:
 - recognize that there is a power greater than themselves,
 - protect and care for the land and the waters,
 - continue to use the land and be sustained by it, and
 - live good healthy lives.
- Each community has its own stories of how their Dene spirituality was discouraged.
- Despite the pressures to abandon Dene spirituality, many of the beliefs have persisted and are accepted into many churches.

Major Cultural Understandings

4. Today, Dene people continue their spiritual ties to the land.

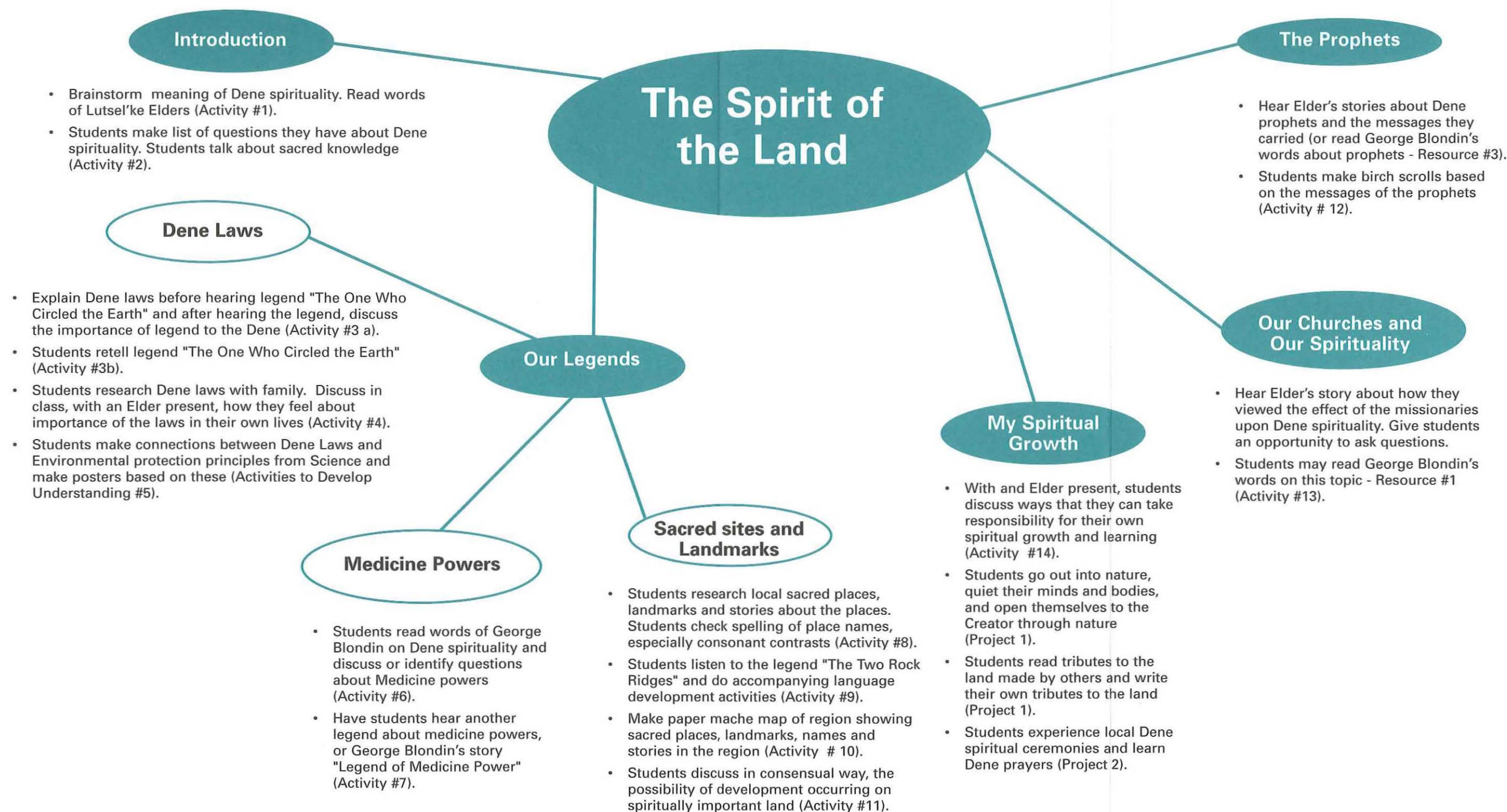
- Belief that without the land, life is not possible.
- Belief that the land must be honored and protected to ensure that it continues to sustain the people.
- Belief that in honoring the land, the Creator is being honored.
- Belief in the ways of respect for the land:
 - Living in harmony with the land by obeying the Dene laws of the land
 - Singing to the Creator and dancing the earth's heartbeat with the drum
 - Feeding fires and "paying/honouring" the land and following other traditions and laws of this land
 - Being on the land and feeling connected to it with feelings of love, awe and deep respect
- Belief that medicine powers have diminished but exist in the form of talents among people.
- Belief that the Elders still living who have led spiritual lives have the most to teach about the spirit of the land.
- Much of the spiritual knowledge of the Dene is passed from mentor to specially chosen students.

5. Skills related to recognizing the spirit of the land

- Honoring the spirit of the land in Dene ways
- Seeking Elders for teachings and guidance

6. Attitudes related to recognizing the spirit of the land

- Willingness to reflect on one's feelings about the land
- Willingness to show respect to the spirit of the land
- Willingness to learn about the spirit of the land



Note: The activities for this module are based on the North Slavey language and culture. Teachers of other Dene languages and communities are encouraged to use these examples to develop similar activities and texts for their own languages and community cultures.

1. Introduce this module by asking students what they think Dene spirituality is about. Have them brainstorm whatever words come to their minds when they hear "Dene spirituality". Once the students have brainstormed, identify those words or practices if any, which come from other First Nations People. Explain that most first nations "religions" are similar - they are all based on the idea that the land the spirit are very closely connected, but that the Dene have their own ways of understanding the spirit of the land. Have them read the words of the Lutsel'ke Elders (Resource 1). 2.2.8

2. Have students form questions that they might have about Dene spirituality. Write these questions on a chart and hang them in the corner so that you can refer to them throughout the module. Whenever one of the questions is addressed during class, point it out to the students. There may be some questions that deal with topics which you will not be dealing with. Identify those and explain why you will not be dealing with those (see Notes to the Teacher).

3. Legend: The One Who Circled the Earth

Explain to the students the importance of legends to the spirituality of the Dene. Our legends tell us about our spiritual past and explain where our beliefs come from (see Understandings #1). Explain that most of this module will be in the form of studying legends important to the culture.

This legend is told in various forms by each of the Dene tribes². It is an excellent legend for introducing the many aspects of Dene Spirituality. The teacher or an Elder, preferably using the local version of the story can tell the legend orally to the students either. 2.2.1

a) *Legend: Pre-talk*

- Ask students what they know about "The One Who Circled the Earth".
- Ask students to pay attention, when hearing the story, to what Yamoreya does as he goes around the world. Explain to students why this legend is important to the 2.3

²Each tribe has their own name for the One Who Circled the Earth:

Dogrib - Yamozha; South Slavey-Yamodezhaa; North Slavey Yamoreya; Gwich'in- Ehtachohka'e; Chipewyan-Yabatheya. See Dene Kede K-6, Department of Education, Culture and Employment, GNWT, 1993, page 12.

Proposed Activities in Detail

Dene. It explains the beginnings of Dene laws and why they were necessary. The Dene laws guide the Dene in how to relate to the land and the animals, the spiritual world, other people, and themselves.

b) *Legend: Follow-up*

- After hearing the story, encourage students to ask questions about the legend. During this time, insure that students understand what Dene laws are, and what their importance to the Dene are.
- Ask students if they have noticed any of landmarks referred to in the story and if special attention is paid to them as they travel.

2.3

c) *Retelling the legend*

- Ask students to use art, poetry or song to tell the story of the "One who Circled the Earth", emphasizing the Dene laws that were created by the two brothers.

3.2.4

4. Ask students what Dene laws they may be familiar with. Make a list of these on chart paper. Give examples such as the "feeding of the fire to show respect to the Creator", "not clubbing small animals to show them respect", etc. if they do not seem to know what is meant by Dene laws. Explain that all the laws provide spiritual guidance for people in relating to the land and other people and themselves.

Have students make a list of other Dene laws by asking their parents or their Elders.

Add to the list of Dene laws and have an Elder come to class to talk to students about the list. Allow students to discuss how they feel about the importance of the laws in their own lives, with the Elder and teacher present. The students should follow the rules of coming to consensus:

1.3

- listen respectfully to the ideas of others
- express own ideas carefully and with reference to own experience
- appreciate and respect the role of the more experienced voices (Elder, teacher).

Proposed Activities in Detail

5. Have students make connections between some Dene laws and the current scientific ideas about protecting the environment (ask science teacher for these). Have students make environmental protection posters that are worded as Dene laws.

e.g. Dene Law - One should not take more animals than one can use

Science - Renewable resources must be managed so that they are not depleted

6. "The One Who Circled the Earth" was a man with great medicine powers. They were given the medicine powers by the Creator to help man. Have students read George Blondin's words on Dene spirituality (Resource 2) and then discuss medicine power with the students. If future questions arise, they can be written on the chart begun in Activity #2.

2.2.8

- What is medicine power and where does it come from?
- How is medicine power to be used? What is its purpose?
- What does George Blondin mean when he says "the spirit is very strong"?

7. Have students hear another legend that has a character with medicine powers, from an Elder in the community.

2.2.1

If an Elder is not available, teacher can tell the Legend of Medicine Power told by George Blondin (Resource 3).

If students know or hear other legends about medicine powers, ask them to share them with the class and see whether the stories contain these three main ideas about medicine power:

3.2.1

- Medicine powers are spirit powers from nature that come from the Creator.
- Medicine powers reside in people who live good lives.
- Medicine powers are meant to be shared to help people survive.

Proposed Activities in Detail

8. Have students research (using people in the community that they are familiar with) local sacred places (including burial grounds) and landmarks and the stories that accompany them. They can record their findings (names, locations and stories) on a map. Use these place names to practice spelling, especially consonants which students confuse with English consonants.

4.2

5.1.1

9. Have students who have North Slavey as their first language read the story **Echoho Náke Gok'éniḡe Góniḡá** (Two Rock Ridges) and then do the following activities for language development:

2.2.1

a) There are two important spiritual understandings which can be learned from this legend. Ask students to identify them.

2.3

(First, that spiritually gifted people can be identified early by Elders of a community.

Second, that there marked areas on the land which are considered spiritually significant.)

b) Ask students to locate on a map, with help from their families or friends, the place that the legend is about.

c) Ask students to underline words or phrases in the story which are unfamiliar to them.

2.5

Examples:

etenḡya

k'énahta

nídadéniḡq

nqshḡderéya

hḡkwégwḡa

For each unfamiliar word, have students try to guess meaning based on the context, or to identify words which have the same stems. Discuss the meaning of the word.

Have students build small stories (2-3 sentences) around key words in the story. In these sentences, have students check their words for accuracy, adding or changing affixes as necessary:

5.1.2

Example:

hḡnarekwe — dunarakwe

d) Have students examine the following sentence from the story:

Ekagóhdi tḡ'áḡ ḡehkea k'ákw'ene hḡzhuḡ yet'ú yek'e réhch'ḡ ekáa yehé deneke ḡhḡ nqshḡderéya redi.

Proposed Activities in Detail

Can they identify the word stems in the highlighted phrase of the sentence which indicates the kind of material being used? Have them rewrite the phrase in different ways to indicate a different kind of object or material being used.

5.1.2

10. Students display the researched findings of sacred places from #8 and #9 above, in the form of a relief map made of paper mache. Short stories about these places should be written and attached by yarn to the identified places. Have students edit their written work for spelling and punctuation accuracy before displaying their work.

4.3.5

3.2.2

Examples of important landmarks around Deline:

5.3

Etáʔíq̃

Tatsqʔehká

ʔqhkʼaebé

ʔehdakwʼené

11. After students have researched and learned about sacred sites and landmarks, students discuss the possibility of development occurring on sacred land. The students should follow the rules of coming to consensus:

1.3

- listen respectfully to the ideas of others
- express own ideas carefully and with reference to own experience
- appreciate and respect the role of the more experienced voices (Elder, teacher).

12. Ask an Elder to come to the class to talk about prophets and the messages they carried (see Understandings #2). If an Elder is not available, the students can read George Blondin's words on the Dene Prophets (Resource 4).

2.2.5

2.2.8

As a follow-up, ask students to each choose one piece of advice given by a prophet. On a piece of paper have them write it down and then lead discussion with the class about what the consequences of following or not following the advice of the prophets might be.

1.1

These can be re-written onto pieces of brown paper made to look like birch scrolls. Display these in the hallway for other students to see as a way of "spreading" the message.

3.2.10

Proposed Activities in Detail

13. Have people come in to talk to students about the introduction of religion and the effect of this on the traditional spirituality. (Gwich'in students can read stories by Lucy Ratt, Sarah Peters and William Nerysoo in the collection of stories kept at the Teaching and Learning Centre). Students may read George Blondin's words on the subject (Resource 1) and then discuss how they feel about what he has written.

2.2.7

2.2.8

14. With an Elder present, discuss with students how they can take responsibility for their own spiritual growth and learning.

1.1

Discuss with students the idea of "putting the words of the Elders in their pockets". What do they think this means? How will this help their spiritual growth?

Answer whatever questions students may have about their continued spiritual growth.

15. Student Evaluation of Understandings:

Give the students the choice of participating in a class discussion or writing paragraphs in response to the following questions. Students will be marked on their written work or their participation in discussion:

1. Why does the Dene believe that man must be humble toward and respectful of all things in nature?
 - All things are provided by the Creator. All have value.
 - Man relies on nature (land and waters and creatures) to survive.
2. Why did the Creator give people medicine powers and what has happened to those powers?
3. What are some of the things said by Dene prophets and why are each of these important for us to know?
4. What are some ways in which the Dene in our community expresses their spirituality in Dene ways?

Evaluation of student attitudes and personal growth is done within the Projects: Feeling the Spirit of the Land, and Experiencing Dene Ceremonies and Offerings.

Resource 1: Lutsel'ke Elders³

Dene Spirituality

Dene people have strong ties to the land. We are raised to believe that the land is the giver of life. The animals, plants and insects are placed on this land to provide for all of our needs and to teach us things that help us to survive. The fish and plants of the water are placed there as our source of food. The water has always kept itself pure and is used to replenish our body. The birds of the air are also a source of food. Without good quality air we cannot survive.

The Creator made this land for us. Each race was given land, lifestyle, culture and language. Each was given the means to survive on their land. This land was made for us. It is our birthplace and the birthplace of our forefathers. In the beginning, man was placed on this land alone but he was lonely and could not reproduce so he was given a helper. There is a higher spirit than us and it has provided for us all these things we need to survive.

It is therefore up to us to safeguard the land and the water. We must believe in a higher spirit and we must know that we are only journeying on this land for a while. Our youth must experience working the land and we must respect it and keep it for future generations to use.

We are taught to respect the land to ensure that it continues to provide. We do this by working the land and the water. If we do not take care of the land we will destroy ourselves. The barge that brings the oil to this community could destroy the water we need for consumption. We see the damage of oil spills all over the world on television. It also destroys the animals. There is debris in our water now that makes the water impossible to drink. With technology bombarding us so suddenly, we have not put safeguards into place to protect our land. We are also dealing with a government that is new to us. Long ago, we did not have diseases as we do today. We died only by the wearing out of our throats with old age.

The land gives us life.

The Creator gave the land and the animals to us.

We must use the land.

We must protect the land.

Without the land we cannot continue to survive.

³ These words of the Lutsel'ke Elders are taken from The Chipewyan History Research Project, June 1995, recorded and transcribed by Florence Catholique.

Resource 2: George Blondin⁴, Sahtu Region

Dene Spirituality

A spirit is attached to the land. This is how the land came about. The land and the animals were able to communicate with the spirit. And people got this spirit, this medicine power, from the animals so that they could communicate. The old people tell us that the Creator gave Dene medicine powers to help them survive the hardships of living. This was a part of our spiritual beliefs. The Elders say our people could not have survived without this medicine.

Medicine power existed for the Dene right from the beginning, before the Non-Dene came. Everyday, the Dene engaged in it. They told moral stories. Everyone listened, men, women and children. There was also drumming, singing, and Tea Dances right up to around 1930 when the missionaries and schools arrived. The missionaries believed that medicine power came from the devil and they tried to stop it. It was rough because this was all that our people had.

They believed in medicine power so they kept on going. The Creator made medicine power for us so we could survive and live on this land, as long as we used it right. A human's life is short. The Creator made everything to help us. The plan of the Creator should stay till the end. When the Creator does something, it never goes away. We believe that. When the Pope came, he apologized to our people saying that our own way of praying is OK in the Church. Hit the Drum. Use fire to help the first church be strong. The spirit is very strong. We believe that.

Our spirituality is attached to the land.

The Creator gave medicine powers.

Churches at one time tried to discourage Dene spirituality.

We can now pray to the Creator in our own Dene way in our churches as well as on the land.

The spirit is very strong.

⁴These words from George Blondin come from two sources: Some are excerpted from: *When the World Was New*, by George Blondin, 1990, Outcrop, Yellowknife NWT, pp. 58-59 and at a meeting of the Dene Kede Curriculum Development Meeting in Deline, Jan., 1995.

Resource 3: George Blondin, Sahtu Region

George Blondin told this legend to teachers at a meeting in Hay River, April 1995. He told the legend to explain how medicine powers came only to those who had lived good lives, people who would use the power to help others to survive.

Legend: Medicine Powers

The best storyteller I heard was my grandmother. In the beginning, she said, there were no humans, just animals. But even in this early time, there was medicine power. The animals used to know how to use it.

It took a long time before humans could be that way. Without medicine power, humans were like the animals of today; there was no control, they were fighting and eating each other. Finally medicine power was granted. When the world was new, there were many medicine people, but they had to be good and were usually old.

There was once an old couple with a boy and a girl. The father had some medicine. Everyone wished their children could have medicine power. The couple was worried. They stayed with their children in the bush for twenty years. They prayed to the Creator and to the land in many ways and still, the son had not received powers. He was getting older and couldn't get married without medicine powers. His father asked him, "Why aren't you getting medicine? You must have done something wrong. If you have committed any kind of sin, you will not receive medicine powers." But the son said, "I didn't do anything wrong. I did not sin." The father said, "O.K. I will make a canoe. You will go caribou hunting and you will sleep on the shore. This will be your last chance to receive medicine powers."

So the son canoed off. After awhile he saw caribou and chased after them in the water. He stabbed them and then pulled them to shore where he butchered them and cooked their heads. Then he put his head on the ground and went to sleep.

That is when the medicine came to him. A big man paddled up and said, "I have come to see you grandson. They have taken your grandmother across the ocean and I want to go and get her. You come with me. But what sin can you confess to first?"

But I haven't committed a sin and I want to become a medicine man so much," replied the young man.

"You have one sin. At one time, when you were living by the lake, you made a fire early in the morning. Your sister, who was already a woman, ran past you and you thought about her."

"Oh, I remember. You are right."

So then they went across the ocean. Some people called him over and when he went to them, they gave him hunting tools and medicine powers and a name. Then the grandfather said, "We had better take grandmother back." On the way, two men tried to take the woman and the old man threw one man into a tree and the other to the ground. Then he took his wife back to the island in two strokes. He said to the young man, "When you wake up, take the jaw of a caribou head and go into your tent and I will come."

When the young man awoke, he took the jawbone and went into the tent and began to sing the song that was given to him. Grandfather came to him. All the people were very happy that medicine power had come to the young man. This man lived a very good life. This kind of medicine power was common. These kind of poor people needed this power to live. There are lots of stories like this.

Resource 4: George Blondin⁵, Sahtu Region

Dene Prophets

God has sent messages through our people. Some have received holy medicine power. Those who receive power communicate to us. They are the prophets. The prophets help to make people aware that the Creator is up there. This is why the Dene already knew about the Creator when the first priests came. It wasn't hard to convert them.

My father's uncle made holy songs. He made fifty-three in one year. He had no practice or anything like that. As they were hunting he would say, "A song is coming to me." They would stop to hear his songs. These songs are still around. This is one way for messages to come to us from the Creator. These songs today are even sung in churches to help us pray to God. The Pope said we could use our culture to pray.

The Dene had Prophets who made us aware of the Creator.

The mainstream churches have recognized our Dene spirituality. It helps us to pray.

⁵ These words spoken by George Blondin at a meeting of the Dene Kede Curriculum Development Task Force in Deline, January, 1995.

Ayah was a Dene prophet.

Ayah was a man who lived a good life.

He warned the Dene people about how they must live to avoid the future that he saw in his visions.

Before her death, Blondin's grandmother also received a vision and a message for the Dene people from the Creator.

Our duty is to do things without complaining, just like prayer.

The prophet Ayah saw a vision when he was a young man. A man in a white robe told him, "You have been chosen to talk to people, but not yet," and then the vision was gone. Ayah knew that if he was to see this person again he would have to be a good person leading a clean life. He waited for the vision to return for forty years. He was strong to wait for so long. When the man reappeared, he said, "You are ready. You have been good."

For the rest of his life he taught other Dene. He made the predictions that in the future there would be no travelling on the land, no hunting. There would be people taking the lives of others. He told us that we should harvest the land.

My Grandmother was a prophet, for just a short time. She got sick in the bush. There were no fish, just some rabbit to eat as they travelled to Fort Norman for two weeks. Some people helped to keep my grandmother.

She talked to them. "When the Creator made people, he made them with jobs or duties attached to their lives. People must therefore do their jobs or duties without complaint, with pleasure, enjoying their job. If they do this, it will be the same as prayer. I am a poor woman. I haven't been to church much. But in my own way, I have learned and lived this way. I have been given this vision because I am a prophet and will go to Heaven. I was told to tell everyone this. Our duty is to do things without complaining, just like prayer."

Before her death, three angels came to grant her any wish. She said she wished for nothing but to see her son. My father arrived from far away.

Project 1: Feeling the Spirit of the Land

The Dene Elders have often described their feelings when they are on the land. The land has created in them strong but simple feelings such as: joy, awe, and love.

These can be viewed as spiritual feelings. They are feelings of thankfulness for the land and to the Creator who has given them this life and beauty.

The Elders often speak of students today as not being quiet enough to see, hear, feel, smell the beauty of the life and land around them and they cannot therefore feel the thankfulness that they should feel.

1. In this project, students are told first about being "quiet" on the land and the benefits of this.
2. Next students are taken out on the land to a quiet and beautiful spot. It does not have to be far away from the community. Ask along a Dene person who is considered spiritual and who communicates well with students.
3. Students take nothing but their eyes, ears, nose and sense of touch. They simply sit and try to feel the land.
4. After settling into the quietness for some time, ask the resource person to talk to the students about his or her feelings being in the bush like this. Give student an opportunity to discuss their feelings as well.

1.1

Those students who are impatient, cynical, bored, disruptive etc. should be encouraged to openly communicate their feelings about the experience and try to understand why they are having negative feelings.

5. Once back in class, have the students find words from Elders which describe their own feelings about the land. Give them any resources such as the following which contain words of the Elders:

2.2.6

Nabecho Keb: Our Elders, ed. by Margaret Thom and Ethel Blondin-Townsend, Slavey Research Project, Fort Providence, NWT, 1987.

Trapping is My Life, by John Tetso, Stoddart Publishing, Toronto, 1994.

That's The Way We Lived, An Oral History of the Fort Resolution Elders, Dept. of Culture and Communications, GNWT, 1987.

6. Write their own words to express their feelings about the land in the form of a poem or paragraph. 3.2.14

7. Explain what is meant by "symbolism" to the students. It is something that stands for or represents some other thing or idea. Show them some examples of Dene symbols: the drum symbolizes the heartbeat of the earth and the language of the Creator and the circle symbolizes unity of the Dene. 3.2.14

Have students think about their feelings for the land and represent that feeling by creating some art object or poem or song. Ask them to be creative - to try to think of new images, new ways of saying things, to symbolize their feelings for the land.

8. Evaluate students using the following criteria:
- Did the student seem to respond to the experience positively i.e. peacefulness, joy, awakened, etc?
 - If the students seemed impatient or cynical, bored, etc. did they openly communicate their feelings and allow teacher or other students to reflect on those feelings? Did they try to get at why it was a negative experience for them?
 - How well did the student communicate their feelings about the land in the follow-up activity (Project 1, 2 & 3)?

Project 2: Experiencing Dene Spiritual Ceremonies, Songs and Prayers

1. While on camping trips on the land, ensure that the resource people engage in and explain Dene customs or rituals that are spiritual. 1.7

Examples:

feeding fire, handling hunting equipment and animals respectfully, "honoring the land", drumming, praying, singing prayer songs, etc. 6.2.1
6.2.3

Each community has its own customs, rituals and laws. Students should be exposed to these and if they feel comfortable, participate in them.

2. At assemblies, meetings and other public occasions, students should pay attention to the prayers that are offered.
3. Students should be given an understanding of the drum dances - the meanings and history of the songs, the drumming, the dances. Students should be encouraged to attend and participate in any community drum dancing.
4. Help students to memorize any prayers said in the Dene language which are used commonly in the community.
5. Tape a prayer, which has been said in public in the Dene language. Have students listen to the prayer more carefully and transcribe it.
6. Hear and learn about prayer songs:
 - where they originated
 - what they mean
 - when they are sung
7. Have students think about some aspect of Dene culture - the land, the people, their own personal development, and write a prayer of thanks about it.
8. Encourage students to offer prayers in the Dene language at public functions where students are participating (grace at meals offered at the school, school assemblies, school opening).

Our spiritual identity can be found on the land.

Our spiritual values come from the land and must be passed on.

Our language is an important part of our spirituality.

Question:

How can we teachers spiritually help our students? The Elders had their own experiences which helped them with their spiritual identity. What experiences can the young people have that can help them spiritually? And how do we deal with the relationship between our Dene spirituality and the mainstream religions?

Answer:

Neil Colin (April 1995, in Hay River)

If you ask any of us raised in the bush, 'Where do you like to be in the spring?' Our answer will be: On the land, hearing the birds, seeing the leaves and wind in the willows. The Creator gave these to us to enjoy. When you feel bad, go out there somewhere, alone. When young people go out nowadays, they have CD players and they can't see and hear nature. Just sit on a rock and see and think and feel. Go out in the bush and try that. When you are out there alone, it makes you think. I think doing it on your own land is good.

Also, in our school, you hear the Lord's Prayer on the intercom for children. Even little kids respond to this.

Morris Lockhart (April, 1995 in Hay River)

Our young people have to know that the wind, the air, the trees, everything comes from the Creator. They should pray daily. When I pray, I remember everyone. We must live in harmony.

The Elders have worked hard to teach us. They taught us our values and we are here to pass them on. The future generation will have to work even harder.

Fibbie Tatti (April 1995 in Hay River)

Perhaps we have to work harder because we have less to work with. Creating experiences for kids is hard when you have less to work with. This is especially so when communication between the young and the Elders has been broken with the loss of language. It can be done in English, but it is less than what has been handed down to us.

Students must have spiritual experiences but they must also understand the meaning of the experiences.

Question:

How can we teachers spiritually help our students?

Answer:

Andy Norwegian (April 1995 in Hay River)

When we were young, we watched our parents do things like feed the fire etc. But we were given no explanations. We never asked why. You become brave enough to ask why later.

Back at church, I am now beginning to reconcile the traditional practices with my religion.

Now when I am asked "why are you praying to the water?" I say that we are not. We are just honoring the Creator. We know that the Creator creates all the things in nature for a reason and we are recognizing that.

We need to explain things to our students more to help them to understand.

Question:

There are some people in some communities who will feel threatened with this module. What will we do in this case?

Answer:

- Before you begin this module, go to Elders in the community who are recognized and respected and ask them for advice in this:
 - How best to approach the module?
 - What information to include and what not to include?
 - What resource people to use?
 - What projects to engage the students in?
- Inform your DEA (District Education Authority) of your plans well in advance of teaching this module. Get their support.

Spirit of the Land

Notes to the Teacher



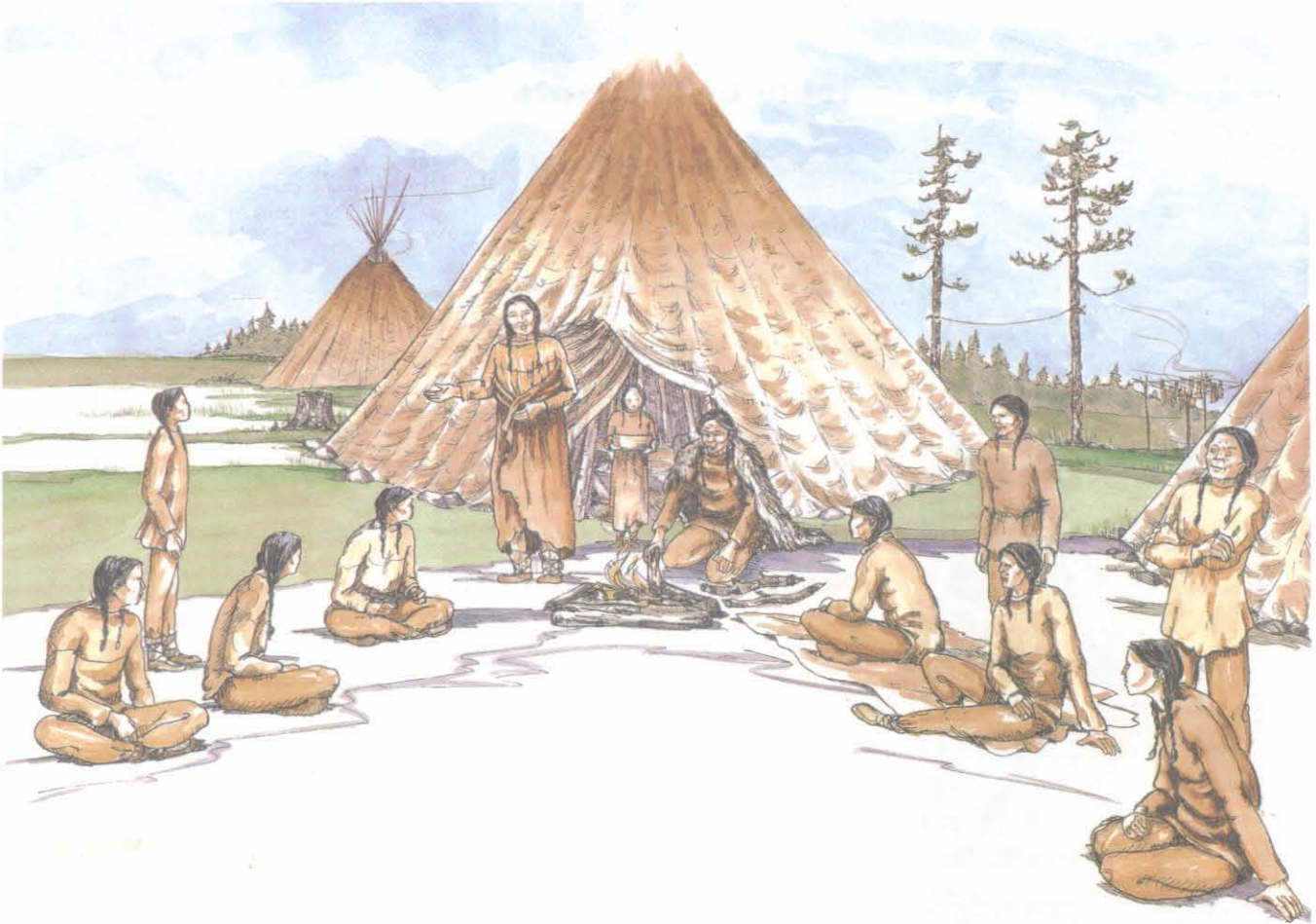
Question:

What do I do as a teacher if the students begin to talk about sensitive spiritual issues that I do not feel comfortable with?

Answer:

Be prepared for this possibility. Be honest with the students about your own level of discomfort. Tell them that spiritual knowledge is very powerful knowledge that at a certain level can only be accessed by approaching someone in the community who has that knowledge. Encourage students to develop their spiritual growth by doing the basic things: living a good life and connecting with the land. In time they may be considered ready by the spiritual leaders to be ready to learn more.

Self-Government



Grade 9

Module Four



Table of Contents

| | |
|---|----|
| Stories About Chief Jimmy Bruneau | 3 |
| Module Overview | 4 |
| Major Cultural Understandings | 5 |
| Proposed Activities Chart | 9 |
| Proposed Activities in Detail | 11 |
| Resources | 15 |
| Projects | 25 |
| Notes to the Teacher | 27 |

We know (our grandchildren) will look after this land and protect it, and that 500 years from now, someone with my skin color and moccasins on his feet will climb up the Ramparts and rest, and look over the river, and feel that he too, has a place in the universe. He will thank the same spirits that I thank, that his ancestors have looked after his land well, and he will be proud to be a Dene.

-Frank T'Seleie¹

Stories About Chief Jimmy Bruneau

Reserve Land

An agent of Indian Affairs visited Chief Jimmy Bruneau for about the sixth consecutive time trying to persuade him to take a reserve land for his Dogrib people. The agent told the chief if you and your people live on reserve land, the Federal Government would take care of the Dogrib people very well. The Federal Government will provide roads, streets, streetlights, housing, electricity for homes, water delivery, and many more services. All you have to do is agree to live on reserve land and let the government look after the rest of the land.

Finally on the sixth year, Chief Jimmy Bruneau told the Indian agent, "if I want something badly, I would go to my father and ask him for the land. I am not your father; why are you asking me for the land. This land is for my children and my peoples' children to use and care for it." From that day on, the agent did not visit Chief Jimmy Bruneau about reserve land.

Chief's Salary

The Indian agent visited Chief Jimmy Bruneau about the chief's salaries. The agent told the chief, Ottawa has all your money for years of being a chief and the government could reimburse you and will pay you on a regular basis.

The chief said to the agent, "I do not understand why you have to pay me. If I need food, I will ask the hunters to hunt for me. If I need to feed my dogs, I will ask my people to bring me fishes. If I need money I will ask the trappers to bring me one fur each. I can do this as a chief of my people. I do not need anything from the government. I do not understand how can one government pay another government. I am the government of my people."

¹ See Resource #14, in this module.

Grade 9

Self-Government Module Overview

Projects for Experience and Reflection

1. Research Self-Government Status of the Community

The purpose of this module is to give students the Dene perspective with respect to the nature of and need for Self-Government.

Major Cultural Understandings

- The Dene perspective on political change in the Northwest Territories explains their desire for self-government.
 - The Dene have their tradition-based model for government.
 - The Dene are seeking self-government as a way to control aspects of their lives which are most closely related to their survival as a people.
 - Successful Self-Government will require Dene awareness and participation.
 - Attitudes related to understanding Dene self-government
 - Attitudes related to visualizing oneself in the future

Fumoleau/NWT Archives



Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Analogy Story
2. Alexis Arrowmaker, Snare Lakes
3. Jimmy Bonnetrouge, Ft. Providence
4. Alizette Potfighter, Dettah
5. Cecile Modeste, Deline
6. Joe Naedzo, Deline
7. George Barnaby, Ft. Good Hope
8. Chief Drygeese, Ft. Resolution
9. Robert Clement, Fort Norman
10. Richard Nerysoo, Ft. McPherson
11. Jim Sittichinli, Aklavik
12. Robert Andre, Arctic Red River
13. Frank T'Seleie, Ft. Good Hope

Major Cultural Understandings

1. In contrast to the accepted Canadian perspective of political change in the Northwest Territories, the Dene have their own perspective which is the basis for their struggle for Self-Government.

Canadian Perspective

- The northern territory is considered *binterland*: remote lands owned primarily for the purpose of exploiting its resources.
- The aboriginal people are considered just one of many ethnic groups making up the *mosaic* that is Canada. *Settlers* who have moved to the North have as much right to the land and how it is controlled as the First Nations people.
- Treaties in the past were acknowledgments on the part of the Dene that they were *extinguishing* their aboriginal or First People's rights.
- The Canadian *constitution* can only recognize and give powers to provinces. To encourage political growth, the NWT is being prepared for *provincial status*.

Dene Perspective

- The northern territory is considered *homeland* which is the basis for their physical, cultural and spiritual survival. As such, the land is to be *protected*.
- The Dene are the First People and are therefore distinct from all other Canadians. They are a "*nation*" unto themselves. The Government of Canada was negotiating with these "nations" when trying to establish treaties. As a nation they have rights to their own form of government and control of the lands they have inhabited.
- Treaties signed were understandings of peace and friendship.
- Provincial status is not regarded as helpful to the Dene concerns. If anything, it is detrimental for it gives control to a government that is made up of Dene and non-Dene equally by representation.

Major Cultural Understandings

2. The Dene has a tradition-based model of self-government.

- The Canadian Government has an obligation to provide *social institutions* such as schools, social welfare, local government etc. to *assimilate* the Dene to become like other Canadians, economically independent and paying taxes.
- The Dene feel that the social institutions of the Government have *eroded the Dene identity* and their self-confidence. They have made them politically weak and *dependent*.
- *Majority rule with justice for minority* groups is the fundamental model of democracy.
- *Consensus decision making* by interested parties is the fundamental model of democracy.

Unity and cooperation within the group is valued.

Consensus style decision making:

- Participants who spoke were only those who had earned the right to speak. Young people were seldom involved in decision making group.
- When one spoke, one's words carried weight because one had earned the right to speak.
- The leader would take into consideration everything said and would suggest solutions or courses of action based on agreement of the whole group.
- Once courses of action were agreed upon, there was no continuing disagreement or subversive activity.
- Once the course of action was agreed upon, absolute adherence was expected.
- Participants of the group were there by choice.

Major Cultural Understandings

Elders have the life experience and wisdom to know what is important in a leader.

Relationship between a Leader and an Elder:

- Leader chosen is by consensus of Elders.
- Leader is counseled by Elders.

Leadership requires support.

Leader had helpers to administer his leadership:

- They dealt with social needs of the people.
- They supported his decisions with whatever action or organization was necessary.
- The helpers freed the leader to be reflective and to put his mind to the important matters of the people.

The purpose of leadership and government was to ensure the survival of the group.

Survival matters included:

- Maintaining a good spiritual relationship with the land by honoring and protecting it according to Dene laws.
- Enabling a successful land harvest for food, shelter and clothing.
- Looking after the well being of all to ensure group strength and unity.
- By seeking political rights based on their status as a "nation" - they would have special status in their tribal territories which would protect their interests
- By seeking a style of the political leadership based on Elder's council and consensus
- By seeking to control the management and monitoring of land and water use:

3. The Dene are seeking Self-Government as a way to control aspects of their lives that are most closely related to their survival as a people.

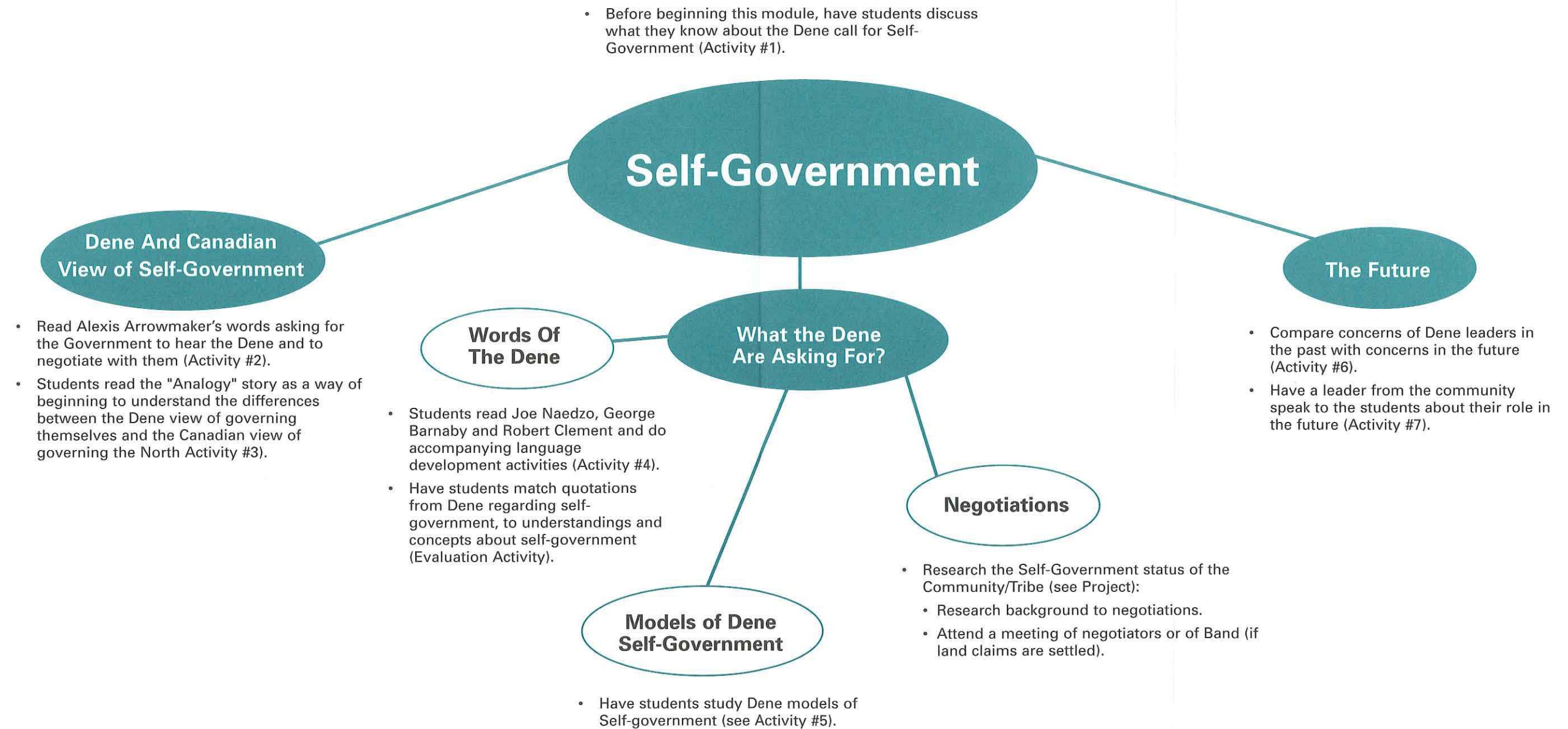
Major Cultural Understandings

4. Successful Self-Government will require Dene awareness and participation.

5. Attitudes related to understanding Dene self-government.

6. Attitudes related to visualizing oneself in the future.

- Ensure that the land and water used are returned to their natural state
- Ensure that any activity is not detrimental to other living things
- By seeking to control economic development:
 - Economic benefits for the Dene
 - Social controls or benefits for the Dene
- By seeking to control the social institutions:
 - Health, education, social services
- Individual awareness of all the issues that have bearing on Dene lives
- Active participation in discussions of issues and in decision-making
- Willingness to learn from the Dene their perspective on self-government
- Willingness to reflect on one's future and set goals for participation in Dene Self-Government



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 language.

1. Write the following five questions on chart paper and post it on a wall in the corner of the room:
 - Who is asking for Self-Government?
 - What is meant by Self-Government?
 - What is the problem with the present way of government?
 - What is getting in the way of establishing Self-Government?
 - In what ways are the Dene leaders trying to establish Self-Government?

Assess what the students understand about Self-Government.

Ask students if they know what leaders are involved in the negotiations for this issue.

Have them try as best as they can to answer these questions. When they seem to understand or be on the right track in their answers, praise their understanding of what is a very complex issue. If they do not, reassure them that they will be learning about a very complex but important issue.

2. As an introduction to this module, give students the text of Alexis Arrowmaker (Resource 1) to read.
 - What is the Elder from Snare Lakes talking about?
 - Who is he talking to?
 - Who does he want this person to listen to?
 - What does he want to share with this person?
 - What does he mean by: "We cannot continue with the way things have gone?"
 - What is he asking for?

2.2.10

2.3

Proposed Activities in Detail

3. Read the analogy story aloud (Resource 2) to/with the students.

2.2.10

After reading once through, have them go through again, but this time use each paragraph to introduce and explain the important concepts that relate to the history of the Dene and how the movement for Self-Government began. Take the time to explain thoroughly. Teacher should use many concrete examples, personal stories, and explanations at the level the students can understand.

2.3

3.2.15

4. Have students whose first language is North Slavey read the three passages in Slavey from Joe Naedzo (Resource 6), George Barnaby (Resource 7), and Robert Clement (Resource 8).

2.6

- These men are all from the Sahtu region. What similar thing are all three of these men saying?
- Have students identify the phrases that are not familiar to them in the three passages. Have student study the contexts of these phrases to try to understand them. The teacher can give the meaning of word parts to try to help the students to understand. Have students use the phrases in other ways to show that they understand the meaning.
- Have students identify phrases in each of the passages which have a similar meaning.

2.2.10

George Barnaby: **Dene edets'é K'áowe**

(ability to make one's own decisions, be one's own boss)

2.3

Robert Clement: **Edets'é káúwe t'á naxenéné k'e edegorídí.**

(ability to make one's own decisions on one's own land)

2.5

Joe Naedzo: **dene edtah kagiazha síl ededíná gogha government gílé.**

(the beauty of making one's own decisions by choosing one's own leaders)

- What are the differences between the Dene way of governing, and the Government way, according to these men?

(Emphasize the need for Dene people to be able to choose their own leaders and to govern themselves rather than having people who are not Dene govern them.)

Proposed Activities in Detail

- e) Robert Clement uses a very effective technique in the way he uses language. He first paints a picture of a situation, and then contrasts it with another picture. Have students discuss how he does this. 2.3

Ask students to identify a situation where there is contrast and use a similar technique to describe it. (e.g. contrasting personalities, contrasting weather, contrasting tastes etc.)

- f) Joe Naedzo was extremely capable in his effective use of language. His words appear in many places. Ask students where they have seen his words before. Teacher can read aloud his words in Sahtuotine Long Ago, page 53². What do they appreciate about the way he uses language in this passage? How does it make them feel? Have students identify other people they know who speak as effectively. 2.6

- g) Have students choose passages from the resources on Self-Government, which they feel are spoken very effectively. Ask them to write the passages on pieces of paper and display them around the room. Ask them to describe to the class why they like the passage. 2.6

5. The Dene leaders today are proposing a model of Self-Government that is based on a principle similar to the way that the Dene governed themselves in the past. It is described in #2 of the Understandings. Describe and explain this traditional model carefully to the students.

Ask students to imagine themselves using this model. Have them try to apply the principles to the way they would organize themselves for Self-Government in the school or classroom.

- How would they choose the leaders? Who would be more influential than others in choosing a leader?
- What areas would be of concern to the leader and his or her helpers? 3.2.17
- How would they conduct a meeting where there was disagreement? Choose an issue.

Students might find it helpful to look at models of Dene leadership and government. Refer to models in **Grade 8, Module Four: Leadership**, pages 30-31.

² Jane Modeste, Vandermeer, M. Oishi, F. Tatti (1991), Sahtuotine Long Ago, Department of Education, GNWT.

Proposed Activities in Detail

6. Have students compare what the major concerns of leaders were in the past, and what they will be in the future when Self-Government becomes a reality for the Dene (Understandings #2 and 3, page 4). Ask students in what area of government they would be interested in working when Self-Government becomes a reality. Ask each student to write a paragraph describing what changes he/she would make to this area.

Choose from following areas:

- Protecting the land
 - Economic development
 - Community care: health, education, social services, culture
7. Invite a leader of the community to speak to the class about their role in the future when Self-Government is negotiated. Suggest to the speaker before hand to emphasize the need for awareness of the issues, active participation in decision-making by the leaders of the government, and the need to become educated both academically and culturally, Strong Like Two People.
 8. Student evaluation

Evaluate student understandings and first language skills using the following activity:

Select sentences from resources 3 to 14 which refer to the understandings about self-government. Translate them into your Dene language. Have students read the sentences and match or identify the self-government concept they are referring to.

Use these same sentences to evaluate their literacy skills.

Students will be further evaluated on the research and follow-up work they do in their project work in this module.

3.2.17

5.3

2.2.4

Resource 1: Alexis Arrowmaker, Snare Lakes, 1995³

Today, the Government has sent you here to listen to us, and to do it correctly, you must not look for those who live on our lands and who have a lot of money. In our lands, there are people that were here before, the ones who took Treaty, the ones who do not have the resources, the ones who were here before the whiteman came onto our lands, the ones who still live here. Those are the ones you should seek out and that will be proper, and that is how I feel.

We want you to listen well to the words that we give you and we will all be thankful for that. You may wonder about what we are saying, but we are simply reflecting upon how people have lived on this land, how we have survived on this land through our own Self-Government system before the Whiteman came, and what we remember, we share with you.

You should listen to the Aboriginal people first, before the Whiteman, because you already know why they are living on our lands. They are here to extract the resources from our land and to take it to the south so that they can live on their benefits. They actually do that.

We here do not do that. We are born on this land, and we live on it, and we embrace it, and we do not leave it. Taking all that into consideration, we are more determined to talk about Self-Government, and we are not interested in superseding the Federal Government by taking over everything. But we as Dogrib People know we cannot continue with the way things have gone with our relationship with the Government. We want to pursue Self-Government.

Today, you say you will be leaving us at five o'clock, and we are grateful for you being here, because we have been waiting for you and we are thankful for that. We are thankful for the opportunity, because one day when we hear your response in favor of our words, we will be even more thankful.

If we hear to the contrary, we will hang our head in our failure to convince you to do the right thing. That is why it is important for you to take our words, and leave with them, and I hope when that day comes when your report becomes public you favor the Aboriginal view. We will be very, very thankful. That is all I will say to you, Mahsi, that is all, Mahsi.

³ Elder Alexis Arrowmaker spoke these words in his presentation to Robert Wright, negotiator for the Federal Government, at a meeting at in Rae Lake, NWT, March, 1995, (transcribed by John B. Zoe).

Resource 2: Analogy Story

Aboriginals: The first inhabitants of a land.

Survival of Dene people and culture based on the land.

Model of democracy is based on consensus model of decision-making.

Fur traders were welcomed and helped.

Treaty negotiations where Canadian Government thinks aboriginal rights are extinguished but Dene view treat as intentions of peace and good will.

Settlers' activities were controlled by Canadian Government.

Canadian Government and many settlers think of the Northern land as primarily hinterland to be exploited.

On a land far away, there lived a Dene family. The family had a mother, father, grandmother and a handful of children, some who were young adults. They lived a life where sometimes they had lots of food, and at others not much, but they were healthy and happy.

Everything they needed to live they could find on their land: the occasional animal or fish or duck for meat, water from the stream, berries and plants and roots found here and there. They loved this little piece of land not only because it was beautiful to them but also because they knew it provided life for them. They offered prayers and gifts to the land to show their love of it.

The Elder, father and mother were wise and knew well how to find food for their family on this land. They had family rules and their affairs were run smoothly and for the good of all the family members. Meetings were held amongst the adults, including some of the older children, to make decisions concerning the family.

One day they noticed strangers, young men wandering around seeming hungry and lost. The family helped them with food, for that was their nature, to be welcoming and generous to visitors. When the young men regained their strength they were joined by others who brought with them canoes full of goods that the family had never seen before. They gave these goods freely and asked only for the pelts of some beaver in exchange. Some of the young men became like sons to the Dene parents. They seemed to be orphans, without parents.

But one day a man arrived and it seemed he was the father to all the visitors. The Dene family was asked to come to a meeting and there they welcomed their father in peace and good will. Their father seemed very generous and friendly in return. It was a good meeting - father to father.

From then on, when one young man would leave to return to his home, another would come in his place, sometimes bringing a wife or a sister. They were all part of the same family it seemed for they talked of their father constantly, whether their father would allow this or that they were doing.

It was noticed after a while, that the people from the outside were bringing with them more and more of their own food and furnishings and all that they needed to live. They did not seem to want to use the land to feed themselves in the way that the first

Epidemics severely affect ability of Dene to care for themselves.

Territory is established wherein there is limited power but all people residing in territory have equal control of things.

Wage-employment was introduced.

Southern institutions were brought into the North.

Local Government is implemented and voting begins as method of making decisions.

Environment begins to be threatened.

Treaty Agreements, Federal and Territorial controls are questioned by the Dene.

family was doing. They did seem to be very interested in digging up the land and carrying loads up and down the Great River.

All around the Dene family, things seem to be very busy but things were not going so well with them. Their father and grandmother fell ill and died suddenly leaving the mother with the responsibility of the children.

The father of the visitors then returned. He reached out to the Dene family. He called them "His Children". " I can protect you and help you. I care for you as much as I care for my own children. I care for you all equally. We are one family here." In his speech he referred to their land as the Frontier Home. This talk seemed strange to the Dene family but there was no doubt that they could use some help and this man, their father, seemed to be a caring and generous man.

The two older sons and daughter of the Dene family were asked to go to work for the visitors. They were paid to dig and they were quite excited with the money they were making. The older children didn't go home much anymore and there was nobody to help their mother with her chores. The young children seemed always to be playing at the homes of the visitors, learning their songs and games and helping them with their chores.

As time went on, there were more and more visitors joining them on the property. They asked for another meeting and at this meeting reported that their father had asked that they all abide by a set of rules, to help to "organize things". The meeting was long and in the language of the visitors. It was not clear what the rules were about. Nothing very important it seemed: whether they should tie up their dogs, when the paths should be cleared of snow.

But at the same time there were roads and buildings being set up all over and piles of garbage being left around which would not rot. The creek was not running clear for some reason, and the fish tasted bad. They were leaving their tools and piles of dirt everywhere on the property.

The first family began to realize that from the time the first visitor arrived from the outside, the visitors were treating them as children. The visitors had done as they pleased on the land without talking with the Dene family about matters. They always referred to their own parents as though they were the only parents in the world.

First Peoples enter into land claims negotiations, asserting their aboriginal rights.

Federal Government offers to proceed toward Provincial status. But Dene are not given special recognition. One man one vote continues.

Dene request constitutional change so that they can be recognized as a nation.

Canadian people concerned that their model of democracy, one man/one vote is threatened. Also concerned about losing hinterland rights.

Canadian concern with majority rule and justice for the minority.

Dene have confidence in Self-Government as a means of caring for the north and all the people residing there.

It was time to set the record straight. "We are not part of your family. We are our own family. We have our own parent. Though our father is no longer with us, we have a strong memory of what he would have wanted. We have our own rules. We never gave these things up. You seem to think that because we went to your meetings that we were accepting your rules. But we were just trying to get along. We would like to decide for ourselves how we want to live and use and care for this piece of land that means very much to us."

The far away parent told them that they could not be recognized because it would not be fair to the other families living there. All the families had to be equal, whether you were the first family or not. It was possible, the far away parent said, for them all to receive a little more independence, but not to just one family or another - maybe more independence to the Frontier Home.

To this, the first family asked, "Who is your parent - the parent of the person we are talking to? We would like to talk to someone with more power. We would like that person to see that we were the first family and we would like to be recognized for that."

The parent from afar answered, "I receive my power from this piece of paper, written by all of my children. If you can get all of my children, and I have many more than those living with you, to change what is written, then I can give your family and the land you occupy your freedom."

"It will not however, be easy to get that agreement from all my other children. They have been working to pay for the food we have bought for you and the roads we have made on this land you live on. They are also quite excited by the things they are being found as we dig up the land you live on. It may be that they will be able to make a large amount of money for their digging efforts."

The parent from far away then asked, "And in the case that you do get your freedom, what is to become of my other children on the land called Frontier Home? Who will care for their needs if I am not there to protect them? Will you?"

"Better," said the First Family, " than you have protected our needs."

Land is life for the Dene.

Resource 3: Jimmy Bonnetrouge, Ft. Providence⁴

I have travelled far, across rivers, in the mountains and down river. Wherever I went I built a house for the winter, fished in the lakes and trapped.

Life in the bush made me very happy. The land is so beautiful and you can see so far.

I like to be free to set my tent where I want, then to go hunting or set my snares before eating in front of the campfire. Those are the things that give me great pleasure.

Environmental
degradation

Resource 4: Alizette Potfighter, Dettah⁵

Yellowknife is in the process of becoming as large and as organized as the large towns down south. In the past, people here used to hunt moose and fish right by the Yellowknife Bay and used to hunt caribou. They used to go berry picking practically right in their back yards. Now the people have to travel miles and miles from home to hunt and trap, the fish are no longer good to eat, and the people have to go to the Big Lake if they want fish, which again means that we have to travel far.

The mines have polluted our waters and the fish. The arsenic has caused this; it also affects the greenery around us. The people who live right in town are warned beforehand about planting gardens and how high arsenic levels may affect them.

The north as a hinterland.

Resource 5: Cecile Modeste, Deline⁶

In Port Radium, radium was discovered. In Norman Wells oil was discovered. In Yellowknife gold was discovered. Indian people made all of these discoveries. But all of the people who have discovered those minerals and stuff like that, the ways of making money have died poor. They have died really poor. And those, the white people who have come in, we just go ahead and let them have all of these things, we never say anything about getting money back.

But now it has come to a point where they are deciding to take the whole land. Then we have to say something.

⁴ Margaret Thom, and E. Blondin (eds), Nahecho Ke, Slavey Research Project, Fort Providence, NWT, 1987, Page 69.

⁵ Thomas Berger, Northern Frontier Northern Homeland: Report of the Mackenzie Valley Pipeline Inquiry: Vol. 1, Minister of Supply and Services, Government of Canada, 1977, Page 178.

⁶ Ibid. Vol. 1, page. 97.

The Dene had their own system of government.

Consensus model of Government

Self-sufficiency to Dependency

The treaty that was signed was a peace treaty, not an extinguishment of Dene rights.

Resource 6: Joe Naedzo, Deline⁷

In those days, too, the government wasn't here to tell them how to do this and that, to survive. So the Indian people chose leaders and these leaders were the government for the people. They decided in what way the people would go. This year, what to do before the winter comes. These chosen leaders were the government.

Resource 7: George Barnaby, Fort Good Hope⁸

No one can decide for another person. Everyone is involved in the discussion and everyone makes the decision. Our way is to try and give freedom to a person, as he knows what he wants.

Resource 8: Robert Clement Fort Norman⁹

I remember a few years ago, the people lived in their homes. They cut their own wood and hauled their own water. People were happier then, when they didn't have to depend on the government all the time. We were happier then and we could do it again.

But look what has happened. Now the government gives the people everything, pays for the water and the fuel and the house, the education. It gives the people everything, everything but one thing - the right to live their own lives. That is the only thing that we really want, to control our lives and our own land.

Resource 9: Chief Drygeese, Ft. Resolution, at time of signing of Treaty 8¹⁰

It is going to change. If you want to change our lives, then it is no use taking treaty, because without treaty we are making a living for our families and ourselves. I would like a written promise from you to prove you are not taking our land away from us. There will be no closed season on our land. There will be nothing said about the land. My people will continue to live as they were before and no White man will change that. You will in the future want us to live like the White man does and we do not want that. The people are happy as they are. If you try to change their ways of life by treaty, you will destroy their happiness.

⁷ Ibid., Page 98

⁸ Ibid., Page 95

⁹ Ibid., Page 112

¹⁰ Ibid., Page 167

Assimilation and erosion of
Dene identity

Resource 10: Richard Nerysoo, Fort McPherson¹¹

When I went to school in Ft. McPherson I can remember being taught that the Indians were savages. We were violent, cruel and uncivilized. I remember reading history books that glorified the white man who slaughtered whole nations of Indian people. No one called the white man savages. They were heroes who explored new horizons or conquered new frontiers and that kind of thinking is still going on today. The federal government has told the McPherson people that they want to create a national historic site here. They propose to put up a plaque telling some of the important history of this area. As you know, my people have lived here in this area for thousands of years and there are many events that are worthy of recognition. There are many Indian heroes and many examples of courage and dedication to the people. We have a rich and proud history.

Imposition of a style of
Government

Resource 11: George Barnaby, Fort Good Hope¹²

The Territorial Council, from which I recently resigned, is one place where the Dene law isn't respected at all. There is very little involvement by the people; the laws that are passed have no importance for the people, but they are forced to follow these laws. The whole system is from the south, and they are trying to fit us into it.

A lot of times the topics that are being discussed are not understood by all the councilors. The effects of passing laws are not understood. The language that is used isn't understood. The procedures and formality is confusing; most of the time, rather than look stupid, we just agree. As most of these discussions concern only the southerners, if they choose to live that way, it is up to them.

At the second session of Council we talked of political development, where the council would have authority over the whole north. I spoke against this, as it would make no difference to the people. It still would not give them any rights to decide for themselves. The power would be only to the Council to decide the future of the North, and people would be forced to follow, whether they agreed or not.

¹¹ Ibid., Page 91.

¹² In Dene Nation: the Colony Within, Mel Watkins (ed.), University of Toronto Press, Toronto, 1977. Page 121.

Asserting Dene Rights

Resource 12: Jim Sittichinli, Aklavik¹³

Now, at the time of the treaty, 55 years ago, they said, "As long as the river runs, as long as the sun goes up and down, and as long as you see that black mountain up there, well, you are entitled to your land."

The river is still running. The sun still goes up and down and the black mountain is still up there, but today, it seems that the way our people understand, the government is giving up our land. It is giving it up to the seismic people and the other people coming up here, selling our land. The government is not keeping its word.

The other day I was walking in Yellowknife and I passed a house there with a dog tied outside. I didn't notice it and all of a sudden this dog jumped up and gave me a big bark, and then, after I passed through there, I was saying to myself, "Well, that dog taught me a lesson." You know, so often you don't see the native people they are tied down too much I think, by the government. We never go and bark, therefore nobody takes notice of us, and it is about time that we the people of this northland should get up sometime and bark and then we would be noticed.

Resource 13: Robert Andre, Gwich'in, Tsiigehtshik¹⁴

We are saying we have the right to determine our own lives. This right derives from the fact that we were here first. We are saying we are a distinct people, a nation of people, and we must have a special right within Canada. We are distinct in that it will not be an easy matter for us to be brought into your system because we are different. We have our own system, our own way of life, our own cultures and traditions. We have our own languages, our own laws, and a system of justice.

Land claims mean our survival as a distinct people. We are a people with a long history and a whole culture; a culture that has survived. We want to survive as a people, hence our stand for maximum independence within your society. We want to develop our own economy. We want to acquire political independence for our people, within the Canadian constitution. We want to govern our own lives and our own lands and its resources. We want to have our own system of government by which we can control and develop our land for our benefit. We want to have the exclusive right to hunt, to

Dene Claims and Visions
for Self-Government and
Control of Land

¹³ op cit., Page 169.

¹⁴ Ibid., Page 171.

fish and to trap. We are saying that on the basis of our aboriginal land rights, we have an ownership and the right to participate directly in resource development.

We want, as the original owners of this land, to receive royalties from past developments and for future developments, which we are prepared to allow. These royalties will be used to fund local economic development which we are sure will last long after the companies have exhausted the non-renewable resources of our land. The present system attempts to put us into a wage economy as employees of companies and governments over which we have no control. We want to strengthen the economy at the community level, under the collective control of our people. In this way, many of our young people will be able to participate directly in the community and not have to move elsewhere to find employment.

We want to become involved in the education of our children in the communities where we are in the majority. We want to be able to control the local schools. We want to start our own schools in the larger centres in the North where we are in the minority.

We want a society where all are equal, where people do not exploit others. We are not against change, but it must be under our terms, under our control. We ask that our rights as a people for self-determination be respected.

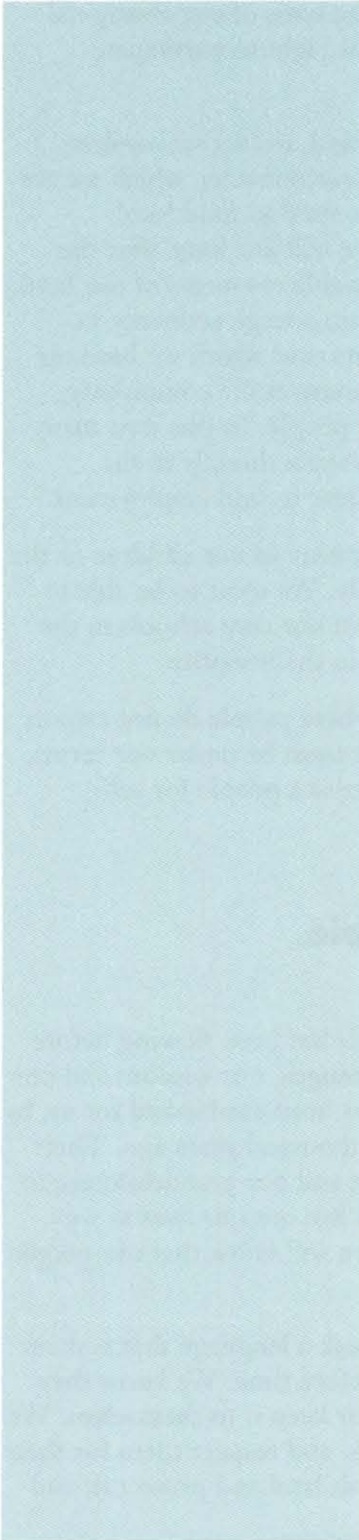
Resource 14: Frank T'Seleie, Fort Good Hope¹⁵

Our Dene nation is like this great river. It has been flowing before any of us can remember. We take our strength, our wisdom and our ways from the flow and direction that has been established for us, by ancestors we never knew, ancestors of a thousand years ago. Their wisdom flows through us to our children and our grandchildren, to generations we will never know. We will live out our lives as we must, and we will die in peace because we will know that our people and this river will flow on after us.

We know that our grandchildren will speak a language that is their heritage that has been passed on from before time. We know they will share their wealth and not hoard it or keep it to themselves. We know they will look after their old people and respect them for their wisdom. We know they will look after this land and protect it, and

The Land is The Future of
the Dene

¹⁵Ibid. Page 100.



that 500 years from now, someone with skin my colour and moccasins on his feet will climb up the Ramparts and rest, and look over the river, and feel that he, too, has a place in the universe, and he will thank the same spirits that I thank, that his ancestors have looked after his land well, and he will be proud to be a Dene.

Project 1: Research Self-Government Status of Community/Tribe

The negotiations for Self-Government are in a state of great and constant change at this time.

Each tribe and each community has taken various paths to negotiate greater control over their lives as Dene. They have used the land claims process to obtain these. Each tribe is in various states of progress with respect to their land claims.

There is also a committee (CDCS) that is responsible for designing a political system for the Western Arctic that would protect status of the Dene people at the Territorial government level.

A. Research Current Status of Agreements or Negotiations for Self-Government

Have students research the current situation with respect to moves toward Self-Government in their community:

1. Where claims have been settled as in the case of the Gwich'in:
 - What areas of their lives have they taken control of that they did not have control before?
 - What areas are they planning to take control of?
 - In what areas are they still negotiating?
 - How have these changes made a difference?

To do this research, students can do individual research or the teacher can ask a person from the tribal or band council to come to speak to the students on the topic.

2. Where claims are still being negotiated:
 - What controls are they negotiating for?
 - What seems to be the problem in terms of progress in land claim talks?
 - What strategies are being planned at this time to make progress?

To do this research, a member of the land claims negotiating team can be asked to come to the class to speak on the topic.

3. What progress has been made with the CDCS?
 - How far has it come?
 - What problems do they face?
 - What strategies are they planning to use in the future?

To do this research, the person who represents your community on this committee should come to school to speak on the topic.

B. Attend a Meeting

1. For tribes with Land Claim Settlements:
 - Arrange for students to attend a Council or Band
 - Meeting where decisions are being made or discussed regarding any of the areas in which the tribe has taken over control such as economic development or social services.
 - As a follow-up to the meeting, have students try to identify the topics and issues being dealt with, some of the problems involved, and give their own opinions as to the issue.
2. For communities that have not yet negotiated a land claim settlement:
 - Arrange for students to attend any negotiation meetings that might be held in the community.
 - As a follow-up to the meeting, have students discuss what problems or issues were being dealt with, and identify what the Dene delegates were saying, and what the Government delegates were saying on each of the issues.

C. Student Evaluation

Evaluate students on the basis of how well they were able to follow or understand the proceedings at the meeting as evidenced by their participation the follow-up discussion.

Question:

How will I go about teaching this module?

Answer:

1. Teach the understandings using the suggested activities or any other activities you find appropriate. Use the resources included in this module to help you to teach the understandings. Also use community people who might be available to help you to teach these understandings.

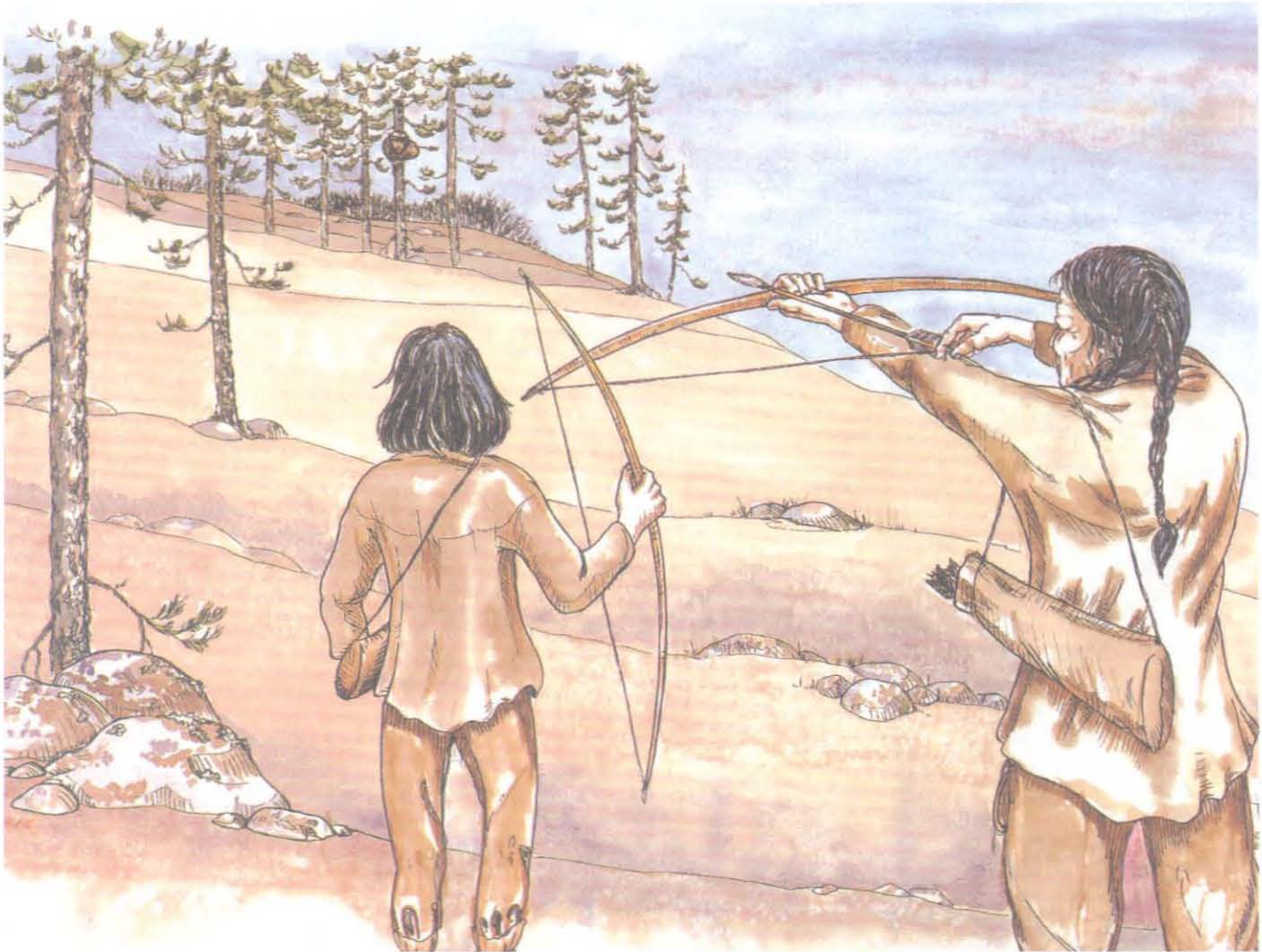
2. Project Work - Researching Self-Government Status:

Do this part of the module as soon after doing the understandings #1.

3. Project Work- Attending a Meeting:

Find out when negotiating meetings or meetings of the band/tribal council might be occurring dealing with claims issues or projects. Ask for permission to bring your students to observe. Ensure that the students have done part 1 above, before doing attending a meeting. The project of attending a meeting does not have to follow immediately after doing the understandings but if there has been a few months between, then do a quick review of the understandings before attending the meeting.

Developing Our Talents



Grade 9

Module Five



Table of Contents

| | |
|-------------------------------------|----|
| Legend of Behtzidene | 3 |
| Module Overview | 6 |
| Major Cultural Understandings | 7 |
| Proposed Activities Chart | 11 |
| Proposed Activities in Detail | 13 |
| Resources | 16 |
| Projects | 29 |
| Notes to the Teacher | 36 |
| Second Language Sample Module | 39 |
| Chipwyan | 39 |
| Dogrib | 46 |
| Gwich'in | 54 |
| North Slavey | 64 |
| South Slavey | 72 |

Granny had dreamed that somebody in our family would be an artist. I was twelve when she found out that the artist was me. -Archie Beaulieu¹

Legend of Behtzidene

*George Blondin tells this legend in his book *When the World Was New, 1990, Outcrop, Yellowknife, NWT. pp. 94-98. It is a story of a young man who did not realize or recognize the talents given him by the Creator. On the verge of taking his life as a result of feeling useless, his brother urges him to discover the power of his medicine.**

In the old days, the Dene were usually named for their own medicine, and the name would normally be given by a grandfather. Medicine names included those of animals, such as loons, wolves, or moose. After white men came to this land, the people's names changed. Dene names were too complicated to be adequately explained to priests and others, so many were changed or shortened. This is the story of one such name, shortened and simplified - a great hunter's name Behtzidene. It means "Female Caribou Man."

Once there was a group of Dene living near a fish lake. In the summer and fall the fishing was good, and there was plenty to eat. In the winter, the fish seemed to sleep, and the nets were not as full. It was often a hungry time for the people. In this group lived two brothers, the younger named Behtzidene.

One day the brothers decided to visit some people who were staying at a larger fish lake. They slept in the tent of a man whose wife was very stingy. In the few days they visited this family, Behtzidene was fed only the skinniest fish. He had a very large appetite, and the meager fish did not satisfy him. He was to remember this treatment for a long time to come.

The brothers returned home, and as the winter days shortened, the fishing became poor. Even though some of the people were able to catch fish, Behtzidene's temper was wearing thin.

One morning he visited his net as usual, and found only a single trout in it. That was all he could take. He tore his net out of the ice and dragged it to shore. He strung it up among the trees, then took a pole and smashed and tore at the net until there was nothing left. Taking his one little fish, he returned to his tent, ate what his brother had caught, and went to bed early without saying a word.

These brothers were medicine people, and Behtzidene had strong medicine for caribou. Even though the older brother knew this, the

¹ See Resources 7

two had never discussed it. Medicine is a secret and private affair. On the night Behtzidene went to bed in silence, his brother began to wonder what he was up to.

A little after midnight, Behtzidene woke up, took his one trout and his weapon, and left the tent. He walked all night long through the dark bush, and at dawn he made camp. He cooked his fish, guts and all, and ate it. Then he went to sleep.

In the morning, his older brother discovered that Behtzidene had gone. He asked if anyone had seen him, but no one had. The brother visited his net as usual, and his wife cleaned all the fish he brought in. After a light meal, he packed the fish and began to follow his brother's snowshoe tracks into the bush. He walked all day long, and finally found Behtzidene, still asleep. He made a fire, cooked some of his fish, and then woke his brother. "Why did you follow me?" Behtzidene demanded. "I'm finished with this life. I came out here to die alone. I don't want to bother any more, and I don't want anyone to bother me."

For a while his older brother was silent. Then he said, "I don't understand why you've done this. You say you want to die. You shame yourself! Just because you can't catch fish is no reason to die. Do you want people to laugh at you? Do you want people to think you came out here to die like an animal because of fish?" Behtzidene's brother paused for a moment, then spoke again in a quieter tone.

"When a man is called in to make medicine for someone who is sick, he first talks to his medicine to see if he is able to handle the problem. It's the same thing if a person has medicine for animals. Before he goes hunting, he kills the animal with his medicine; then he cannot fail in the actual hunt. I do not believe you really came out here to die like a wild beast. If you do, I will be the first one to laugh at your skeleton." With that, the brother fell silent. Behtzidene made no reply, and they both went to bed.

The older brother had worked hard and travelled far that day, so he slept for a long time. When he woke up, Behtzidene was gone. The brother cooked some fish, and then put on his snowshoes to follow his brother into the bush. He tracked him straight north for quite some time, and then saw that the tracks stopped abruptly, seeming to make some sort of detour before heading straight west. It appeared that Behtzidene had a decision to make and had been standing and thinking in that place for a while.

The brother came upon a large body of muskeg and was astonished to see that the whole surface was covered with dead caribou. He had never seen so many dead animals at once, and he knew that his brother must have used his medicine. It was impossible that an ordinary man could have accomplished this.

The older brother walked all day and arrived back at the main camp in the evening. When he broke the good news to the people, they cried with joy. They started out for Behtzidene's camp the next morning, travelling as quickly as they could. When they reached the hunting camp that evening, they all set up their tents near Behtzidene's.

Behtzidene counted the number of tents and decided to divide the caribou among them. To each family he gave four animals. But there was one exception.

He knew that the stingy family had also come. Pointing his finger at them, he said, "I put a special caribou aside for you. I remember that when I stayed with you last fall, you gave me only one skinny fish. So you may have one caribou. It's a skinny one, but it's much better than what you offered me."

No one said a word. They were afraid of him now.

After the people feasted they dried part of their caribou meat. Feeling refreshed and happy, they held a drum dance and sang thanks to the Creator.

Before the snow melted away, Behtzidene once more killed a huge herd of caribou, and again the people were able to make plenty of dry meat and eat well. They had hide for clothing and sinew for thread.

The people enjoyed life with Behtzidene, and were grateful that he was able to provide them with what they needed. In the spring, they returned to the fish lake. Behtzidene's people benefited much from him, and from time to time he provided for them again.

Grade 9

Developing Our Talents Module Overview

Projects For Experience and Reflection

- Language Projects
- Woodwork
- Bonework
- Hidework
- Engine-work
- Food Prep
- Sewing
- Sewing Design Decoration
- Entertainment and Art
- Dene Fitness
- Community Work
- Spirituality
- Stonework

The purpose of this module is to make students aware of the special talent that everyone is born with and how that talent is discovered and developed.

Major Cultural Understandings

Fumoleau/NWT Archives



- People are born with talents and these are sacred.
- A person's talent must be discovered.
- An Individual should share their talent.
- A person with talent is humble.
- Dene talents come in many forms.
- Attitudes related to the development of one's talent
- Development of Dene Skills

Proposed Activities for Developing Language Skills and Cultural Understanding

Resources

1. Lutsel'ke Elders
2. Deh cho Elders
3. Fibbie Tatti, Sahtu
4. George Blondin, Sahtu
5. Julia Baptiste, Sahtu Midwife
6. Sarah Simon, Gwitch'in Midwife
7. Archie Beaulieu, Dogrib Artist
8. Selwyn Kay, Gwich'in Hunter/Trapper

Major Cultural Understandings

1. People are born with talents and these are sacred.
2. A person's talent must be discovered.
3. An Individual should share their talent.

Knowledge

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

- Talents are gifts that 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.
- Things come easily to those with talent.
- People in one's family may know the talents of the family members.
- Elders are often able to see talents in the young. If the young are able to take the advice of Elders, they can discover the talents in themselves.
- In the past young people were advised by Elders in their dream quests as they searched for their spiritual powers.
- Elders with finely developed talents and wisdom were mentors for the young who showed talents in their areas.
- 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 that 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.
- Individuals should not use talents for self-gain. One should not expect payment for the sharing of a talent.
- Gifts should be offered in exchange for the sharing of talent in order to enable the person to maintain his or her talent.

Major Cultural Understandings

4. A person with talent is humble.

5. Dene talents come in many forms.

6. Attitudes related to the development of one's talent

- A person's talent is acknowledged by his community when the person is asked to or when one decides one is ready to participate in a public situation, for example: drumming at a dance or helping to build something.
- One does not have to sacrifice oneself to the community because of one's talent. A person must be at peace with one's talent.
- 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.
- Some talents are closer to the Creator than other talents. The Dene believe that certain activities are more spiritual in nature than others and when people have talents in these activities they are gifted with medicine powers and are considered very important people to the culture. Examples are mid-wifery, drumming and dancing.
- Talents today come in other forms that are useful to our lives: talents such as being a good truck driver, being a good teacher or being a good mechanic.
- Some people are gifted with many talents. These people are encouraged to search for the one talent that they feel comfortable or easy with - that will be the one that was meant for them.
- reflect on work habits relating to one's talent
- try new experiences and take opportunities to learn
- continually learn and develop skills to honor the talent
- spend time in the company of Elders who can help in assessing one's strengths
- remain humble

Developing Our Talents

Major Cultural Understandings

7. Development of Dene Skills

- share one's talents with others
- seek an Elder(s) for mentorship in the area of one's talent.
- developing Dene skills at increasing levels of complexity
- increasing individualization and creativity in work



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. To give students an overview about talents, have students read the following texts: 2.2.8

Łutsel'ke (Resource 1) Elders

Dehcho (Resource 2) Elders

Fibbie Tatti (Resource 3)

George Blondin (Resource 4)

Using these texts as a basis of information about how the Dene view talents, ask students define what the Dene mean by talent. Allow students to discuss this, writing down the main points of their discussion as they talk (see Understandings). 2.3

2. Have students read the personal stories of the following people with special Dene talents: 2.2.8

Ask students to identify what important information regarding talent they learned from each of the people.

Julia Baptiste (Resource 5)

Sarah Simon (Resource 6)

Archie Beaulieu (Resource 7)

Selwyn Kaye (Resource 8)

Teacher and students can identify people in the community with very special talents to come to speak to the class about how they discovered their talents, how they developed them over time, and how they used their talents, and to give guidance to the students in discovering their own talents. 2.2.7
2.2.4

3. Have students read or hear read Behtzidene as told by George Blondin (Sahtu). 2.2.1

- Identify and discuss the important messages in each of the texts. 2.3
- Relate the messages to life today and to their personal lives.

Proposed Activities in Detail

One of the main messages in this story regarding talent is this: If one is pursuing some activity that is not a real talent, it can be discouraging and difficult. Rather than giving up, one should try to discover one's real talent

4. Have students whose first language is North Slavey, read George Kodakin's story about **?ehtsqné** (Resource 9) and then do the following language development activities based on the text. 2.2.1

a) Tell students briefly about the story they will be reading. Ask them to jot down questions that arise as they hear or read the story. After, have students share their questions and try to answer each other's questions. 2.3

b) Have students discuss the main message of the story. 2.3

That people with extraordinary medicine powers used their powers to help others. These people were also very capable people in all ways.

Have students use this same message and create a different story set in modern times.

c) Ask students to try to visualize the setting of the story as they are listening to it. Ask them to draw what they see. 2.6

d) Ask students to find 5 words which are unfamiliar to them and work with another student to try to help each other understand the words chosen. Ask them to save the words that they both have trouble with and present these to the class as a whole. 2.5

With the class, take each word, break it into its parts (stems and affixes) and find meaning, and also, read the word in the sentence to try to find meaning. Have each student keep their own dictionaries where they write in new words as they learn them.

e) Ask students to read page silently in 5 minutes. Time their reading of it, and then ask comprehension questions to test their understanding with timed reading. Compare their reading rate to rates in the past. 5.2

f) Have students write an English summary of the story (about 8 sentences) and then translate the sentences into Slavey. Have students edit their paragraphs for spelling and punctuation. Use this written paragraph to evaluate their writing skills. 5.3

Proposed Activities in Detail

5. Have students focus on a different student each day, talking about the special talents that seem to be evident in them. Have students discuss amongst themselves what talents they appreciate in others, what talents they wished they had.

1.1

6. Student evaluation

Evaluate students' understandings about the nature of Dene talent by what individuals contribute to the discussion in Activity #5. If individual students do not contribute to the conversation, ask them to write a short paragraph talking about what they understand about Dene talent.

Students' attitudes and behaviors regarding their awareness of their own talents will be evaluated after they have engaged in their project work.

People are born with uniquenesses.

A uniqueness must serve the community or group.

Mentors help to develop talents.

Talents are acknowledged when they are shared with the community.

Basic skills are developed.

People have natural talents.

Resource 1: Lutselk'e Elders, 1995

All youth are told that they are unique and that they must seek their uniqueness. Experiences are provided that will encourage them to participate in all areas of development. Hereditary traits are explored in order to seek areas of strength.

Whatever uniqueness is displayed is respected as long as it works for the betterment of the people. Uniqueness that causes problems for others is considered unacceptable and is discouraged by relating consequences in the form of stories or with shunning.

When a young man or woman shows interest in developing a certain talent, they are placed to work with a mentor. This mentor does not have to be in the immediate family. This kind of special training is allowed however, only after the basic needs of their families have been met.

As the person becomes more and more capable in their talent, they are acknowledged by the community and are being expected to share their talent. For example, someone who is known to have learned to build will be expected to help where there is building going on. Another example is where a musician is expected to play when the occasion arises for live music. Once the person has become accomplished, it is expected that he or she will act as a mentor to another young person, thus perpetuating the talent for the good of all.

Resource 2: Dehcho Elders, Fort Simpson, 1996

Readiness to learn a specific task is not dependent upon age or the time of year, but when you show that you are ready. For example, when a person is able to walk on showshoes well, then he would be taken hunting. Their parents and relatives taught the young people. If they showed a fine effort, it was recognized and they would be told they did well.

There are certain skills that individuals possess naturally. For example, not everyone can make snowshoes well and it is the same with hunting. There are those who have the ability to hunt very well and those who do not hunt so well. Some women may show a

Developing Our Talents

Resources

Talent is meant to be shared.

Talents are discussed and used for joking but not for bragging or ridiculing.

Self-discipline was required to learn about one's talent.

Elders acted as mentors, especially in spiritual areas.

natural ability to tan a moosehide well, or some individuals may quickly learn how to walk on snowshoes with ease, or to sing well.

It is important for these people to share their abilities and skills with their community and with others. It was believed that if you gave, you would receive what you gave away. If a person were selfish with something and not willing to share, that thing would be left unused, long after the individual was gone. Talent was not meant to belong to an individual but rather given as a gift to be shared.

The importance of sharing ones abilities or strengths was taught to youngsters from the time they were very small. Adele Hardisty recalled taking water once to an Elder. The Elder was very encouraging. She remarked that the water Adele offered always made such fine tea. By recognizing and acknowledging the young person's desire and ability to share, she encouraged the behavior.

It is acceptable to have a conversation about one's abilities and in this way, one can learn about the strengths or abilities of others. However, an individual should not brag or boast about their skills. In areas that individuals are lacking, people will often make jokes at their own expense creating much laughter amongst others but they would never make jokes at the expense of others, especially if they were not present.

When the 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 also the self-discipline to learn from what was offered.

Often the Elders would act also as mentors. They would think about a certain young person and invite him or her to join alongside them to learn and develop their talents in a particular area. For example, if an Elder possessed the ability to dream, and a young person seemed to show an understanding of these things, the Elders would advise the younger person, taking on their training and in this fashion, passing on the ability to dream to a younger person.

Talent comes in many forms.

Talent of creating laughter

Talent comes in many forms.

Spiritual talents of the past

Talents related to our
new lifestyle

**Resource 3:
Fibbie Tatti, Deline, Jan. 1995**

A person is given a talent so that people can rely on that person. A person with a talent has responsibility for his own people and for their future. But that talent can appear in many different ways. For example, people will say of someone, "That person holds laughter in his mouth." This person is meant to create laughter for his people. Laughter is a gift for people from the Creator. It is just as sacred a gift as any other talent.

A talent is also a gift that is meant to be used. They are concrete and real and anybody can access his own gift. It is not something that only Elders or spiritual people are able to access.

**Resource 5:
George Blondin, Fort Franklin, Jan. 1995**

In the beginning, special gifts were given to certain people from the Creator. Everyone had these special gifts but they were different from one another. Some had the gift of leadership. Some could foresee the future. Some could call the caribou. There are lots of stories about these people. Those were the talents that we Dene talk about.

But about today: We don't know if people have these talents. Some people say they have medicine power but it is difficult to know. Maybe they are just pretending. Today we see talent in our mechanics, our political leaders, and our drivers. This is our new lifestyle. But these people, some of them have great gifts in what they do. It takes a long time to discover these talents in people. In order for us to survive we need these other kinds of talents today. Our teachers have to look for these talents in our students and help them to develop them.

**Resource 6:
Julia Baptiste, Sahtu, 1996**

In the old days when a woman was about to have a baby, people tried to be around them. It was to follow the words of the prophet Ayah. He said that when a child was being born and the people who helped in the delivery held the woman giving birth in the

same reverence as the holy mother. With the birth water no one said **gohwhe**. You were beyond the reach of **gohwhe**.

This is about a woman and this happened when we were staying on the barrenlands. She was pregnant and we were out on the barrenlands. There were only three of us with her at those times that were women. People had already continued on with the journey and we were the only ones left to continue. She became ill with the child and we were all worried because we were the only ones there to assist her. At that moment I spoke to the holy mother for a long time.

The other woman could not hold her up. She was unable to deliver the child so I was the one who repeatedly kept holding her in an upward fashion. Still the child would not come and one of the women began to cry. We were alone with this woman who was having problems giving birth and it was very disconcerting for all of us. The women with us did not know what to do and because one of them was crying I spoke to her. I said, "Do not cry, giving birth is following the example that the holy mother set for us. It is not something one should feel bad about. It was placed here for us and we should not cry as though it was a sad event." This calmed her.

I began to massage her abdomen very gently and yet the child would not come. In spite of myself, even I was beginning to become alarmed by this experience. While I was administering the massage, I saw this picture of the holy mother on the poles of the tent. I spoke to the picture of the holy mother. "Do not let anything tragic befall us because we are all alone and I ask you please to help us."

We laid her down and she appeared to be coming in and out of consciousness and this continued on for a longtime. We were now approaching night so I decided to talk to her and told her that the Creator was with us. If your child is to arrive, it will arrive but do not worry yourself about what is happening to you. Suddenly the pains returned and I placed myself in the position to receive the delivery. I could now see the crown of the child. I told one of the young women there to keep massaging the abdomen as I had done. She massaged her abdomen and finally the child quickly moved into the delivery position.

The child came onto my hands and I kept massaging the baby's head and without much more difficulty the child was born. I told the woman to exchange positions because we were all so tired and I told one of the women to give me the baby's clothing, and some

thread to tie the cord. I placed the baby down and then tied the cord as tight as I could and then cut the cord. The baby was born well so after wrapping the baby in the clothes that were placed there for that purpose, I gave the baby to its mother to hold. We were pleased with the good birth of the child.

We expected the afterbirth to follow and then realized that it was not coming at all. Again we were reminded of how alone we were with no help but ourselves. We waited and waited. Finally I asked that she be placed on her bedding faced down and I explained how in one of our experiences at Cloud Bay we were faced with a similar situation and we had used a warmed frying pan to help with the delivery of the after birth. By this time a great amount of time had lapsed. So I asked them to heat the frying pan and we would repeat the procedure. The woman was in bad shape by now.

The woman quickly heated the pan on the stove and placed the heated pan deeply in a cloth. We then placed the pan on her abdomen in a rotating fashion and we did this for at least two hours before she finally said that she felt the afterbirth start its downward motion. I asked the ladies to give me the clothes so that it would be delivered onto my hands. Finally I could see the afterbirth and then it came with ease and we completed that birth.

Any one person did not teach me but through out my life I was always the one who held the pregnant woman up while she was having her baby. I was there to observe and to witness the birth of children. I learned from that experience till I became comfortable with delivering the babies myself. It was not something that people actively taught. Women who were present at the birth sought out to touch the placenta water and would make the sign of a cross. It was believed to be pure act and in its resemblance to the experience of the holy mother. It is believed that those woman who delivered children nine times, during her time of illness would think of nothing but those children. She believes that because of those nine she helped bring into the world, that when she dies, the creator will take her directly to the spiritual world. Because of this belief, the women of the old days were really competitive with each other to have this honor. Moss was washed and cleaned and prepared long before the baby arrived by other woman. This was given to the child when it was born. This was another gift that the creator gave us. It was believed that the bearer of this gift at the time of their death would go to the creator and the spiritual world. So woman would make this gift. This was the word of the prophet.

Today this is not the case. I feel that it is the nurses and the doctors of today who are working for the creator and creating passages to the creator instead of us. It shouldn't be this way. It would be great to have children born in our own communities. The creator creates them and it is the work of the creator. Because of this, if nothing is to happen to the mother than nothing will happen to the mother. Today all expecting mothers are sent away to have there babies. I wanted to raise this as an issue to our people. I don't feel well enough to go around to say this but what I would like is to have a woman have a child not at the nursing station but amongst us. I would like to see this child arrive before us like in the old ways.

For the future, for the children. It would be nice for even two or three children of those children were born here. It would be nice for us to be apart of their arrival. I really would like that. Today long before the woman are due to deliver they are sent away to the larger centres to have their babies. In a sense it is an economic gain for wherever services are provided for these woman. I wish that wasn't so. If this was to happen, woman would not be called away to have their children. This is the work of the Creator and it is really worth redoing or rebuilding again. The doctors and the nurses work at the delivery of a child in front of other people and this can be repeated here as well. I don't think the people have thought of the importance of this to make it happen. People like myself would like to see the rebirth of children in our communities. Oh how I wish for that. This is a practice that one can acquire only through learning from each other and through experience. It is so important to know those skills.

It would be nice to have at least three to four children be delivered here in the community again. I wish it so much. When you are working with the delivery of a child it is working for the Creator. It is not as if we are in unheated homes. We can have the woman have their children in heated homes of today and they will give birth like they did before. I would like this message to be conveyed to people because of the spiritual importance of it.

Resource 7: Sarah Simon, Gwich'in Elders, Ft. McPherson, 1996

Sarah Simon loved school and she loved teaching Sunday School.

She taught her husband to read. Together they taught Sunday school.

Her husband James was invited to take Bible training in Hay River.

They were advised by some to stay at home and continue to live on the land.

But the lay leader, knowing how Sarah loved to learn and that James was a good person, advised them to go.

At first Sarah was told by the church that she would not be allowed to go with James but she persisted and was allowed.

In 1926, I really wanted to go back to school, but there was no way, so I go to where ever they teach something I go there too. So that 1926, early in July a steamboat came, this is the only way we get our freight, by bringing it in by the boat. My old minister Mr. Whittaker came and spent a week here. I was married and I had taught my husband how to read English. With what little English we had, we both did church work. So James, my husband came home and says, "I have something to tell you, Mr. Whittaker is asking me if I can go back to school, and learn more English. I never paid any attention to him, I continued to sew, then later on he told me, what's wrong you never answered me? I told him go away. I couldn't believe it. James always teases me, so I thought he was teasing me because he knew I wanted to go back to school."

I started thinking about it, and he only gave James three days to decide, so we asked a man that we thought would be a good adviser, we asked him if we should go to Hay River School or stay and this man told James, look here you are a young man, your a good trapper and a good hunter, and your wife is a good worker, don't go, they only want you to work, they wouldn't teach you, that's what they did with one Eskimo he had said. So this has made us more worried. But then William Teya's grandfather, he was a lay reader, he came and said, "What is this I hear that the minister want you to go back to school?" I replied, " Yes." He continued, "I know you since you were a young girl, I know that you like to learn, and have learned a lot and I also know that James Simon is a very good man, go, go with the minister, and you'll learn, you learn hymns for me, James will get good news for me, bible news, go."

After church service, the minister has called us, we went into him, and he told James, "Well James what do you think?" James said, "I'll go, I want to learn, I'll go." "Good my boy, you'll go the first of August," but he never say anything to me. I said, "What about me?" He said "I have taught you already, you have been to my day school, there is no money for you, only for James."

Oh I could have just cried right there. So I turn around and told him, "You opened the door for James Simon, I am behind him, I am not staying behind. I want to learn, I can get money." So then he called a meeting in front of the mission house and broke the news that he was going to take us both out for school.

While in Hay River for two years she learned to play organ while she worked and James did his training. She declined Nurse's Aide training at the time.

She was asked By Mrs. Firth to learn the skills so that she could take over as mid-wife. Sarah agreed to this.

Sarah became a well respected mid-wife.

She also acted as a translator and interpreter.

She delivered 86 babies in all but she did not pass her knowledge on.

When we landed in Hay River it was August. James began his classes and they asked me what I would like to learn. They wanted me to take nurse's aide training but I didn't want that because I didn't feel strong enough to handle things like that. Instead I took organ lessons and worked in the kitchen and laundry room for two years while James was doing his bible training.

In 1930 we returned to Ft. McPherson after James' training. At that time my auntie, Mrs. Firth, my father's sister came into me and told me that one of her granddaughter's is expecting and she is just a new married young girl, John Greenland's wife. She told me that Annie is in labor now, she is a young girl, this will be her first baby, I want you to come with me and I had my baby, one child before, but that was all I had and I never seen a baby born before, so I went with her, and willing to help.

After the baby was born, we went home. She told me, you are the only one who can take after me, because you are willing to work, there are many in our generation, but I think that you are the only one who can follow me, I am old now, I can't do this work now, I didn't mind, I just said yes.

One or two days later Henry Firth came, "My mother tells you to come now, Sarah is laboring now, "so I went to her and she told me, "I have showed you what to do, I want you to go down there now." She went with me. Sarah Firth had already known that I was going to deliver her baby, she had everything ready - the baby clothes, etc. All I had to do was sit down and wait. My auntie told me what to do, then she went home. Henry and I were there, but I remembered what to do. Later a little boy was born. I fixed everything while Henry ran over to my auntie and told her the baby was born. She came over and said that it was good. She told me, "From now on, I won't do it again, you can carry on, so that was who taught me."

From this day on, just because I've been back to school, my people think I know everything, anything going on, I got to be there, I did a lot of translating for doctor, the church, Chiefs and when Officials come to town, I was the interpreter.

Sometimes those days there was no light, it was dark, sometimes I miss the trail, only little narrow sled tracks that was all, no road. When a man comes and say my wife wants you, it would be sometimes during the night, I get up and go, coming back dark, sometimes I miss the trail, I fall into snow, I just laugh and say what's wrong with me, it doesn't bother me. This is how I use to deliver babies. In those days I can remember I delivered eighty-six babies.

I didn't teach anyone. Doris, my daughter, was sent back to school in Hay River at the age of eight years old, when she was thirteen years old she came back home. She just stayed home with us, then she got married and start having children, she never had the chance to learn what I had learned from Mrs. Firth.

Resource 8: Archie Beaulieu, Dogrib Artist, 1996

Archie Beaulieu is a gifted artist who has taken his inspiration from his love for his granny, Madelaine Zoe.

My Granny, Madelaine Zoe, knew that somebody in our family was going to be an artist.

When I was very young she used to take me out with her to check the snares. I remember I would always reach them before her. After each trip to the bush my granny would tell stories about herself and her husband on the barrens. She would tell me stories about the flowers and the plants that grew out there.

She would tell me about how she would use birch bark on which to make her own sketches. She was an artist! She used different berries for different colours, cranberries for red, blue berries for blue and so on. She would find flowers and draw them on the birch bark with those colours. She did this everywhere she went. She talked about how the flower designs were taken from the flowers on the land. She said that the different designs and colours that people used on the moccasins were because flowers in the regions were slightly different.

My granny would tell me to keep all the things I saw in my mind so that when I sketched it would be as if they were there! I used pencil to sketch at that time. I did drawings in school but when I became a teenager I didn't bother.

Granny had dreamed that somebody in our family would be an artist. I was twelve when she found out that the artist was I.

I worked as a stock boy in the Bay for awhile. The manager was a good friend. He knew that I liked drawing and he wanted to help. He ordered paints from down south and I got a feeling for painting.

When I was in Forth Smith with my cousin, the church recognized my skills and encouraged me. They went me to do some training in Banff one summer. That was a good experience.

Elders/Grandmothers are mentors.

Talents are made known through dreams or other signs.

Elders will often be the ones to discover talent in a young person.

Talent is a gift from the Creator.

Talents are meant to be shared.

When others were going to school, Selwyn preferred being on the land. It was at this time he learned to trap.

Though he tried working for wages for some time, he decided he would prefer to live on the land with his family young family.

God give the talent. My artwork is what I do best. I pray to the Creator often about it. If I don't paint it gets to me. I need to do it. I am proud of it. I have to put the ideas in my mind on canvas. When my eyes see something, I need to express that.

Painting has brought its problems too! Why paint if it causes problems? I have seen people fight with each other because of my paintings. When galleries asked me to paint this and that for people I found it difficult because that doesn't come from me. Then I have to force myself to work.

Now I want to travel. I want to teach in the regions. I want to work with schools and build an art studio. I want to help young people so that they don't run into troubles.

Resource 9: Selwyn Kaye, Gwich'in Elders, Ft. McPherson, 1996

This is Selwyn Kaye, going to tell you about my Hunting and Trapping days. First of all back in the 60's when I was attending school, I have decided I wanted to go out on the land with my parents. After awhile I returned to school, and realized that I would rather live on the land and start learning the bush skills from my parents. We lived on the land just year round; we'd start in the winter, by moving to our camp, we'd set traps for marten. This is when I was learning how to trap for fur. When March come and the Muskrat Trapping season is here, we'd go out and set our traps right up until the ice is ready to move in the spring. After the ice is gone, we travel almost anywhere with canoes to hunt for muskrats. Sometimes you would be lucky if you get a beaver. We would hunt right up until the last day for the muskrat season is over.

After living on the land for a number of years, I took a job with the NCPC Power Corporation and work for two years, before realizing that I wanted to return to the land again and live with my family, at the time I went back on the land, it was time to fish for the summer. Our camp is a camp that is used year round, in the fall we'd go up to our other camp which is Destruction City for the fall season, this is where we pick our berries. After staying there for a while we'd return back to our main camp for freeze up season. When the ice is safe enough to go on, we'd set nets, go jigging. Before I knew it I have learned how to live on the land.

Though others, including his parents have moved to the community, Selwyn still prefers to live at his camp.

His father was the one who taught him about living on the land. He is now teaching these same skills to those of his nephews who also enjoy being on the land.

A long time ago there was an old lady with two sons. Her older son had strong medicine. This boy could go anywhere on the land because of his medicine. His younger brother was married. The old lady lived with her younger son while the older son travelled from place to place. But the older son who was called **ʔehtsqné** was depended upon for help.

Because of his medicine they never talked behind his back because he would know. Even if he went to a far away place and they mentioned his name he would know it.

At that time they were living with the people. They didn't have teepees at that time but only lived in a sort of lean-to. It was shaped liked a teepee but made out of trees. When building the

After all these years of living on the land with my parents, my sisters and brothers, nieces and nephews. Today my parents are living in town due to my father's illness. After learning everything there is to know about the bush life and surviving on the land, I have continued to carry on the life that my father has had. I live out there almost year round, using the skills of Hunting and Trapping I have learned from my father. The only time I have to return to town is when I am in need of groceries, gasoline or other items. Living on the land is something that I never thought I do, until learning that there is so much a person can do just living out there. Today I am teaching what my father has taught me about living on the land, Hunting and Trapping skills, to my nephews who also enjoy being on the land. They take every opportunity to go out there and learn, also just to live out there. They enjoy the bush life.

Resource 10: George Kodakin, Deline

" Yahníı ʔehtsqá yeghq ségogede"

Yahníı goot'ínéká qt'e t'á ayıı ts'eyqniá sıı beyaa náka góhıı , hııé gots'o beyaa láá sıı ʔqhda qt'e sıı beʔk'ó nátsé dúwé k'ola qde nqwá kúlú qde néne k'ola k'ánaohda nıwe nıde k'ola átı edegha k'áowá láıt'e nátsé k'ola qt'e areyqné asıı gha dúlé hııı eyıı t'á láanı gokedı kúlú bechıle zq hoot'ı , hoot'ı t'á benq yáhá nágwá kúlú bode sıı "ʔehtsqné" hərədı. Yáá hóqyıı dene tah ékatı ékanı kúlú benq surı ket'áreʔá eyıı dene ʔehstqné hərədı sıı benátq beghq gots'edéle redı. Yáá nqwá néne k'á gots'ıı kúlú benatq bezi t'á beghq gots'ede nıde k'óne dene k'áreyq redı. Eyıı t'á sáá yahnıı dene ıq yet'arıwhı redı. Eyıı t'á wháa ekq dene tah aget'ı háııé gots'o eyıı dene ıq nádé t'á dene gha nágedá halé kúhyá haowá sıı ts'omóhkq zq góhıı nqhbálewá ékanı ʔəwá nqhbálewá ts'et'ı sıık'áəgərezhqlé eyıı t'á káni ageʔııle. Ts'ı náweʔa sıı nqhbálewá k'ée ageʔı t'á ts'omóhkq ékanı yıı nágedé , eyıı t'á ts'ı ıq ageʔı gháre yáá betq yágoʔq nıde areyqné ne kek'e ahʔı ne kágekwi nıde ne ıq ageʔı gháre areyqné ahʔı t'á asıı kágwıʔále at'ı ageʔı gháre ká zha denile kúlú elıgule kanı yıı nágedé t'á denegháxnágedá lé nqde eká eyıı deneká sıı eyıı bechıle nágwá sıı láats'úhwhı gedı. Agedı t'á areyqné ıenagədá ékaget'ı t'á nqde ekáa areyqné godı gehtsı t'á kúht'á nıde sháts'uyá gháre náots'uyá gha t'á shútsıuyá háts'erudı gháre dene ghá weda ekúhyá nıde ats'ule nq gedı. Kagedı t'á k'ále aget'ı t'á benq

lean-to they would fill in any openings with moss. They built them so well that even in the cold, snowy, weather they stayed warm inside.

After a while the people they were staying with decided they wanted to kill the younger brother. They decided they would invite him to a feast and dance at which time they planned to kill him. While they were planning this, the boy's wife and mother sensed something was wrong and starting to weep.

So the time came and the boy was invited to the feast, and he went out of respect. They had decided during the dance following the feast they would kill him. While they were still eating the wife and mother were back at their lean-to.

ʔehtsǫné had so much power that if someone was in trouble no matter where he was if he threw sinew into the fire he would arrive right at the place where the people needed him.

ʔehtsǫné mother began to ask the question, "Where is my older son? My younger son is in trouble and I really need **ʔehtsǫné**'s help. I wonder when he will come." Later that evening as they were crying **ʔehtsǫné** arrived on the scene just in a nick of time. When he arrived she explained to him the situation of how they wanted to kill his younger brother. Immediately **ʔehtsǫné** went over there and when he arrived the people were very much afraid of him because of his power.

He arrived just when they were really dancing. He noticed his

asj̄ ewéhkw'ę kənərídı t'á sǫǫ ékanj̄ kúlú dáode asǫǫ adegħa góʔǫle, benǫ há bets'ėku gətaə dúwé, bets'ėku həhtsə dúwé sedenelj̄ lówı għa nj̄wę t'á benǫ s̄j̄ dúwé nj̄wę t'á xéts'ę toe agújá t'á yahʔǫ shéts'əyǫ għa t'á dene há weneda gehđı. Eyıı t'á ləhdj̄ne təh agóht'e t'á gots'ę réya , goghá weda j̄t'á shets'ayǫ k'eré dagorj̄wǫ nj̄dé dagowǫ ekúhyǫ ats'ule nǫ geedi. kagedı t'á kút'a dagorıwı għa kání kúlú k'ále shegəyǫ t'á ekúhyǫ ekáa benǫ yahʔǫné bets'ėku há ts'omǫhkǫ gəkǫ t'á eyıı bǫde s̄j̄ ʔehtsǫné herǫdı ǫde ts'ę beghǫ ts'ede nj̄dé dene wéhkw'ę nj̄dé kw'ǫ, ʔekwé ts'ę kw'ǫ kwı rewa h̄do kǫ rék'ǫ gots'ę kanı káretlǫ nj̄dé yáize nǫwǫ, nǫwǫ ats'eht'j̄ kúlú ekúht'j̄ goyǫə rətłǫ redı. Ekanı dene h̄j̄l redı, eyıı t'á sǫǫ benǫ s̄j̄ ékahđı redı əə,seyaa asǫǫ gele għa bǫde láid, seyaa

ʔehtsǫné láidı sǫǫnj̄ yahʔǫ beka ta bechile lówı għa redı gots'ę seyaa ʔehtsǫné láidı sǫǫnj̄ , ǫde k'ola ejǫ nıtłǫ hadı gots'ę benǫ həhtsə redı, ǫhłǫ gehtsǫ gəkǫ le sǫǫ xǫne sǫǫ h̄ıdǫ kérékw'ę toe whene kérékw'ę sǫǫ ʔehtsǫné goyéatłǫ redı. ʔene ayıı ghǫ arıdı, seyaa

h̄j̄ʔǫ nechile lǫowı redı t'á denekǫ areyǫné yegħǫ lǫwǫdə t'áxǫ shégayǫ k'eré dagorıwǫ nj̄dé ats'ule nǫ gedi, agedı t'á nechile ekǫ etǫgərıhchú. Eyıı ghǫ agóht'ę eyıı t'á dene təh gots'ę lǫ t'á ghǫ arehsj̄ benǫ hadı t'á gots'ę eteréhtłǫ toe gots'ę eteréhtłǫ t'á sǫǫ denedewǫtah goyıı réhtłǫ redı. ʔehtsǫné ch'á genǫj̄ dúwé redı. Eyıı t'á sǫǫ ətı gots'ę həhtłǫ t̄ı dagorj̄wǫ redı. Dagorj̄wǫ dúwé gulı ekúhyǫ ekáa gots'ę goyıı réhtłǫ, dene nechǫo náka sǫǫ ehnáa yek'eo dǫətłǫ nǫ, alǫ ekáa dene təh goyıı réhtłǫ, eyıı dene náka yechele ghá dǫłegǫtłǫ ǫhłǫ dagwachú gháre ętech'á gǫnj̄wa gháre gokwı lǫwehdla gháre kǫgoréwa redı. Ekúhyǫ ekáa denedó ǫt'elé, ʔehtsǫné goyıı réhtłǫ redı t'á egenǫh̄j̄ t'á dene kánaleréhzha dúwé redı. Ekáa dechile etenarıhchú, Yaʔǫné benǫ gəkǫ gots'ę dechile goyıı naréhchú. Ejǫ nádǫ ghále t'á səhǫ anade góhđı. J̄dú nats'erəwhı għa gúhđı, ekúhdǫ néné k'ǫ h̄j̄kwǫ (North Shore) yebǫetúé ts'ę nowále nǫgwǫ kúlú adı toe t'á whıı nanashá góhđı, t'á nakenezhá, seda káorawhı góhđı t'á yeda kǫgeréhwe káretłǫ ekúhyǫ kw'é kwırıwa gháre gok'ǫ káretłǫ t'á got'akwǫ nj̄tłǫ ekáa sek'ǫ nagorahwhı góhđı ekáa náogeréhwe h̄ılé sǫǫ gwıʔǫle t'ı ejǫ bekǫ góʔǫ goyıı

brother was dancing but was surrounded by two big guys, one in front of him and one behind him. Right away he went over and grabbed those two guys and smashed their heads together and threw them aside. A lot of other people left too because they were scared. After that ʔehtsqne took his brother back to his mother. ʔehtsqne told his mother not to stay there any longer but go with him to near the ocean where he lived. He told them to go outside the lean-to and then as he came out behind them he threw some sinew into the fire. Amazingly in less the half and hour they arrived at his home near the ocean.

Because of this ʔehtsqne became well known. People soon realized that if anyone was in real trouble if they thought of him and said his name he would know, and immediately he would be with them to help them in their trouble.

This is another example of an old story that should be told. He was a very capable person and a good hunter. Wherever he travelled people didn't harm him because of his power, strength, and skill. Because of this he was important to the community with which he lived. That is why this story has remained until today.

nageréhwe, k'qne karéwhiri tanj sadzə kúlúle k'qne hıkwá yebáetúé bekq góʔq k'one nenagenıwhe redı. Eyı t'á sáq dene dúle hıı redı, eyı t'á ʔelágenet'a ts'éqne whırı at'ı ekáıt'e redı eyı t'á sáq begħq nádıts'ıwə, bezi ts'erésı nıde eyı sadzə k'ə k'qne denegha at'ı redı. Yahnıı godené eyı godı sıı surı yahnıı gudı qı't'e. Eyı gháre ékagqht'e sıı begháre dánı at'ı eyı gháre areyqne begudı ékai't'e. Begħq léots'ede surı nezq kanı godı. Yəə areyqne hqyıı tıch'adı k'ola lăhdə areyqne asıı belq gha dúle hıı, ékai't'e redı. Karéhchá dene dúle hıı redı. ékanıa ʔəhtsə , ʔəhtsı goghq ségokede. Edırı néné k'ə dene hıle redı. Eyı goghq ʔəhtsı ségode ékadı lé. Yéee ʔenákəkə tah k'ola at'ı kúlú dene chu láyıwhıle. nátse k'ola aot'e náregó k'ola areyqne asıı gha dúle hıı, eyı t'á dene lq yet'áreʔá dúwé redı. Bechılekə areyqne ékai't'e redı. Ekagqht'e nakəhá gogedelé eyı tape k'ə ahʔı aresı.

Discovering Talent

1. Stress to the students, the importance of practice even where talents exist.
2. Remind students of the role that adults and Elders play in being able to help a young person discover his or her talents. For this reason they should try to spend time in the company of these people so that they can come to know them and help them.
3. 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.
4. As the students begin each project, send a note home to the parents explaining the projects the student are going to be working on. List ways in which parents can help the students with practice at home on each project. List ways in which parents can help the students with practice at home on each project. The family, especially the parents of your students may already have an idea of their talents. At the end of the module, meet with the parents to talk about the strengths and interests of the students.
5. Student interest is a key to discovering a talent or ability in a student. The role of the teacher is to observe each student very carefully to watch for signs of interest or ability that the student may not recognize him/herself.

Scheduling and Organizing Projects

1. Allow students to decide on several projects from which they can choose to participate. Their decisions as to which projects are chosen can be made by consensus. Ask students to choose one project from each of the relationships: land, people, spirit (self development is a part of each of these as they engage in developing their skills or discovering their talents).
2. Choose the people you would like to use as resource people to help you in the teaching of the modules.
3. Schedule the projects through out the year so that the activities match the seasons.
4. Because most projects will require a large block of time during a day, creative scheduling will be required. Many of

the listed projects can be adapted to include English Language Arts, Art, Music, Social Studies, Health, Phys. Ed., Home Economics or Shop objectives. In so doing, more of the timetable can be given to the projects.

5. 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.

Projects From Which to Choose

Projects Relating to Relationships with the Spirit World

Prayers

- Learn prayer songs
- Drumming
- Chanting
- Saying prayer for a group
- Retelling spiritual stories heard from Elders
- Learning about earth medicines.

Oral Tradition

- Hearing and retelling legends

Projects Relating to Relationships with the Land

Woodworking

- Making miniature snow shoes
- Making a drum
- Making arrows with accurate feathers
- Making a sled as group project
- Making willow baskets
- Making willow wreaths

1.2

6.2.2

Sewing

- Mukluks (hide)
- Making a rabbit skin blanket
- Tarps, tents

1.2

6.2.2

Fitness

- Marksmanship
- Portaging, paddling,
- Packing
- Snow shoeing,
- Starting and maneuvering a skidoo

See: *Traditional Dene Games: A Resource Book*, compiled by Mike Heine

Hidework

- Tanning hides and pelts
- Making rattles
- Making smoking tent
- Sewing with hides
- Restoring hides
- Making miniature snowshoes

1.2

6.2.2

Enginework

- Trouble shooting small engines level 2

1.2

6.2.2

Food Preparation

- Making bone marrow grease
- Making smoke meat and fish

Stoneworking

- Beading jewelry, level 3

Boneworking

- Bone carving (art)
- Making jewelry and designs using bone

Projects Relating to Relationships with Others

Language

- Translating stories from Elders
- Transcribing stories from Elders
- Preparing and giving a speech describing personal experience and feelings resulting from any Dene Kede project

6.2

3.2.6

2

Oral Tradition

- Oral Story Telling
- Tell story using effective techniques such as dramatization, impersonation, jokes etc.
- Oral Story Telling of community or family history

Entertainment and Art

- Singing love songs
- Playing an instrument: fiddle, harmonica, guitar, spoons etc.
- Silk screen, oils of a Dene concept
- Carving (art)

Sewing Design and Decoration

- Embroidery with cotton or silk
- Moose hair tufting
- Coiling
- Porcupine quilling
- Delta Braids

Community Work

- Help to organize a Dene Games Day
- Help organize a school event where community members are invited
- Volunteer work with service organization helping to provide service: e.g. feeding Elders, caring for babies, teaching games at day care etc.

6.2

Student Reflection

1. Prior to beginning each project, show students the expectations for the project:
 - skill expectations regarding the project work
 - behavioral and attitude expectations:
 - regarding how they are to behave with resource people
 - regarding how they are to care for their things
 - regarding how they are to interact with one another
 - regarding work habits
1. Also show and explain to the students the evaluation scale that you will be using.
2. 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
3. Also during these meetings, talk to students about your perceptions of their work.

Public Acknowledgment

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 show-casing 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.

6.1

Student Evaluation: Project Work

Students may be evaluated using the scale below:



1. 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.
2. Know the background of the student. Use this knowledge as well as student interest to help you decide goals and expectations for each student.
3. 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.
4. With respect to the required skills in each project, these should be outlined and student achievement with respect to these skills indicated.

Record-keeping

In order to insure that students do get a balanced exposure to the different projects, ensure that they are learning skills in each of these areas:

- relationship with the land
- relationship with one another
- relationship with the spiritual world

This record will enable the next year's teacher to plan projects to prevent repetition or unbalanced projects.

**Record of Dene Skills and Report
on Talents Grade 9**

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.

Question:

Do all the students experience the same projects or should this be individualized based on their interests?

Answer:

1. In Grade 7 and Grade 8 the 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. In those stages if they focussed on developing good learning and practicing attitudes and behaviors then talents will become more evident.
2. In Grade 9 the students hopefully will have become a little more aware of their strengths or talents. If they have, 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.

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 counselled: explain expectations to student clearly and hear what student has to say in his or her own defense, clear up misunderstandings.

Question:

How will I go about teaching 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 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.

Second Language Sample Module

Chipewyan – Second Language Sample Module

Activity #1: Hear and share understanding of legend with classmates.

| Language Use | Language Sample | | | Language Practice |
|---|---|--|--|--|
| <p>a) Understand</p> <p>Give each group a choice of three legends to hear. Each group hears a different legend in Chipewyan:</p> <p>Possible Legends: Molatsídzq, Bets'erihdele, Chízhaq</p> <p>[Raven, Yamoria, Creation Story]</p> | <p>#1</p> <p>?edlággh? Who?</p> <p>?edlíne? Where?</p> <p>?edlághe? What?</p> <p>?edlághe xa? Why?</p> | <p>#2</p> <p>Who?</p> <p>Where?</p> <p>What?</p> <p>Why?</p> | <p>#3</p> <p>Who?</p> <p>Where?</p> <p>What?</p> <p>Why?</p> | <ul style="list-style-type: none"> • Prior to hearing the legend in Chipewyan, give students list of legends in English to provide them with some context for understanding. • Allow them to hear the legend several times (using a tape recorder), making notes in Chipewyan as they listen. • Give students a study diagram to use while listening with questions about characters, sequence of events and setting to work from as they listen to the legend. |
| <p>In Chipewyan, each group relates sequence of events of their legend to the rest of the class.</p> | <p>Dırı haní sı t'athé t'ajá sı. What happened at the beginning of the story?</p> <p>Nagídhé begané hulé, hat'e ?á bebá ?ayá dúwé. The fox was missing an arm and was in a lot of pain.</p> <p>?edlanodhër t'a, nagídhé begané hulé? What happened because the fox's arm is missing?</p> <p>Datsq bekayaıtí. They sent for Raven.</p> <p>?ayer tsłı, ?edlanodhër ?a? What happened finally?</p> <p>_____ ?edlat'ı dëne benóthéré ?at'é ?a? What kind of character is _____?</p> <p>Hıya ?at'é. He is wise.</p> | | | |

Second Language Sample Module

Language Use

In Chipewyan, each group identifies and describes the characters in their legend. Encourage students to use vocabulary from the legend to describe the characters.

Language Sample

Bedzié nezq hél.
He is kind.

ʔeghəʔá hel.
He is a trickster.

Language Practice

- Have students add to list of vocabulary that describes character by describing an interesting person that they know among family or friends.

Chipewyan – Second Language Sample Module

Activity #2: Persuade others as to which legend to dramatize.

Language Use

a) Interact

Have group draw pictures or plans of what the set and costumes might look like in the legend they studied.

Have them label the pictures with words in Chipewyan to show what the sets will be made of.

Language Sample

ʔalé, tsu kízı lát'e ha.
The branches will represent the trees.

Dııı datsá ʔat'e. Dēnenı k'e thekə, datsə k'ızı lát'e ha.
This is the raven. A mask will represent the raven.

Dııı ʔı, betth'ı k'ızı lát'e ha.
The coat will represent his body.

Dııı bet'á hıdı, sa k'ızı lát'e ha.
The lamp will represent the sun.

Language Practice

- Teacher gathers list of words used for this activity by each group and uses the list to practice spelling accuracy.

Second Language Sample Module

Chipewyan – Second Language Sample Module

Activity #3: Class consensus about which legend to use for dramatization.

| Language Use | Language Sample | Language Practice |
|---|---|--|
| <p>a) Interact</p> <p>Students state their preferences, and give reasons in Chipewyan, for the legends they prefer to dramatize.</p> | <p>ʔedlá t'í haní hílchu há? Which story are we going to choose?</p> <p>Datsá bets'i haní nezô. I like the Raven story.</p> <p>Tíja, bets'í haní nezq. I like Tíja stories.</p> <p>Datsá benésłí, bédhála dúwé ʔá. I like Raven because he likes to talk lots.</p> <p>Datsá benésłí, beghá súdí ʔa? I like the Raven because he is funny.</p> <p>Datsá besnesłí neljër ʔíle ʔá. I like the Raven because he's not afraid.</p> <p>Tíja benésłí, hųya dúwé ʔa. I like Tíja because he's smart.</p> <p>Tíja benésłí, nálda dúwe ʔa. I like Tíja because he's tricky.</p> | <ul style="list-style-type: none"> • Have students practice word order in sentences about preferences. Give them several sentences with words in mixed order and have them put them in the correct order. |
| <p>Students propose consensus in Chipewyan.</p> | <p>Datsá bets'i haní hólye, beghá súdí ʔá. Let's do the Raven story because he's funny.</p> <p>Hęnu, Datsá bets'i haní hólye dé. Okay, lets do the Raven story.</p> | <ul style="list-style-type: none"> • Have students role play in pairs, discussing and coming to consensus about which legend they would like to do. |

Second Language Sample Module

Chipewyan – Second Language Sample Module

Activity #4: Review legend that is chosen for dramatization.

| Language Use | Language Sample | Language Practice |
|--|--|--|
| <p>a) Understand Relate sequence of events in legend with some detail.</p> | <p>Nagídhe chu sas chu, ʔeljıʔılché. Fox and Bear had an argument.</p> <p>Sas, nagídhe begáne háhıłt'I-ú, tth'I, bet'a bekuę ts'én, náki. Bear pulled off the Fox's arm and paddled home with it.</p> <p>Nagídhe, bebá ʔeyadúwé ʔa, kóʔąts'én, hetsa.ʃ Fox cried loudly from the pain.</p> <p>Děne ts'én horekér, datsá bekatı ha. He asked the people to send for the Raven.</p> <p>Děne, datsą ha, kahaıłtı. People called for Raven.</p> | <ul style="list-style-type: none"> Have students put pictures of the events in sequence, taking turns to relate the sequence of events. |
| <p>Discuss moral or lesson in legend chosen. Ask students to recall situations in their lives that reminds them of these characters or the situations in the legend.</p> | <p>ʔedládge bek'orılya há, dırı hanı ts'ı? What are you going to learn from this story?</p> <p>Example: ʔėldqni ha. Watch out for yourself.</p> <p>T'ąlası ts'én, ʔasıe nezq kóneta. Look for good in everyone.</p> | |

Second Language Sample Module

Language Use

Students give, in Chipewyan, their reasons for liking the character.

Language Sample

ʔedlá t'eʔá, dırı hanı benılı?
Why do you like this story?

Kú datsá hıyá ʔa.
Because the Raven was smart.

ʔedlát'o t'á, hıyá ʔá?
In what way is he smart?

ʔedlát'o t'a, dēne ts'éni ʔá?
In what way did he help people?

T'a ʔetthēn náde sí, kózı náre dzéret'ay.
He flies around the area where there is caribou.

Language Practice

- Select several words that describe characters, settings or actions in the legend. Have students connect the describing words with the things or people that are being described.

Chipewyan – Second Language Sample Module Activity #5: Prepare and practice dramatization.

Language Use

- a) Interact**
As a class, decide on people needed to create the dramatization.

Language Sample

ʔereht'ı́s-ú
he writes (writer)

ʔenéhka-ú
she sews (sewer)

dechēn t'á ʔasíé heghá, k'e ʔeghálana
he works on wood (woodworker)

ʔereht'ı́s náłtsı́
she takes videos (video maker)

ʔedłaghe nezq ʔereht'ı́s ʔa?
Who is a good writer?

Language Practice

- Practice vocabulary on left by having students make a collage (cut up pictures from magazines) of roles involved in putting together a dramatization and labeling them.
- Use list of words in box on left to practice spelling of words with glottal sounds and accuracy of tone.

Second Language Sample Module

Language Use

Class decides on individual talents in the class and assigns roles.

Language Sample

ʔedlaḡhe nezó ʔenéká ʔa?
Who is a good sewer?

ʔedlaḡhe nezq, dechën ʔaghálana dëne helı ʔa?
Who is a good carpenter?

ʔedlaḡhe nezq ʔerehtł'Is nátsı kórelyá ʔa?
Who is the person who takes good videos?

ʔedlaḡhe, ʔerehtł'Is dalchuth ha?
Who is going to put up the poster?

ʔedlaḡhe, yú ʔenéká ha?
Who is going to sew the costumes?

ʔedlaḡhe, dechën ʔeghálana dene, t'a sáts'ede hóʔá sí, hëltsı ha?
Who is going to be the carpenter to build the set?

ʔedlaḡhe ʔerehtł'Is náda híłchu-ú, tth'I, ʔedlaḡhe bet'á ts'İth'a, k'elnı ha?
Who is going to take videos and who is going to do the sound?

ʔedlaḡhe _____ hëlı horél?ı ʔa?

Datsá
Nághaı
Sas

Who wants to be _____?
Raven
Wolverine
Bear

Language Practice

- Practice word order in sentences by having students repeat who will be doing what task and why using the sentence pattern.

Second Language Sample Module

Language Use

Language Sample

Language Practice

Andy, datsá helı horél?ı ʔa?
I want Andy to be Raven.

Eleanor ʔerehtł'ıs k'órelıyâ ʔá, denı ʔerehtł'ıs dé.
Eleanor is a good writer; so she should do the writing.

Albertine nezq ʔenéhka ʔá, hát'e ʔá, denı ʔenéká dé.
Albertine is a good sewer; so she should do the sewing.

Andy dechën ʔaghálana dēne, helı ha.
Andy will be the carpenter.

JC ʔerehtł'ıs náda náłtsı há.
JC will make the videos.

b) Produce

Students prepare their own lines for the dramatization.

Give each student a basic script of the legend in 3rd person. Students will take their own lines and prepare them in the 1st person to dramatize.

Ask students to use techniques to make their lines more effective: descriptive vocabulary, repetitive patterns, use of voice etc.

Example:

Nagítıhe, dēne horekér, datsá bekatı ha.
Fox asked the people nearby to call for Raven.

Person 1:
Nagítıhe bebá ʔeya dúwé.
Fox is in much pain.

Person 2:
Bets'ıdí, horıldza hóʔa.
We must try to help him.

Person 3:
ʔedlát'o datsá, bekáltı ha?
How will we send for Raven?

Person 4:
Bets'ésa ha. Sets'éni boresk'éř ha.
I will go to him. I will request his help.

- Students practice changing other verbs learned, from 3rd to 1st person.
- Have students practice their lines out loud, giving suggestions for intonation, stress, and body language.

Second Language Sample Module

Dogrib – Second Language Sample Module

Activity #1: Hear and share understanding of legend with classmates.

| Language Use | Language Sample | | | Language Practice |
|--|--|--|---|---|
| <p>a) Understand Give each group a choice of three legends to hear. Each group hears a different legend in Dogrib. Possible Legends: "The One Who Circled the Earth", "How the Raven Got Crossed Legs", and "Creation Story".</p> | <p>#1. Amèe? Who? Edìì? Where? Ayìì? What? Ayìì ha? Why?</p> | <p>#2. Who? Where? What? Why?</p> | <p>#3 Who? Where? What? Why?</p> | <ul style="list-style-type: none"> • Prior to hearing the legend in Dogrib, give students list of legends in English to provide them with some context for understanding. • Allow them to hear the legend several times (using a tape recorder), making notes in Dogrib as they listen. • Give students a study diagram to use while listening with questions about characters, sequence of events, and setting to work from as they listen to the legend. • Put pictures of events in legend in different order and have student arrange pictures in order, telling what is happening in each picture. |
| <p>In Dogrib, each group relates sequence of events of their legend to the rest of the class.</p> | <p>Q. Godì wexèhq̄wo ekò dāgòjà? What happened at the beginning of the story?</p> <p>A. Nogèe wegq̄ while t'ā hoetse? The Fox was missing an arm and was in a lot of pain.</p> <p>Q. Nogèe wegq̄ while t'ā dāgòjà? What happened because the Fox's arm is missing?</p> <p>A. Tatsq̄ wexāgòhdi. They sent for the Raven.</p> <p>Q. Node t'ā dāgòjà? What happened finally?</p> | | | |

Second Language Sample Module

Language Use

In Dogrib, each group identifies and describes the characters in their legend. Encourage students to use vocabulary from the legend to describe the characters.

Language Sample

Dq dâhôt'ı elı?

What kind of character is _____?

Examples:

Goizô.

He is wise.

Wedzè eteeı.

He is kind.

Weghø sîıdıđ.

He is a trickster.

Language Practice

- Have students add to list of vocabulary that describes character by describing an interesting person that they know among family or friends.

Dogrib – Second Language Sample Module

Activity #2: Persuade others as to which legend to dramatize.

Language Use

a) Interact

Have group draw pictures or plans of what the set and costumes might look like in the legend they studied.

Have them label the pictures with words in Dogrib to show what the sets will be made of.

Language Sample

Kòò t'a ts'ı elı ha.

The branches will represent the trees.

Dıı tatsò họt'e. Wenı k'e ası

wheıđ tats'ò elıđ.

This is the Raven. A mask will represent the Raven.

Weıeh t'a wekwòtah elı ha.

The coat will represent his body.

K'aàk'ò sa elı ha.

The lamp will represent the sun.

Language Practice

- Teacher gathers list of words used for this activity by each group and uses the list to practice spelling accuracy.

Second Language Sample Module

Dogrib – Second Language Sample Module

Activity #3: Class consensus about which legend to use for dramatization.

| Language Use | Language Sample | Language Practice | | | | | | | | |
|---|--|---|------------|--------|------|-------------|----------|----------|-----|---------|
| <p>a) Interact Students state their preferences, and give reasons in Dogrib, for the legends they prefer to dramatize.</p> | <p>Azhíı gqđı k'eh k'egots'eʔah ghaʔ Which story are we going to act out?</p> <p>Tatsq godı segħa nezı. I like the Raven story.</p> <p>Yamoözħa godı segħa nezı. I like the Yamoreya story.</p> <p>Tatsq bewà ıq t'à segħa nezı. I like the Raven because he is talkative.</p> <p>Tatsq begħq dlóowħę t'à segħa nezı. I like the Raven because he is humorous.</p> <p>Tatsq nejıle t'à segħa nezı. I like the Raven because he isn't afraid.</p> <p>Yamoözħa náts'e t'à segħa nezı. I like Yamoreya because he is strong.</p> <p>Yamoözħa gqzq t'à segħa nezı. I like Yamoreya because he is clever.</p> | <ul style="list-style-type: none"> Have students practice word order in sentences about preferences. Give them several sentences with words in mixed order and have them put them in the correct order. | | | | | | | | |
| <p>Students propose consensus in Dogrib.</p> | <p>Tatsq wegondı ats'ıle, sıdı ts'ıjıq. Let's do the Raven story because it is funny.</p> <p>Hęřę, tatsq wegondı ats'ıle. Yes, let's do the Raven story.</p> | <div data-bbox="1073 823 1523 1037" style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="padding: 2px;">segħa nezı</td> <td style="padding: 2px;">for me</td> </tr> <tr> <td style="padding: 2px;">gqzq</td> <td style="padding: 2px;">good clever</td> </tr> <tr> <td style="padding: 2px;">Yamoözħa</td> <td style="padding: 2px;">Yamoreya</td> </tr> <tr> <td style="padding: 2px;">t'à</td> <td style="padding: 2px;">because</td> </tr> </table> </div> <p style="text-align: center;">↓</p> <p>Yamoözħa gqzq t'à segħa nezı I like Yamoreya because he is clever.</p> <ul style="list-style-type: none"> Have students' role play in pairs, discussing and coming to consensus about which legend they would like to do. | segħa nezı | for me | gqzq | good clever | Yamoözħa | Yamoreya | t'à | because |
| segħa nezı | for me | | | | | | | | | |
| gqzq | good clever | | | | | | | | | |
| Yamoözħa | Yamoreya | | | | | | | | | |
| t'à | because | | | | | | | | | |

Second Language Sample Module

Dogrib – Second Language Sample Module

Activity #4: Review legend that is chosen for dramatization.

| Language Use | Language Sample | Language Practice |
|--|--|--|
| <p>a) Understand Relate sequence of events in legend with some detail.</p> | <p>Nogèe eyits'q Sah elets'q giich'è. Fox and Bear had an argument.</p> <p>Sah, Nogèe wegq xàyìhdla gà edekq ts'q naèhʔe. Bear pulled off the fox's arm and paddled home.</p> <p>Nogèe sùì wegħa eya t'à hòtl'ò hqetse. Fox cried loudly from the pain.</p> <p>Segħa Tatsq kàgodì, dq ts'q hadì. He asked the people to send for the Raven.</p> <p>Done Tatsq kagogìide. People called for Raven.</p> | <ul style="list-style-type: none"> Have students put pictures of the events in sequence, taking turns to relate the sequence of events. |
| <p>Discuss moral or lesson in legend chosen. Ask students to recall situations in their lives that reminds them of these characters or the situations in the legend.</p> | <p>Du wegondì ts'nq, ayì t'a negħa wet'aʔàʔ. What are you going to take from the story that is meaningful to you?</p> <p>Akìhò: Examples: Edexots'ìhdi ha. One should watch out for oneself.</p> <p>Dqne tət'è, dqne nezì gìlì għa wexòedi. One should look for good in everyone.</p> | |

Second Language Sample Module

Language Use

Students give, in Dogrib, their reasons for liking a character.

Language Sample

Dàniḡhḡ eyi godi negha nezi?
Why did you like the story?

Ediḡ ekwḡ k'eḡaa siḡ ekḡ gok'e k'et'ah.

He flies over the area where the caribou are.

Language Practice

- Select several words that describe characters, settings or actions in the legend. Have students connect the describing words with the things or people that are being described.

Tatsḡ ↔ he can fly

Tatsḡ ↔ helps people

Yamoozha ↔ clever

Dogrib – Second Language Sample Module

Activity #5: Prepare and practice dramatization.

Language Use

a) Interact

As a class, decide on people needed to create the dramatization.

Language Sample

enḡhtl'è eetl'èe dqḡ
person who paints (painter)

nàḡeelḡ dqḡ
person who sews (sewer)

godi eetl'èe dqḡ
person who writes stories (writer)

ts'adeḡḡ dqḡ
person who performs (actor)

dechḡ t'à eghálaedaa dqḡ
person who works with wood (woodworker)

nḡhtl'ènaedaa k'e eghálaedaa dqḡ
person who works with video (video maker)

Language Practice

- Practice vocabulary on left by having students make a collage (cut up pictures from magazines) of roles involved in putting together a dramatization and labeling them.
- Use list of words on left to practice spelling of words with glottal sounds and accuracy of tone.

Second Language Sample Module

Language Use

Class decides on individual talents in the class and assigns roles.

Language Sample

k'àowo

person who leads (leader)

godı kq̄ta k'eʔaa dq̄

person who informs the public
(PR person)

sq̄mba k'èdii dq̄

person who looks after money
(financial person)

shı dq̄

person who sings (singer)

eye ʔeehxaa dq̄

person who drums (drummer)

Amıı gonı ret'é gha nezq?

Who will be a good person to do the makeup?

Amıı goht'ene nánelu gha

nezq?

Who will be a good person to be the sewer?

Amıı dechı ghálaeda gha

nezq?

Who will be a good person to be the carpenter?

Amèe enıht'ènaèdaa k'e

eghálaeda gha nezı?

Who would be a good person to work with the video?

Amèe enıht'ènaèdaa k'èdii

dq̄ elı?

Who is the technician for the video and sound?

Language Practice

- Practice word order in sentences by having students repeat who will be doing what task and why using the sentence pattern.

Second Language Sample Module

Language Use

Language Sample

Language Practice

**Amíı sǫba k'énatle k'edı hııı
gha?**

Who will be good with money as a financial advisor?

**Amíı hejı gots'ę dagowe
gogha eyele hexá gha?**

Who will be sing and drum for the dance?

Amíı k'áowe yáolé gha?

Who will be the leaders?

**Eleanor nezǫ eretl'é t'á godı
retl'é gha nezǫ.**

Eleanor is a good writer; so she will be the writer.

**Albertine nezıı názeelı t'à
goht'q náyeelı gha nezı.**

Albertine sews well; so let her be the sewer.

**Andy dechı ghálaeda gha
nezǫ.**

Andy will be good as a carpenter.

**J C enıhtl'enáedaa k'e
eghálaeda ha.**

J C is going to work on the video.

Amée ts'ádege?ıı dqǫ gıııı?

Who are the actors?

Amíı Tatsǫ hohlé nıwe?

Who wants to be the Raven?

Amíı Nqgére hohlé nıwe?

Who wants to be the Fox?

Second Language Sample Module

Language Use

Language Sample

Language Practice

Amíı Sah hohł'é nıwə?
Who wants to be the Bear?

Andy Tatsq wolé benıhwə.
I want Andy to be the Raven.

b) Produce

Students prepare their own lines for the dramatization.

Give each student a basic script of the legend in 3rd person. Students will take their own lines and prepare them in the 1st person to dramatize.

Ask students to use techniques to make their lines more effective: descriptive vocabulary, repetitive patterns, use of voice etc.

Example:

Nogèe, dq gqowà-lea nàhzah, "Sets'áahdı," gòhđı.
Fox asked the people nearby to call for Raven.

Dq ıłè: Nogèe sıı wegħa eyà.
Person 1: Fox is in much pain.

Dq nàke: Wets'áts'edı ha hò?q.
Person 2: We must try to help him.

Dq tai: Dànı Tatsq wekàgodı ha

Person 3: How will we send for Raven?

Dq dı: Wets'áhtıa ha. Gots'áıdı wèehsı ha.

Person 4: I will go to him. I will request his help.

- Students practice changing other verbs learned, from 3rd to first person.
- Have students' practice their lines out loud, giving suggestions for intonation, stress and body language.

Second Language Sample Module

Gwich'in – Second Language Sample Module

Activity #1: Hear and share understanding of legend with classmates.

| Language Use | Language Sample | | | Language Practice |
|---|-----------------------------|--------|--------|---|
| <p>a) Understand</p> <p>Give each group a choice of three legends to hear. Each group hears a different legend in Gwich'in. Possible Legends:</p> <p>Molats{dzq, Bets'erihdele, Chízhaq</p> <p>[Raven, Yamoria, Creation Story]</p> | #1 | #2 | #3 | <ul style="list-style-type: none"> • Prior to hearing the legend in Gwich'in, give students list of the legends in English to provide them with some context for understanding. • Allow them to hear the legend several times (using a tape recorder), making notes in Gwich'in as they listen. • Give students a study diagram to use while listening with questions about characters, sequence of events, and setting to work from as they listen to the legend. |
| | Juudin dèe? Who? | Who? | Who? | |
| | Nijin dèe? Where? | Where? | Where? | |
| | Jidii dèe? What? | What? | What? | |
| | Jàaghat dèe? Why? | Why? | Why? | |

In Gwich'in, each group relates sequence of events of their legend to the rest of the class.

Gwandak tshih dagweedi'in'?
What happened at the beginning of the story?

Neegoo vıgyın ihlak kwaa ts'at gwııntł'oh khasrah ıı'è'.
The Fox was missing an arm and was in a lot of pain.

Neegoo vıgyın ihlak kwaa k'ııghè' dagweedi'I'?
What happened because the Fox's arm was missing?

Deetrin' kagıııkhè'.
They sent for Raven.

Nits'oo tagwıııudhat?
What happened finally?

- Put pictures of events in legend in different order and have student arrange pictures in order, telling what is happening in each picture.
- Have students add to list of vocabulary that

Second Language Sample Module

Language Use

In Gwich'in, each group identifies and describes the characters in their legend.

Encourage students to use vocabulary from the legend to describe the characters.

Language Sample

Juudin vatr'igwaandak diinch'uh?

What kind of character is ____?

Vigwizhi' góonlih.

He is wise.

Zhúu t'iinch'uh.

He is kind.

Tsintanikáih.

He is a trickster.

Language Practice

describes character by describing an interesting person that they know among family or friends.

Gwich'in – Second Language Sample Module

Activity #2: Persuade others as to which legend to dramatize.

Language Use

a) Interact

Have group draw pictures or plans of what the set and costumes might look like in the legend they studied.

Have them label the pictures with words in Gwich'in to show what the sets will be made of.

Language Sample

Thoo'ah ts'iivii k'it teelyaa.

The branches will represent the trees.

Jii Deetrin' diinch'uh. Dinin' k'it taltsi' Deetrin' k'it teelyaa.

This is the Raven. A mask will represent the Raven.

Jii eyehdak ik vizhin k'it teelyaa.

The coat will represent his body.

Jii aadrii srii k'it teelyaa.

The lamp will represent the sun.

Language Practice

- Teacher gathers list of words used for this activity by each group and uses the list to practice spelling accuracy.

Second Language Sample Module

Gwich'in – Second Language Sample Module

Activity #3: Class consensus about which legend to use for dramatization.

| Language Use | Language Sample | Language Practice | | | | | | | | |
|---|--|---|-----------------|---------|---------------|---------|--------------|-----------------|----------|-------|
| <p>a) Interact Students state their preferences, and give reasons in Gwich'in, for the legends they prefer to dramatize.</p> | <p>Jɪɪ gwandak dee tagwahaatsi'?</p> <p>Which story are we going to act out?</p> <p>Deetrin' vɪgwɪndak at'iinihthan.</p> <p>I like the Raven story.</p> <p>Yamoreya vɪgwɪndak at'iinihthan.</p> <p>I like the Yamoreya story.</p> <p>Deetrin' gwɪntl'oh gɪɪkhuɪ geenjit vat'iinihthan.</p> <p>I like the Raven because he is talkative.</p> <p>Deetrin' dlòo dhi'in geenjit vat'iinihthan.</p> <p>I like the Raven because he is humorous.</p> <p>Deetrin' kwaa geenjit vat'iinihthan.</p> <p>I like the Raven because he isn't afraid.</p> <p>Yamoreya nɪnt'aɪɪ geenjit vat'iinihthan.</p> <p>I like Yamoreya because he is strong.</p> <p>Ch'anuh or shan nɪnt'aɪɪ dɪ'ɪɪ geenjit vat'iinihthan.</p> <p>I like Yamoreya because he is spiritually superior.</p> | <ul style="list-style-type: none"> Have students practice word order in sentences about preferences. Give them several sentences with words in mixed order and have them put them in the correct order. | | | | | | | | |
| | | <table border="1"> <tr> <td>aɪɪ gwɪk'iighe'</td> <td>because</td> </tr> <tr> <td>At'iinihthan.</td> <td>I like.</td> </tr> <tr> <td>Dlòo dhi'in.</td> <td>He is humorous.</td> </tr> <tr> <td>Deetrin'</td> <td>Raven</td> </tr> </table> | aɪɪ gwɪk'iighe' | because | At'iinihthan. | I like. | Dlòo dhi'in. | He is humorous. | Deetrin' | Raven |
| aɪɪ gwɪk'iighe' | because | | | | | | | | | |
| At'iinihthan. | I like. | | | | | | | | | |
| Dlòo dhi'in. | He is humorous. | | | | | | | | | |
| Deetrin' | Raven | | | | | | | | | |
| | | <p>Deetrin' dlòo dhi'in geenjit vat'iinihthan.</p> <p>I like Raven because he is humorous.</p> | | | | | | | | |

Second Language Sample Module

| Language Use | Language Sample | Language Practice |
|--|--|--|
| <p>Students propose consensus in Gwich'in.</p> | <p>Deetrin' dloo dhi'u geenjit vigwindak agwahandak. Let's do the Raven story because it is funny.</p> <p>Aha' Deetrin' vigwandak agwahandak. Yes, Let's do the Raven story.</p> | <ul style="list-style-type: none"> Have students role play in pairs, discussing and coming to consensus about which legend they would like to do. |

Gwich'in – Second Language Sample Module

Activity #4: Review legend that is chosen for dramatization.

| Language Use | Language Sample | Language Practice |
|---|--|--|
| <p>a) Understand Relate sequence of events in legend with some detail.</p> | <p>Neegoo ts'at Shih ats'at Fox and Bear had an argument.</p> <p>Shih, Neegoo gin' hahchya ts'at k'iinjik nachitaakaih. Bear pulled off the Fox's arm and paddled home it.</p> <p>Neegoo veenjit gasrah nij'ee geenjit naiidazral. Fox cried loudly from the pain.</p> <p>Deetrin' kagii khii eenjit dinjii nat uudahkat. He asked the people to send for the Raven.</p> <p>Dinjii kat Deetrin' kagigihe'. People called for Raven.</p> | <ul style="list-style-type: none"> Have students put pictures of the events in sequence, taking turns to relate the sequence of events. |

Second Language Sample Module

Language Use

Discuss moral or lesson in legend chosen. Ask students to recall situations in their lives that reminds them of these characters or the situations in the legend.

Students give, in Gwich'in, their reasons for liking a character.

Language Sample

Jii gwandak ts'at jidii nits'at tr'ihendal dee uuhindal?

What are you going to take /learn from that story that is meaningful to you?

Examples:

Kheenjit ididivee gwinyah'ii.

Watch out for yourself.

Tthak zhìt gwiinzii nihlinoo'ii.

Look for good in everyone.

Jii gwandak jaadee vat'uunindhan?

Why did you like the story?

Deetrin' vıgwijaht'oo geenjit.

Because the Raven is smart.

Nit'soo dee vıgwijaht'oh?

In what way is he smart?

Nits'oo dee dinjii kat ts'at tr'uunjii?

How does he help people?

Nijin vadzaih t'uinch'uu gwa'an nahdinaadhak.

He flies over the area where the caribou are.

Language Practice

- Select several words that describe characters, settings or actions in the legend. Have students connect the describing words with the things or people that are being described.

Deetrin' ___vagwizhi' gòonlih.

Raven _____ is smart.

Deetrin' ___ dinjii nat ts'at tr'iinjii.

Raven _____ helps people.

Atachukaih ___vıgwijaht'oo nilih.

Raven _____ is clever.

Atachukaih ___vıgwijaht'oo nilih.

One who circled _____ is clever.

Second Language Sample Module

Gwich'in – Second Language Sample Module

Activity #5: Prepare and practice dramatization.

| Language Use | Language Sample | Language Practice |
|--|---|--|
| <p>a) Interact As a class, decide on people needed to create the dramatization.</p> | <p>dinjii diinin' di'ee nilih person who paints (painter)</p> <p>k'e'jähkäii nilih person who sews (sewer)</p> <p>adant'oo nilih person who writes (writer)</p> <p>troo chaa nilih person who works with wood (woodworker)</p> <p>diigwank'oo vah tr'oonjii häh gwitr'it t'agwah'ii person who works with video (video maker)</p> <p>edlii nilih person who sings (singer)</p> <p>shüh ahaa nilih person who drums (drummer)</p> <p>gwik'it t'idi'ii nilih person who acts (actor)</p> <p>väh gwich'in kat gähgiheedandaii gwahtsii person who informs the public (PR person)</p> <p>tsèedhòh k'anahtii nilih person who looks after money (financial person)</p> | <ul style="list-style-type: none"> Practice vocabulary on left by having students make a collage (cut up pictures from magazines) of roles involved in putting together a dramatization and labeling them. Use list of words on left to practice spelling of words with glottal sounds and accuracy of tone. |
| <p>Class decides on individual talents in the class and assigns roles.</p> | <p>Juudin dee nagoo'ee, dineht'eh ts'at dükak gwidi'ee hahtsäh? Who is the artist for sets, for posters, for make-up?</p> | |

Second Language Sample Module

Language Use

Language Sample

Language Practice

**Juudin dee gwandak ts'at
uu'ok gahgwiheedanda
eenjit gwehdineet'oh?**
Who is the writer for the script
for advertising?

**Juudin dee jii gwandak
geenjit gwich'aa hahtsah?**
Who is the sewer for the
costumes?

**Juudin dee jii gwandak
nagoo'ee hahtsah?**
Who is the carpenter for the set?

**Juudin dee gwink'oo ts'at
gwidhaach'ik eenjit gwitr'it
tagwahah'ah?**
Who is the technician for video
and sound?

**Juudin dee elik geenjit
edeelaa ts'at atr'aadzoo
geenjit shuh hahkhah?**
Who are the singer and drummer
for songs and dance?

**Juudin dee gwandak eenjit
gwik'it teelyah?**
Who are the actors?

Juudin dee tshit nilih?
Who are the leaders?

**Juudin jii gwandak eenjit
gagwahaandak uu'ok dinjii
kat TV zhit guuvah
gagwahaandak.**
Whoever is the PR person will
make public announcements on
television.

Second Language Sample Module

Language Use

Class decides on individual talents in the class and assigns roles.

Language Sample

**Juudin tseedhoh hah gwiiinzii
gwitr'it t'agwah'ii andanh'
tseedhoh k'andehanahtyaa.**

Who is good with money is the financial advisor.

**Juudin _____
heelah?**

**Deetrin'
Nehtruh
Shoh**

Who wants to be _____?

Raven
Wolverine
Bear

**Andy Deetrin' heelaa
nihthan.**

I want Andy to be Raven.

**Juudin dee diikak gwidi'ee
hahtsaa geenjit nizii?**

Who would be a good person to do the make-up?

**Juudin gwidi'ee geenjit
gwitr'it t'agwah'ii adanh
diikak gwidi'ee hahtsah.**

Whoever is the artist will do the make-up.

**Juudin gwidi'ee geenjit
gwitr'it t'agwah'ii adanh
dineht'eh hahtsah.**

Whoever is the artist will make the posters.

Language Practice

- Practice word order in sentences by having students repeat who will be doing what task and why using the sentence pattern.

Second Language Sample Module

Language Use

Language Sample

Language Practice

Juudın adantł'oo dee geenjit heezah?

Who would be a good person to do the writing?

Eleanor gwıınzıı adantł'oo adanh' gwehdıneetł'oh.

Eleanor is a good writer; she should do the writing.

Juudın dee k'è'tr'ıjahkài' eenjit heezah?

Who would be a good person to be the sewer?

Albertine gwıınzıı k'è'jahkài' adanh' k'eehadahkà'.

Albertine is a good sewer; so let her be the sewer.

Juudın dachan hah dha'aıı eenjit heezah?

Who would be a good person to be the carpenter?

Andy dachan hah dha'aıı heelah.

Andy will be the carpenter.

Juudın dııgwınk'oo hah gwıtr'ıt t'agwah'in eenjit heezah?

Who would be a good person to work with the video?

J C dııgwınk'oo tr'ooheendal eenjit gwıtr'ıt t'agwahah'yah.

J C is going to work on the video.

Second Language Sample Module

Language Use

Language Sample

Language Practice

**Juudin etr'idi'ee geenjit
gwitr'it t'igwah'in hah
gwtr'it t'agwahah'ah?**
Who is going to work with the
artist?

b) Produce

Students prepare their own lines for the dramatization.

Give each student a basic script of the legend in 3rd person. Students will take their own lines and prepare them in the 1st person to dramatize.

Ask students to use techniques to make their lines more effective: descriptive vocabulary, repetitive patterns, use of voice etc.

Example:

**Neegoo vehkhee dinjii nat
uudahkat Deetrin' kagigiikhii
geenjit.**

Fox asked the people nearby to call for Raven.

Person 1:

Neegoo juk gasrah nii'ee.

Fox is in much pain.

Person 2:

Vits'at tr'iheendal gijiidit'aih.

We must try to help him.

Person 3:

**Nits'oo dee Deetrin' vuukat
gahiidikhyah.**

How will we send for Raven?

Person 4:

**Vits'at tihshah. Diits'at
tr'iheendal uuhadaakat.**

I will go to him. I will request his help.

- Students practice changing other verbs learned, from 3rd to first person.
- Have students practice their lines out loud, giving suggestions for intonation, stress, and body language.

Second Language Sample Module

North Slavey – Second Language Sample Module

Activity #1: Hear and share understanding of legend with classmates.

| Language Use | Language Sample | | | Language Practice |
|---|--|---|--|---|
| <p>a) Understand Give each group a choice of three legends to hear. Each group hears a different legend in Slavey. Possible Legends:</p> <p>Molatsídzq, Bets'erihdele, Chízhaq</p> <p>[Raven, Yámqréya, Creation Story]</p> <p>In Slavey, each group relates sequence of events of their legend to the rest of the class.</p> | <p>#1.</p> <p>Amíí? Who?</p> <p>Qde? Where?</p> <p>Ayíi? What?</p> <p>Ayíi gha? Why?</p> <p>"Tatsó, Nogére Góné Neríchú "The Raven Retrieves the Foxes Arm"</p> <p>Ale godi héoníwə dágújá? What happened at the beginning of the story?</p> <p>Nogére begóné húle t'á xoretə. The Fox was missing an arm and was in a lot of pain.</p> <p>Nogére begóné húle t'a' dágújá? What happened because the Fox's arm is missing?</p> <p>Tatsó kagogide. They sent for Raven.</p> <p>Node ts'é dágújá? What happened finally?</p> | <p>#2.</p> <p>Who?</p> <p>Where?</p> <p>What?</p> <p>Why?</p> | <p>#3</p> <p>Who?</p> <p>Where?</p> <p>What?</p> <p>Why?</p> | <ul style="list-style-type: none"> • Prior to hearing the legend in Slavey, give students list of legends in English to provide them with some context for understanding. • Allow them to hear the legend several times (using a tape recorder), making notes in Slavey as they listen. • Give students a study diagram to use while listening with questions about characters, sequence of events and setting to work from as they listen to the legend. • Put pictures of events in legend in different order and have students arrange pictures in order, telling what is happening in each picture. |

Second Language Sample Module

Language Use

In Slavey, each group identifies and describes the characters in their legend.

Encourage students to use vocabulary from the legend to describe the characters.

Language Sample

___ **Ayíi godené ǫt'e?**
What kind of character is ___?

Dene dáít'e ____.
What kind of character is he?

Dene nezǫ.
He is wise.

Bedzé gǫhǫ.
He is kind.

Dene ghǫ yareʔá.
He is a trickster.

Language Practice

- Have students add to list of vocabulary that describes character by describing an interesting person that they know among family or friends.

North Slavey – Second Language Sample Module

Activity #2: Persuade others as to which legend to dramatize.

Language Use

a) Interact

Have group draw pictures or plans of what the set and costumes might look like in the legend they studied.

Have them label the pictures with words in Slavey to show what the sets will be made of.

Language Sample

Edire dechǫ hǫǫ gha, bekw'ǫhchǫné
hǫ bezelé ǫ ǫ'á.
The branches will represent the trees.

Edire Tatsǫ ǫt'e. Benǫ
dáʔedenéhdí.
This is the Raven. A mask will represent the Raven.

Beʔé nedé dezene.
The coat will represent his body.

Edire sa ǫt'e. Ek'arík'ǫné ǫ'á hǫǫ.
The lamp will represent the sun.

Language Practice

- Teacher gathers list of words used for this activity by each group and uses the list to practice spelling accuracy.

Second Language Sample Module

North Slavey – Second Language Sample Module

Activity #3: Class consensus about which legend to use for dramatization

| Language Use | Language Sample | Language Practice | | | | | | |
|---|--|--|------------|--------|-----------|---------------|---------------|----------|
| <p>a) Interact Students state their preferences, and give reasons in Slavey, for the legends they prefer to dramatize.</p> | <p>Ayíi godí k'ə k'egots'əra gha? Which story are we going to act out?</p> <p>Tatsq godí segha nezq. I like the Raven story.</p> <p>Yámoríyá godí segha nezq. I like the Yamoreya story.</p> <p>Tatsq bewá lq t'á segha nezq. I like the Raven because he is talkative.</p> <p>Tatsq beghq dlóowhe t'á segha nezq. I like the Raven because he is humorous.</p> <p>Tatsq nejíle t'á segha nezq. I like the Raven because he isn't afraid.</p> <p>Yámoríyá nátse t'á segha nezq. I like Yámoríyá because he is strong.</p> <p>Yámoríyá ɣk'ó t'á edaríyə t'á segha nezq. I like Yámoríyá because he is spiritually superior.</p> | <ul style="list-style-type: none"> Have students practice word order in sentences about preferences. Give them several sentences with words in mixed order and have them put them in the correct order. | | | | | | |
| <p>Students propose consensus in Slavey.</p> | <p>Tatsq beghq dlóowhe t'á eyu ats'ule. Let's do the Raven because it is funny.</p> <p>Həʔə, tatsq godí ats'ule. Yes, let's do the Raven story.</p> | <div data-bbox="1091 810 1546 968" style="border: 1px solid black; padding: 5px; margin-bottom: 10px;"> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="padding: 2px;">Segha nezq</td> <td style="padding: 2px;">I like</td> </tr> <tr> <td style="padding: 2px;">Tatsq t'á</td> <td style="padding: 2px;">Raven because</td> </tr> <tr> <td style="padding: 2px;">beghq dlóowhe</td> <td style="padding: 2px;">humorous</td> </tr> </table> </div> <p style="text-align: center;">↓</p> <p>Tatsq beghq dlóowhe t'á segha nezq. I like the Raven because he is humorous.</p> <ul style="list-style-type: none"> Have the students role play in pairs, discussing and coming to consensus about which movie they would like to see. | Segha nezq | I like | Tatsq t'á | Raven because | beghq dlóowhe | humorous |
| Segha nezq | I like | | | | | | | |
| Tatsq t'á | Raven because | | | | | | | |
| beghq dlóowhe | humorous | | | | | | | |

Second Language Sample Module

North Slavey – Second Language Sample Module

Activity #4: Review legend that is chosen for dramatization.

| Language Use | Language Sample | Language Practice |
|--|--|--|
| <p>a) Understand Relate sequence of events in legend with some detail.</p> <p>Discuss the moral or lesson in the legend chosen. Ask students to recall situations in their lives that reminds them of these characters or the situations in the legend.</p> | <p>Nqgére hé sah hé ełek'é sɔnɛ gít'a. Fox and Bear had an argument.</p> <p>Sah, nqgére góné darıhdla há naréhzu. Bear pulled off the Fox's arm and paddled home it.</p> <p>Nqgére begha ezhá t'á xqrətsə. Fox cried loudly from the pain.</p> <p>Tatsq ká?ah?á Dene kə héhdi. He asked the people to send for the Raven.</p> <p>Dene kə tatsq kagogıde. People called for Raven.</p> <p>Eyıı godı ts'ê ayıı ı hchu gha? What are you going to take /learn from that story that is meaningful to you?</p> <p>Edeghq ets'ehdi. Watch out for yourself.</p> <p>Dene dzé t'á dene gháts'eda. Look for good in everyone.</p> | <ul style="list-style-type: none"> • Have students put pictures of the events in sequence, taking turns to relate the sequence of events. |
| <p>Students give, in Slavey, their reasons for liking a character.</p> | <p>Ayıı gha Tatsq godı negha nezq? Why did you like the story?</p> <p>Tatsq gqzhq t'á. Because the raven is smart.</p> | <ul style="list-style-type: none"> • Select several words that describe characters, settings or actions in the legend. Have students connect the describing words with the things or people that are being described. |

Second Language Sample Module

| Language Use | Language Sample | Language Practice |
|--------------|---|--|
| | <p>Tatsq ayíi t'á gqzhq? In what way is he smart?</p> <p>Dání t'á Dene ts'é nádi? How does he help people?</p> <p>Qde ʔekwé at'ı sıı tatsq gok'ə gotə ets'arat'a k'énadenewá. He flies over the area where the caribou are.</p> | <p>Tatsq ↔ nejle Tatso ↔ Dene ts'adı Yámqréya ↔ edáriye</p> <p>Raven not scared Raven helped the people Yámqréya is capable.</p> |

North Slavey – Second Language Sample Module Activity #5: Prepare and practice dramatization.

| Language Use | Language Sample | Language Practice |
|--|--|---|
| <p>a) Interact As a class, decide on people needed to create the dramatization.</p> | <p>gonj ret'é person who paints (painter)</p> <p>goht'ene nánege person who sews (sewer)</p> <p>godı ret'é person who writes (writer)</p> <p>dechj ghálaeda person who works with wood (woodworker)</p> <p>ʔerıtt'é náeda hehtsj person who works with videos (video maker)</p> <p>godı ké cháradereʔı person who acts (actor)</p> <p>k'áowə yáole person who leads (leader)</p> | <ul style="list-style-type: none"> Practice vocabulary on left by having students make a collage (cut up pictures from magazines) of roles involved in putting together a dramatization and labeling them. Use list of words in box on left to practice spelling of words with glottal sounds and accuracy of tone. |

Second Language Sample Module

Language Use

Language Sample

Language Practice

k'otah godi heza

person who informs the public
(PR person)

s'qba k'adi hli

person who looks after money
(financial person)

sh dené

person who sings (singer)

?exele hexá

person who drums (drummer)

Class decides on individual talents in the class and assigns roles.

Amij goní ret'é gha nezq?

Who will be a good person to do the makeup?

Amij goht'ene nánelu gha

nezq?

Who will be a good person to be the sewer?

Amij dechi ghálaeda gha nezq?

Who will be a good person to be the carpenter?

Amij ?erjht'é náeda yáhts'í gha

nezq?

Who will be a good person to work with the video?

Amij s'qba k'énat'é k'adí hli

gha?

Who will be good with money as in a financial advisor?

- Practice word order in sentences by having students repeat who will be doing what task and why using the sentence pattern.

Second Language Sample Module

Language Use

Language Sample

Language Practice

**Amíj hejj gots'ę dagowę gogha
řexele hehxá gha?**

Who will sing and drum for the
dance?

Amíj k'áowę yáolé gha?

Who will be the leaders?

**Eleanor nezó řeret'ę t'á godi
ret'ę gha nezq.**

Eleanor is a good writer; so she
will be the writer.

Albertine nezó nářenelu t'á

goht'ene nánelu gha nezq.

Albertine is a good sewer; so she
will be the sewer.

Andy dechġh ghálaeda gha

nezq.

Andy will be good as a carpenter.

JC řerġht'ę náeda hehtġ gha.

JC will work on the video.

Amíj godi k'ę ch'ářadegereřġ ġġġ

gha?

Who will be the actors?

Amíj Tatsó huhté ġġwę?

Who wants to be the raven?

Amíj nõęere huhté ġġwę?

Who wants to be the fox?

Amíj sah huhté ġġwę?

Who wants to be the bear?

Andy, tatsó hulé benġhwę.

I want Andy to be the raven.

Second Language Sample Module

| Language Use | Language Sample | Language Practice |
|--|---|---|
| <p>b) Produce Students prepare their own lines for the dramatization.</p> <p>Give each student a basic script of the legend in 3rd person. Students will take their own lines and prepare them in the 1st person to dramatize.</p> <p>Ask students to use techniques to make their lines more effective: descriptive vocabulary, repetitive patterns, use of voice etc.</p> | <p>Example:</p> <p>Nogére, dene ke tatsó ká?ah?á góhdi. Fox asked the people nearby to call for Raven.</p> <p>Person 1: Nogére begha ?ezhá nátse. Fox is in much pain.</p> <p>Person 2: Bets'é náts'edi gha gó?o. We must try to help him.</p> <p>Person 3: Dánj tatsó karets'eh?á gha. How will we send for Raven?</p> <p>Person 4: Sjne bets'é náoh?ta. Dene ts'é náodí káruhsj. I will go to him. I will request his help.</p> | <ul style="list-style-type: none"> • Students practice changing other verbs learned, from 3rd to first person. • Have students practice their lines out loud, giving suggestions for intonation, stress, and body language. |

Second Language Sample Module

South Slavey – Second Language Sample Module

Activity #1: Hear and share understanding of legend with classmates.

| Language Use | Language Sample | | | Language Practice |
|---|---|--|--|--|
| <p>a) Understand</p> <p>Give each group a choice of three legends to hear. Each group hears a different legend in Slavey. Possible Legends:</p> <p>Molatsǰdzq, Bets'erihdele, Chízhąą</p> <p>[Raven, Yamoria, Creation Story]</p> | <p>#1.</p> <p>Amíı? Who?</p> <p>Odı? Where?</p> <p>Azhíı? What?</p> <p>ghọh? Why?</p> | <p>#2.</p> <p>Who?</p> <p>Where?</p> <p>What?</p> <p>Why?</p> | <p>#3</p> <p>Who?</p> <p>Where?</p> <p>What?</p> <p>Why?</p> | <ul style="list-style-type: none"> • Prior to hearing the legend in Slavey, give students list of legends in English to provide them with some context for understanding. • Allow them to hear the legend several times (using a tape recorder), making notes in Slavey as they listen. • Give students a study diagram to use while listening with questions about characters, sequence of events and setting to work from as they listen to the legend. |
| <p>In Slavey, each group relates sequence of events of their legend to the rest of the class.</p> | <p>Gondi égonıddhe adágújá? What happened at the beginning of the story?</p> | <ul style="list-style-type: none"> • Put pictures of events in legend in different order and have student arrange pictures in order, telling what is happening in each picture. | | |
| | <p>Nogíe megó dude?ıh t'áh dąredhı dúyé. The Fox was missing an arm and was in a lot of pain.</p> | | | |
| | <p>Nogíe megó dude?ıh t'áh dágújá? What happened because the Fox's arm is missing?</p> | | | |
| | <p>Tatsó kazha?egıhtı. They sent for Raven.</p> | | | |
| | <p>Nodee ts'é tı'a dágújá? What happened finally?</p> | | | |

Second Language Sample Module

Language Use

Language Use

a) Understand

Have group draw pictures or plans of what the set and costumes might look like and how they might be built. Have them label the pictures with words in Slavey to show what the sets will be made of.

Language Sample

___ t'á daqndíh q̄t'e?
What kind of character is ___?

___ t'á dáqndíh q̄t'e?
well how it is
Well, how is it with ___?

Dene guzhq̄ q̄t'e.
He is a wise person.

Dene medze-nezū q̄t'e.
He is a good-hearted person.

Goghq̄h gozha?ede?áh el̄.
About them he fools
He is a trickster.

Language Practice

- Have students add to list of vocabulary that describes character by describing an interesting person that they know among family or friends.

South Slavey – Second Language Sample Module

Activity #2: Persuade others as to which legend to dramatize.

Language Use

In Slavey, each group identifies and describes the characters in their legend. Encourage students to use vocabulary from the legend to describe the characters.

Language Sample

Ezhi ts'u metth'íché gots'əh me?it'ó kéleh zhágúh̄l̄.
These trees have real branches and leaves.

Dí tatsó q̄t'e.
This is the Raven.

Gonídhéh t'áh at'̄l̄.
He is wearing mask.

Gok'eh?e denít̄le t'áh theda.
He is wearing a black coat.

Dí sa q̄t'e.
This is the sun.

Ek'ak'q̄q̄ t'áh hól̄ q̄t'e.
It is made with a lamp.

Language Practice

- Teacher gathers list of words used for this activity by each group and uses the list to practice spelling accuracy.

Second Language Sample Module

South Slavey – Second Language Sample Module

Activity #3: Class consensus about which legend to use for dramatization.

| Language Use | Language Sample | Language Practice |
|---|--|--|
| <p>a) Interact Students state their preferences, and give reasons in Slavey, for the legends they prefer to dramatize.</p> | <p>Azhíı gqndı k'eh k'egots'eʔah gha? Which story are we going to act out?</p> <p>Tatsq gondié segha nezu. I like the Raven story.</p> <p>Yambádézha gondié segha nezu. I like the Yamoreya story.</p> <p>Tatsq medhá ıq t'áh segha nezu. I like the Raven because he is talkative.</p> <p>Tatsq meghqh dlóghthe t'áh segha nezu. I like the Raven because he is humorous.</p> <p>Tatsq nejile t'áh segha nezu. I like the Raven because he isn't afraid.</p> <p>Yambádézha náts'e t'áh segha nezu. I like Yambádézha because he is strong.</p> <p>Yambádézha edádízheh t'áh segha nezu. I like Yambádézha because he is spiritually superior.</p> | <ul style="list-style-type: none"> Have students practice word order in sentences about preferences. Give them several sentences with words in mixed order and have them put them in the correct order. <p>segha nezu for me good</p> <p>Tatsq Raven</p> <p>t'áh with</p> <p>meghqh dlóghthe about him makes laughter</p> <p>Tatsq meghqh dlóghthe t'áh segha nezu. I like the Raven because he is humorous.</p> |

Second Language Sample Module

Language Use

Students propose consensus in Slavey.

Language Sample

Tatsq meghqh dlóghthę t'áh ezhı ats'uleh.

Let's do the Raven because it is funny.

Ehéé, Tatsq ats'uleh.

Yes, let's do the Raven story.

Language Practice

- Have students role play in pairs, discussing and coming to consensus about which legend they would like to do.

South Slavey – Second Language Sample Module

Activity #4: Review legend that is chosen for dramatization.

Language Use

a) Understand

Relate sequence of events in legend with some detail.

Language Sample

Nogíe gots'ęh Sah chu ełeghoh zhařeghti.

Fox and Bear had an argument.

Sah, nogíe-gó ejih?ıhdla gots'ęh zhet'áh řodéře.

Bear pulled off the Fox's arm and paddled home with it.

Megha elíe t'áh nogíe úútl'íe zhářizeh.

Fox cried loudly from the pain.

Dene Tatsq řıka zhařeguhti góhndı.

He asked the people to send for the Raven.

Dene Tatsq řıka zhařegıhti.

People called for Raven.

Language Practice

- Have students put pictures of the events in sequence, taking turns to relate the sequence of events.

Second Language Sample Module

Language Use

Discuss the moral or lesson in the legend chosen. Ask students to recall situations in their lives that reminds them of these characters or the situations in the legend.

Students give, in Slavey, their reasons for liking the character.

Language Sample

Ezhii gqndi ts'eh azhii egodedi'ah gha?

What are you going to take/learn from that story that is meaningful to you?

Azhii gqoh ezhi gondi negha nezq?

Why did you like the story?

Tatsq nawoh t'ah.

Because the Raven is smart.

Azhii k'ee nawoh?

In what way is he smart?

Daondih t'ah dene gots'andi?

How does he help people?

Odi medzih at'j goteh

k'ededheh.

He flies over the area where the caribou are.

Language Practice

- Select several words that describe characters, settings or actions in the legend. Have students connect the describing words with the things that are being described.

Tatsq ← → **goizho**
Raven wise

Second Language Sample Module

South Slavey – Second Language Sample Module

Activity #5: Prepare and practice dramatization.

| Language Use | Language Sample | Language Practice |
|---|---|--|
| <p>a) Interact As a class, identify roles in Slavey required to prepare dramatization.</p> | <p>Note: A slash in Dene translation means that it can be either one.</p> <p>Dene edihł'éhł'éhtú t'áh edet'éhł/edihł'éhł'éhtú t'áh edet'éh Dené person who paints (painter)</p> <p>náneluł/nánelu Dené person who sews (sewer)</p> <p>edet'éhł/edet'éh Dené one who writes (writer)</p> <p>gondi éł nágozhehł/gondi éł nágozheh Dené person who performs stories (actor)</p> <p>dechł ghálaendał/dechł ghálaenda Dené person who works with wood (Woodworker)</p> <p>edihł'éh náredah ehtł/edihł'éh náredah Dené person who works with video (video maker)</p> <p>k'aodhe elł/k'aodhe Dené person who leads (leader)</p> <p>gondi gondáadıł/gondi gondáadı Dené person who informs the public (PR person)</p> | <ul style="list-style-type: none"> Practice vocabulary on left by having students make a collage (cut up pictures from magazines) of roles involved in putting together a dramatization and labeling them. Use list of words on left to practice spelling of words with glottal sounds and accuracy of tone. |

Second Language Sample Module

Language Use

Language Sample

Language Practice

Class decides on individual talents in the class and assigns roles.

sáamba k'éndíhʔi/sáamba

k'éndíh Dené

person who looks after money
(financial person)

ejjʔi/shi Dené

person who sings (singer)

ehxeʔi/eyeli ehxeh Dené

person who drums (drummer)

Amii goni det...’eh gha nezum sóondi?

Who would be a good person to do the make-up?

Amii goṃdi det...’eh gha nezu sóondi?

Who would be a good person to do the writing?

Amii gogotth’e’ nanelu gha

nezum sóondi?

Who would be a good person to be the sewer?

Amii dechiṃ gha’laenda gha

nezum sóondi?

Who would be a good person to be the carpenter?

Amii ediht’eh náʔedah

ghálaenda gha nezum sóondi?

Who would be a good person to work with the video?

- Practice word order in sentences by having students repeat who will be doing what task and why using the sentence pattern.

Second Language Sample Module

Language Use

Language Sample

Language Practice

**Amí ejj gots'èh dahgodhe
gogha ehxeh gha sóondi?**
Who will sing and drum for the
dance?

**Amí sáamba k'éndíh elj gha
sóondi?**
Who will be the financial person?

Amí k'aodhe elj gha sóondi?
Who will be the leader?

**Eleanor nezụ edet'éh t'áh
ededj edet'éh gha.**
Eleanor is a good writer; so she
will do the writing.

**Albertine nezụ nánelu t'áh
ededj nánelu gha.**
Albertine sews well; so she will be
the sewer.

**Andy dechj ghálaenda nezụ elj
gha.**
Andy would be good as a
carpenter.

**J C edíht'éh náredah k'eh
eghárenda gha.**
J C is going to work on the video.

**Amí gondi égerj náogezheh
geelj gha á?**
Who will the actors be?

Amí Tatsó rohté enidhe?
Who wants to be Raven?

Developing Our Talents

Second Language Sample Module

| Language Use | Language Sample | Language Practice |
|--|--|--|
| | <p>Amíí Nogíe ʔohlé enidhę? Who wants to be Fox?</p> <p>Amíí Sah ʔohlé enidhę? Who wants to be Bear?</p> <p>Andy Tatsó olé enehthę. I want Andy to be Raven.</p> | |
| <p>b) Produce Students prepare their own lines for the dramatization.</p> <p>Give each student a basic script of the legend in 3rd person. Students will take their own lines and prepare them in the 1st person to dramatize.</p> <p>Ask students to use techniques to make their lines more effective: descriptive vocabulary, repetitive patterns, use of voice etc.</p> | <p>Example:</p> <p>Dene zhets'é xoh ageet'ı, Tatsó kazhaeguhtı Nogíe góhndı. Fox asked the people nearby to call for Raven.</p> <p>Person 1: Nogíe úútt'íé daedhi. Fox is in much pain.</p> <p>Person 2: Mets'áthídı gha góʔq. We must try to help him.</p> <p>Person 3: Dáóndíh t'áh Tatsó kazhaets'uhtı? How will we send for Raven?</p> <p>Person 4: Mets'áohthah, naxets'áondí méduhı. I will go to him. I will request his help.</p> | <ul style="list-style-type: none"> • Students practice changing other verbs learned, from 3rd to first person. • Have students' practice their lines out loud, giving suggestions for intonation, stress, and body language. |