Dene Studies Curriculum

Pilot Guide

Contents

Introduction

The Dene Nation, Department of Education (GNWT) and the Rae/Edzo School Society contracted in 1986 with Salasan Associates of Winnipeg to produce a four-course Dene Studies curriculum design, for piloting in 1987. This guide gives information about the curriculum and the pilot. It also serves to:

- review the designed program;
- provide details on approach (design) and content (scope and sequence);
- list resources a teacher/classroom will need in the pilot;
- present general and detailed scope and sequence charts for the program;
- explain content chosen for the pilot;
- present development to date and provide a support for the field test, or pilot;
- make recommendations and suggestions for teachers and decision-makers about development of the program after the pilot.

Purposes of the Pilot

These purposes have been established for the pilot:

- to provide teachers with various ways to teach this course, to accommodate individual teaching styles, and to provide a basis for comparing approaches;

- to introduce students and teachers to a sampling of content in the four themes, and to assess appropriate content and effective sequencing for each course;

- to introduce students and teachers to a range of activities and learning experiences, to accommodate different learning styles, to provide instructional situations similar to Dene teaching/learning styles, and to establish which instructional techniques work best.

The project team recommends that:

- an orientation to Dene Studies be provided to communities, including school staff, in which the course is being piloted.

- the person or people selected to teach the pilot should understand the values in the course content and approach, or be willing to learn about them.

- whoever teaches in the pilot should receive inservice from the project team, who will, with the pilot teachers, develop an implementation model.

Thank you to all elders, the Dene Nation, the Rae/Edzo School Society, the Department of Education, and others who supported and encouraged this process.

Process of Pilot Development

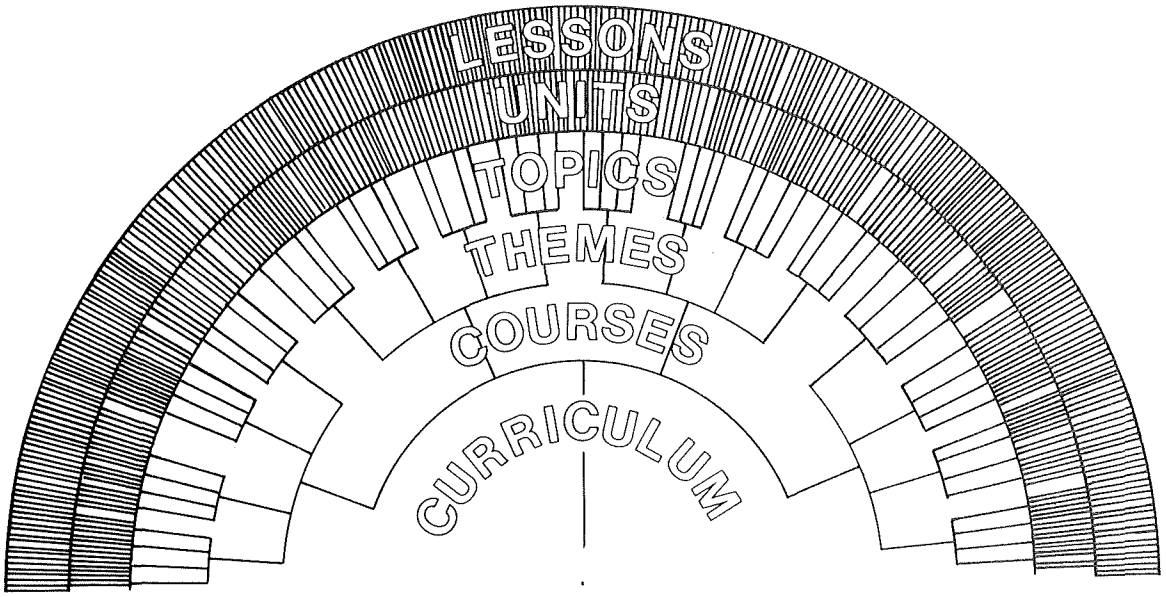
The northern and southern teams worked together to develop this Dene Studies pilot. Design, research, writing, liaison, and to some extent production were shared responsibilities of people on the project team: Georgina Blondin, Ernie Camsell, Cheryl Fennell, Cynthia Flood, Bruce Fraser, Trish Keays, and Ian Mugridge.

Many people contributed time, knowledge, energy, and expertise to the creation of the Dene Studies curriculum design and pilot. The project team wishes to express its appreciation to all, at the same time as it takes responsibility for the finished product.

Connections Between Dene Studies and Other Courses

Many of the activities in Dene Studies draw on skills developed in other courses. In the pilot, most potential for an exchange of mutually supporting activities exists between this program, English, Math, and Art. In later units, such exchanges can occur between Dene Studies and the social sciences, general sciences, and technology courses.

Many factors beyond the scope of this manual or program influence the potential for such links. A multi-disciplinary approach matches the intent of this curriculum.



Some Terms and How They are Used

Curriculum	defined as a course of study, the word "curriculum" as used in this manual means the full Dene Studies program, with four different courses offered.
Course	the part of the Dene Studies program covered at any one time
Themes	each Dene Studies course is divided into four main themes; each looks at Dene culture from a different point of view.
Topics	each of the four themes is divided into topics, the basis of the outlined scope and sequence.
Unit	within each theme and topic, a course contains a number of units. This pilot has one unit from each theme, plus a unit introducing culture.
Lesson	a lesson is the part of a unit covered in one class period. Each unit has material for between three and seven lessons.
Scope and Sequence	shows the range of topics covered (scope) and the order in which they're covered (sequence).
Aim	what each unit is intended to do. "Aim" is similar to "objective" or "goal."
Denendeh	the name for the area in which Dene live, preferred by Dene, meaning "Land of the People."

Philosophy of Dene Studies Curriculum Development

1. *Learning is a lifelong activity.*

   Learning is a continuous process that can occur at any place and any time. This curriculum must contribute to student learning patterns that transfer to other formal and informal learning situations.

2. *The land and environment don't change; people change.*

   Land is central to Dene identity. Recent changes in the North continue to affect the land and people's relationship with it. People control change, and need to learn how to manage it.

3. *Home is our first learning environment; family is our first teacher.*

   Home and parents are first learning environments and teachers. This curriculum acknowledges and draws on families as important, ongoing contributors to learning.

4. *Continuity of learning is reinforced through communities and extended families.*

   The Dene all live in communities, in a culture that defines family in its broadest sense. Communities and extended families contribute to learning in an informal way, and can do so more formally, as in this curriculum.

5. *School reflects and examines the wider society.*

   School is an extension of the community and should reflect its values and beliefs. To the extent that the Northern reality is a diversity of cultures and communities, the content and approach of this curriculum have a place in other instruction delivered in the schools.

6. *Teachers continue the learning process.*

   Teachers embody and convey a society's beliefs and values. They pass on knowledge and skills, drawing on student experience. The importance of teachers and resource people as role models in Dene Studies cannot be overestimated.

7. *Curriculum provides tools.*

   A curriculum provides techniques for exploring a subject. Learning results from a living connection between students, teachers, resources, and curriculum.

8. *This curriculum uses life stories to explore culture.*

   Culture is life stories. Students will begin to see their life stories as part of a larger culture. Elders and resource people will use stories to illustrate content.

9. *Culture, language, and identity reinforce each other.*

   A study of culture is also a study of the relationships between culture, language, and identity. This interaction generates and maintains a healthy nation.

10. *Schools and communities have a responsibility to prepare students for citizenship and self-government.*

    Studies must prepare students to live and work in the world outside of formal education. The North is evolving towards self-determination. Some of the skills and knowledge the Dene need can be learned through this curriculum.

11. *Relationship with the environment is a lifeline.*

    All the necessities of life, physical and spiritual, are supplied through relationships with the land. The Dene are custodians of their homeland, which is part of their being. This special relationship with the environment acknowledges it as teacher, parent, and link with the past and future.

12. *Continuity as a people is important to the Dene.*

    "We take our strength, our wisdom, and our ways from the flow and direction which 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." (Frank T'Seleie, quoted in *Pipeline Inquiry* Vol 1, p.100)

13. *The North is home for the Dene and other peoples.*

    The Northwest Territories are different from the rest of Canada. The philosophy and delivery of this curriculum have to reflect the diversity of cultures and geographic realities for Northerners.

14. *Learning is a celebration of life.*

    People need opportunities to enjoy learning in and out of institutions, as they develop the wisdom to survive and enjoy life in a contemporary world.

15. *Dene values have a place in world cultures.*

    Dene values relating to the welfare of the group and community have survived many changes and remain strong. They are as important to emerging global communities as they are to the North.

16. *One day we will be elders.*

Curriculum Design

The Dene Drum

Dene Studies is based on the Dene drum, a symbol and living part of Dene culture. The drum has special meaning for the Dene. The drum of the Dene logo (see cover) represents different aspects of the tribes in the Dene nation. The logo also includes natural elements with special meaning to the culture. Learning about that logo is the basis of several lessons in the pilot.

"The tradition of the Drum has been going on for many years, before the non-Dene came into our country. The old people tell me that the Creator gave our people medicine powers to help them survive the hardships of living. It was part of religion. All people did not have the same kind of powers. Some individuals had very strong medicine power, and to some a Drum Song was given. It's known that three or four of these special people existed in every tribe. Our people had some songs just for fun and dancing, but the sacred Drum Songs were used for praying, for healing, for seeing into the future." George Blondin, in *Denendeh*

A Drum Song

"My people, the time on this earth is very short. So be good people, help each other. You have to work hard for a living. That's part of the order of our Creator. But don't complain. Love each other. Listen to this Drum Song and live by it. If you do this, you will see the promised land." George Blondin, in *Denendeh*

Our Drum

The sun is the drum
That the Dene play
Music in the ripples
  across singing rivers

The wind is our hair
That blows
  through tall trees

Where is our song
But in the promise
  of tomorrow
Where is our heart
But in Denendeh

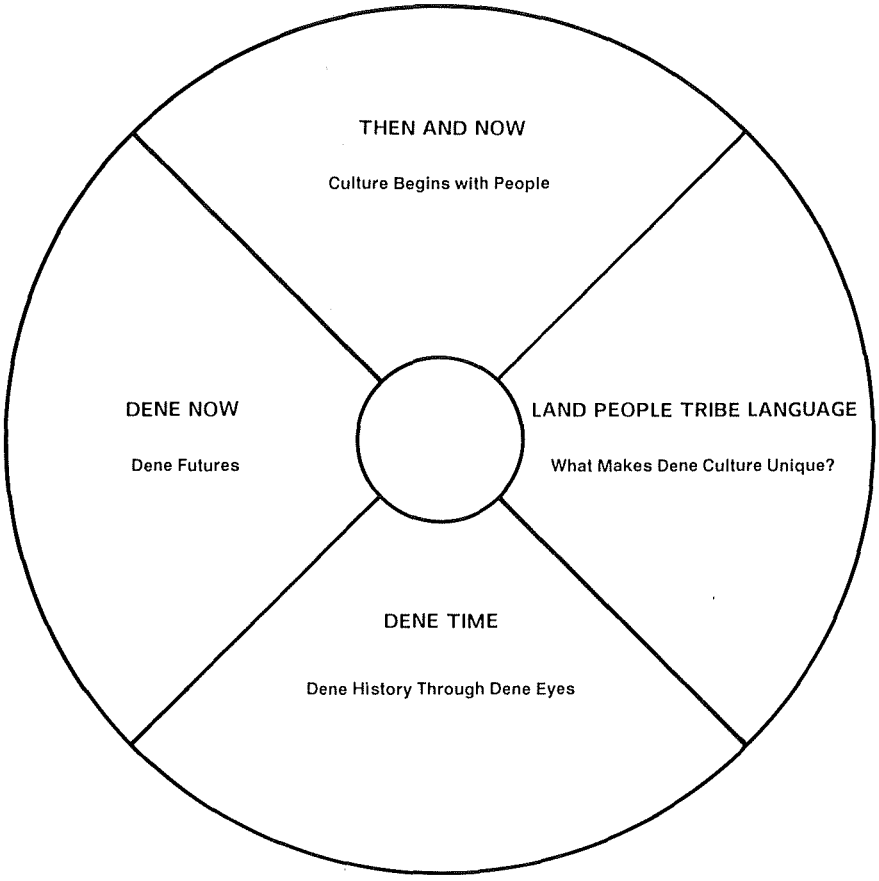
Our dance
Is life itself. Antoine Mountain, in *Denendeh*

Dene Studies Themes

Culture can be explored in many different ways. Some appropriate ways to study Dene culture are: life before and after influences of fur trade, Christianity, and northern development; similarities and differences between tribes in the Dene nation, and continuing development of the tribes; history from a Dene point of view; choices and opportunities for Dene in contemporary Canadian society.

These have been organized into four main themes: THEN AND NOW, LAND PEOPLE TRIBE LANGUAGE, DENE TIME, and DENE NOW.

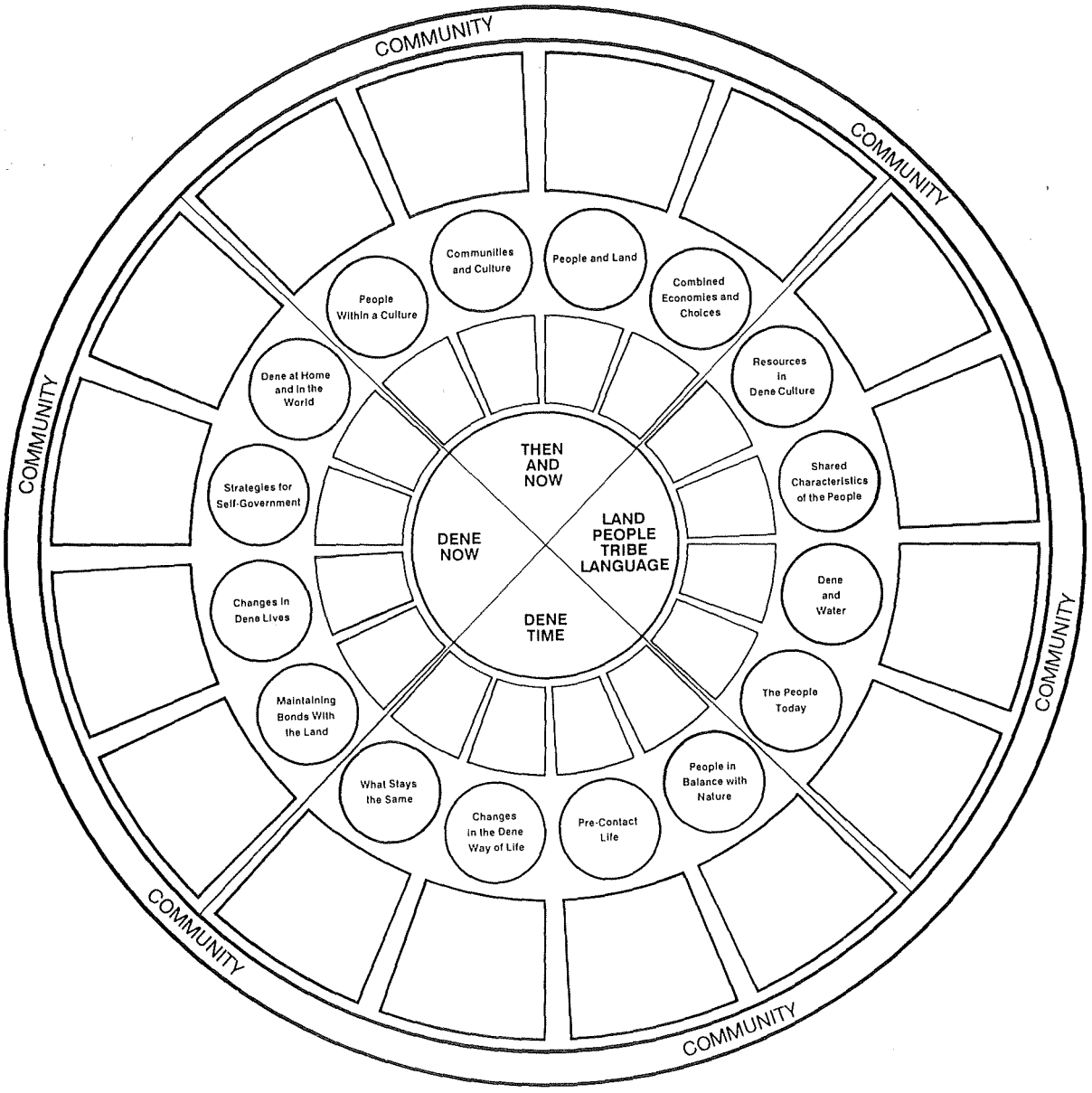
Four Major Themes



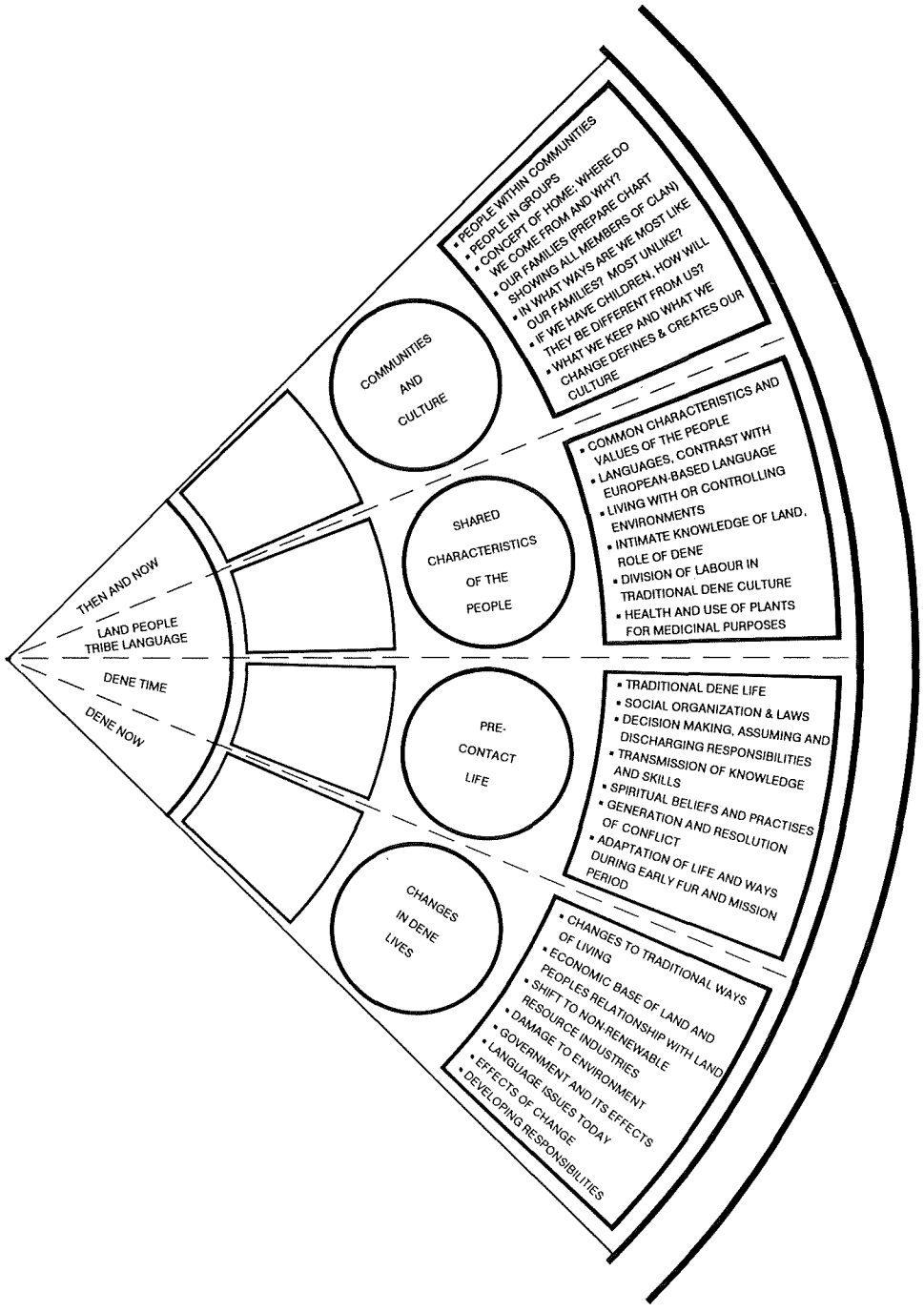
THEN AND NOW explores traditional and contemporary Dene ways of life. LAND PEOPLE TRIBE LANGUAGE includes significant relationships with the environment and among people that make Dene culture unique, and ways the tribes in the nation have developed differently, including language. DENE TIME is a look through the history of Denendeh, from a Dene perspective. DENE NOW integrates information from other themes, looking at conflicting values of traditional land-based and contemporary wage-based economies. This theme also examines Dene determining their own future and the survival of important values in Canada and the world.

Dene Studies Topics

The four themes are organized into topics.



Study and exploration of culture could start at any point on the drum. Each course, though, will be stronger if topics related to the theme(s) in question are used. The pilot includes the following themes:



Language is so closely connected to culture that in this pilot, and the curriculum, language work is part of each unit.

A Note About Language

The following elements of Dene Studies are included to develop student understanding of the significance of Dene words and languages:

- individual dictionaries. Each student keeps a personal Dene Dictionary. This will contain vocabulary unique to particular projects, plus words and phrases learned by the class.
- guest speakers invited to the pilot classroom will include people fluent in a Dene language, who will present information on different aspects of Dene languages, and work with students on developing their dictionaries.
- students will work with Dene names in activities such as mapping, writing, listening.
- students who speak a Dene language will be encouraged to contribute to the class work on language.
- resource people from the Department of Communications and Culture, Interpreter/Translator Section, will tell students about interpreting and translating, and language work and issues in education, health, justice, communications media, and other fields.
- the *Report of the Task Force on Aboriginal Languages* is a recommended part of the Curriculum Kit.
- However, it must be remembered that this is not a language course. Real language acquisition would demand so much time that a 75-hour course that tried to cover culture and language would do neither well. Work is underway to establish aboriginal language study in NWT, and a course that focusses on culture can support this work.

Aims of Curriculum

1. to develop student understanding of what culture is and how each person can relate to human culture

2. to provide students with a range of opportunities to explore Dene culture

3. to establish student experience as an important component of a Dene cultural studies program

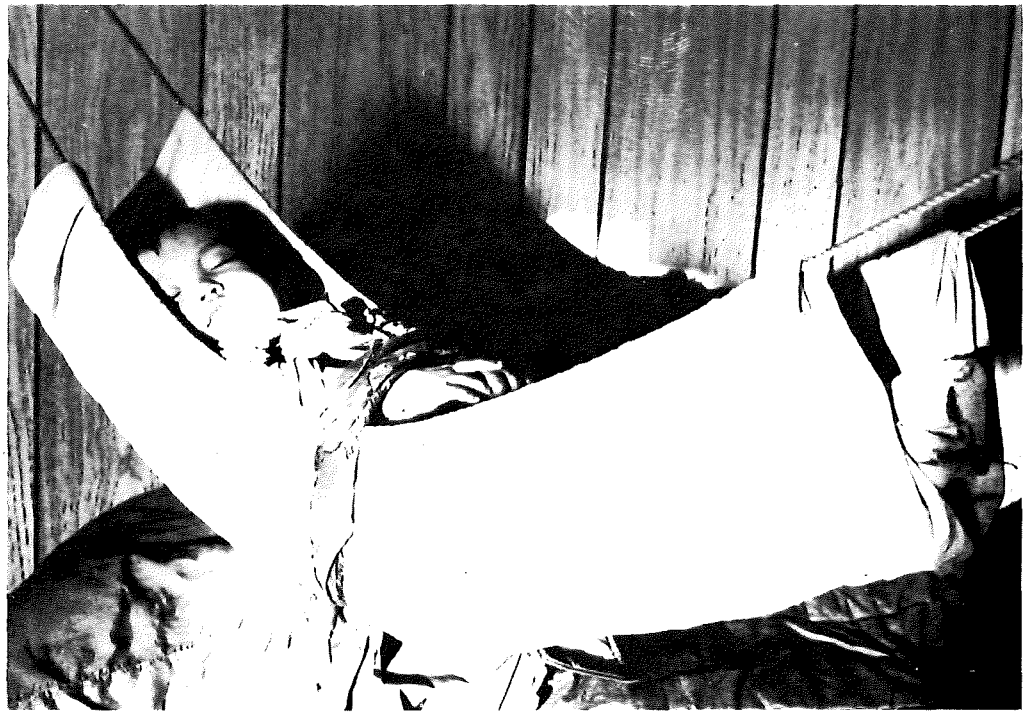
4. to provide perspectives on Dene culture that will contribute to the recognition and respect for that culture

5. to offer students opportunities to develop skills that will transfer to other studies, work, and life

6. to involve community and human resources as much as possible

7. to directly and indirectly see Dene values as a significant element of world cultures

8. to develop positive self-concept for students



9. to provide Dene youth and other young people with perspectives on a unique culture in the North, particularly in relation to the contrast between traditional, land-based ways of life and the wage-based, dominant economy in Canada

10. to offer a learning experience as similar as possible in intent and approach to Dene patterns of transferring knowledge between generations

11. to strengthen a range of learning styles and skills, enabling students to choose from a wider range of future options

12. to involve students in study and consideration of current affairs affecting Dene and other cultures

13. to create opportunities for students to develop as independent thinkers and group problem-solvers

14. to develop student awareness of and competence in these aspects of change:

    - identifying influences that have had impact on Dene culture;
    - determining reasons for changes;
    - anticipating possible effects of impending change;
    - making appropriate choices to direct future change in the North;
    - recognizing patterns in change;
    - understanding global implications of change.

15. to give students practice in skills that transfer to life and work outside schools, and that have value in those other spheres.

Principles on Which Curriculum is Based

1. Culture is learned. We learn fully about culture in communities, with people, not in a classroom. The limitations of the instructional setting need to be dealt with in this course, because they reflect some significant cultural differences.

2. Involvement of community, particularly Dene resource people, will significantly improve the quality of the course.

3. Cultural values deserve respect. The way we teach and learn about a culture must reflect that respect.

4. Some cultural topics become issues; most cultural topics touch or are rooted in values. Sensitivity in managing instruction is essential.

5. Although the courses form a whole, each is complete on its own. Thus, a student can enroll in one or all of the Dene Studies courses.

6. Students come from different places in the Northwest Territories. Many are away from their families and culture. A logical place to begin cultural exploration designed to strengthen students' sense of identity is in the communities.

7. A course such as Dene Studies, designed to be shaped by student experience, involves learning how to work independently, with another person, in small groups, and as a class. These skills are an important part of the program.

8. Appropriate perspectives on Dene culture come from Dene sources, and these sources are the base of this program.

9. Language is essential to culture. Dene Studies' 75-hour length is insufficient for a concentrated study of language. Instead, language skills are integrated throughout the course. The units suggest ways to develop student understanding of the connection between language and culture, and to begin acquiring a Dene vocabulary.

10. The pilot is the best place to see what works in this proposed design and content, and what needs changing. Experience from the pilot will guide ongoing development of the curriculum.

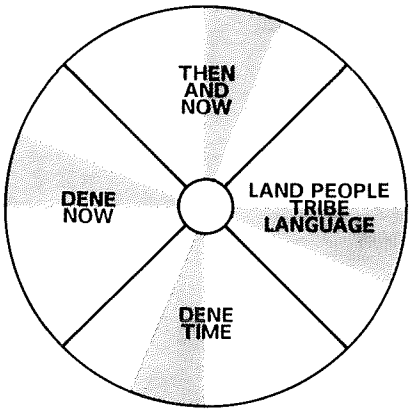
Scope and Sequence

Overview Scope and Sequence

TOPICS STUDIED TOGETHER

Themes	Course A	Course B	Course C	Course D
Then and Now	People within a Culture	Communities and Culture	People and Land	Combined Economies and Choices
Land People Tribe Language	Resources in Dene Culture	Shared Characteristics of the People	Dene and Water	The People Today
Dene Time	People in Balance with Nature	Pre-Contact Life	Changes in the Dene Way of Life	What Stays the Same
Dene Now	Maintaining Bonds with the Environment	Changes in Dene Lives	Strategies for Self-Government	Dene at Home and in the World

Detailed Scope and Sequence



Dene Studies: Course A

THEN AND NOW

People within a culture
Life then and now
Traditional days and fur and mission period
Food: acquire, prepare, preserve, store
Shelter: create, maintain, share
Clothing: make, acquire, care for
Relation to the land: know it, be able to live off it
How individuals are shaped by culture, actively participate in it, and shape it
Dene word list

LAND PEOPLE TRIBE LANGUAGE

Environment shapes culture
Natural sciences
- geography, Dene place names
- land use, mapping
- river, land, sun, moon
- physical features, routes
- habitat of major animals, fish

Social units
- camps, settlements
- where the people came from, when, distribution of Athapascan peoples over North America

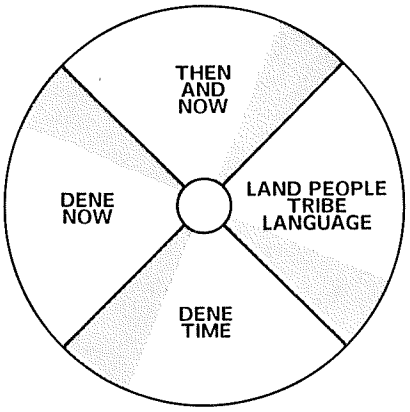
Tribal groupings, characteristics
Dene word list

DENE TIME

Cycles of human life with natural cycles
Seasons, celebrations, games, contests
Women and men, division of labour and social roles
Roles of children, youth, and elders
Extended family, structure and dynamics
Leadership, community, tribe, group
Dene word list

DENE NOW

Need to maintain bond with the environment
Aboriginal rights
Mapping of NWT and local areas according to land use
Language — who in my family speaks, reads, writes our language? Why or why not?
Aboriginal Task Force Recommendations
Growth of settlements and difficulty of incorporating traditional life into time tables of Anglo-European style settlements (e.g., school year)
Purposes of lifelong learning
Dene word list



Dene Studies: Course B

THEN AND NOW

People within various communities
People in groups
Concept of home; where do we come from and why
Our families (prepare chart showing all members of clan)
In what ways are we most like our families?
Most unlike? If we have children, how will they be different from us?
What we keep and what we change defines and creates our culture
Dene word list

LAND PEOPLE TRIBE LANGUAGE

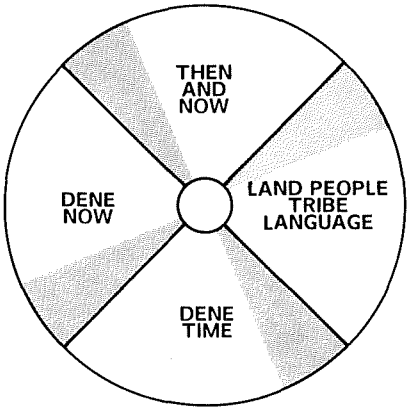
Common characteristics and values of the People
Languages, contrast with European-based languages
Living with or controlling environments
Intimate knowledge of land, role of Dene as guides and aides to early explorers, traders, missionaries
Division of labour in traditional Dene culture
Health and use of plants for medicinal purposes
Dene word list

DENE TIME

Traditional Dene life
Social organization and laws
Decision making, assuming and discharging responsibility
Transmission of knowledge and skills (elders, watching, in order to survive)
Spiritual beliefs and practices
Generation and resolution of conflict
Adaptation of life and ways during early fur and mission period
Dene word list

DENE NOW

Changes to traditional ways of living
Economic base of land and people's relationship to land
Shift to non-renewable resource industries
Damage to environment
Government and its effects
Language issues today
Effects of change
Developing responsibilities
Dene word list



Dene Studies: Course C

THEN AND NOW

People and groups on the land
Fur methods and technologies, conservation, treatment of skins and pelts, uses, distribution and marketing (historical and current perspectives)
Impact of non-renewable resource industries on wildlife
Dene word list

LAND PEOPLE TRIBE LANGUAGE

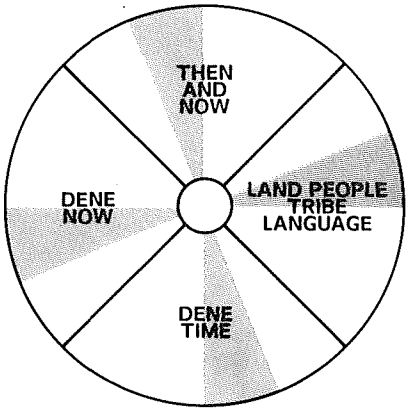
People and groups on the water
The great river, and the two great lakes, other major bodies of water
Mapping, of the whole NWT, regional and local
Transportation methods
Travel (note changes in distribution of population and of seasonal patterns of life)
Water as a source of food
Water in all seasons
The history of two or three individual settlements
Methods of passing on history
Recording knowledge for future use
Dene word list

DENE TIME

Changes in the way of life
Effects on Dene spiritual beliefs and practices
Dene educational practices and methods
Dene relationship to the environment, focus on treaties 8 and 11
Dene understanding of treaties
Comparison of treaty process elsewhere in Canada and other countries
Dene word list

DENE NOW

Strategies for regaining control
Government structures, Dene and non-Dene — powers and interrelationships
Contact between the Dene people, and between Dene and Inuit, Dene and Metis
Making learning work for the Dene
History of aboriginal rights
Dene word list



Dene Studies: Course D

THEN AND NOW

Creating a combined economy
Wage-based and land-based ways of life
Cultural training programs
Survival choices for a combined way of life
New attitudes building on the past and future
Social change, managing, coping with social problems
Dene word list

LAND PEOPLE TRIBE LANGUAGE

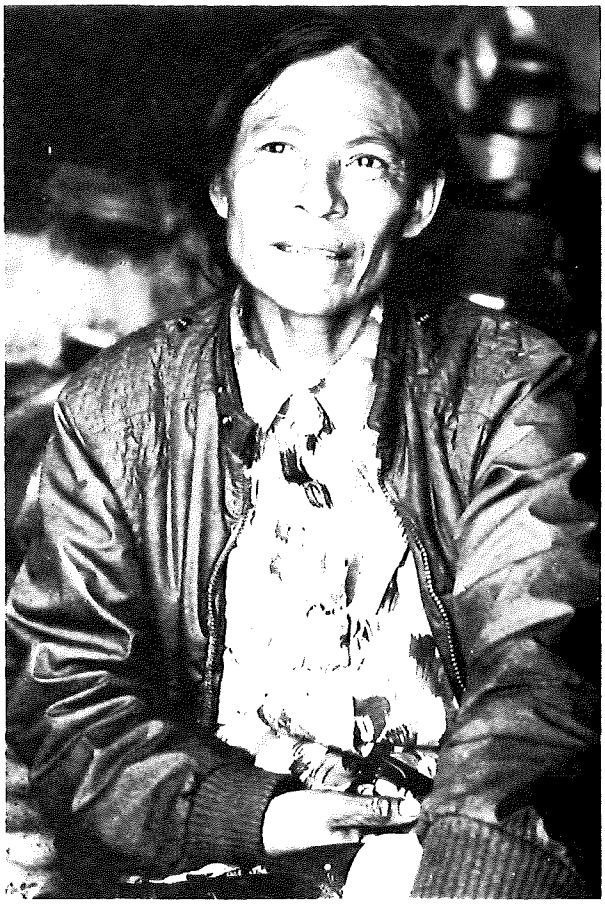
People today; demographics, statistics and information; birth and death rates; infant and maternal mortality; life expectancy; numbers in settlements and in towns; population of each tribe
Population distribution throughout NWT
Reasons for mortality and its effects on present and future generations
Issues in Dene languages
Statistics related to Dene engaged in wage-based work, land-based work, or combination
Representation of Dene in different kinds of wage work
Land, mapping related to land claims, areas affected by exploration, mining, and other effects
Dene word list

DENE TIME

Dene citizenship
Relationship with the land
Generations working together
The need to give back
Sharing and hoarding; values in conflict
Difference between a "want" and a "right"
Self-concept as a valuable person
Respect for elders
Parallels between cultures
Dene word list

DENE NOW

Dene at home and in the world
The processes involved in evolution of the Dene Nation
Effects of the Berger Commission and other inquiries
Federal policies and their impact
Concept of self-government
International relations: the global village; natural resources, conservation, animal rights, other circumpolar issues
Current status of aboriginal rights
Aboriginal rights in relation to the *Canadian Charter of Rights*
Dene word list



Course Design and Layout

There is a balance between text and illustrations even in the pilot, because the visual elements of this course have to say something about the culture that is its subject. Dene images and photographs are the visual equivalents of the quotes that form part of the text. The Dene logo is the front cover of each manual; the Dene Studies curriculum drum is the back cover.

Student Manuals

Each theme or unit has a separate manual, to enhance flexibility and organization, and create an impression of manageable size for students. Student manuals contain sheets and illustrations to be used in different activities. The project team recommends that each student have a manual as part of his or her personal portfolio. A complete set of reference sheets is included in the last section of this Dene Studies Pilot Guide. Most of the student manuals contain the following sections:

- Introduction
- Main Questions
- Main Ideas
- Resources
- Aims
- Activities
- Resources
- Summary
- Word List
- Activities Reference Sheets (not in all manuals)
- Dene Voices
- Readings (not in all manuals)

Skimming any one of the manuals gives the best idea of what is in each section.

Student Portfolios

From the first lesson, students will produce written, oral, and visual statements about different aspects of culture. Some of these can be used in class studies, but all of presentations, statements, and graphic displays students prepare are their individual expressions of culture, for them to keep.

Teacher Manuals

The teacher manuals expand upon information in the student manuals and contain these sections:

- Aspects of Culture Addressed in this Unit
- Finding Out What Students Already Know
- Using Graphics
- Other Possible Activities
- What Students Need
- What the Teacher Needs
- Core Content
- Skills
- How Topic Connects to Other Parts of Course/Culture
- Ways to Measure Student Involvement and Learning
- Questions to Ask
- Activities Reference Sheets (not in all manuals)
- Readings (not in all manuals)

Skills

Dene Studies requires student involvement in a range of activities. Skills gained will transfer to many situations, fields of study, kinds of employment, and living. The intent is, in the entire curriculum, to provide students with exposure to and practice in the following skills.

Research Skills

Finding Sources/Using Resources

Introduction to Doing Research ("Finding Out")
Community Resource People
Library Searches
Written Requests
Using Newspapers
Using Museums, Archives, Collections
CBC, other visual/audio sources
Government Ministries: Culture and Communication
Dene Nation

Collecting Data

How to interview; in person, on telephone
Using tape recorders
Taking photographs
Making videos
Using questionnaires, telephone surveys
Using statistics, graphs, and charts

Communication Skills

Listening
Interpreting
Questioning
Asking for and providing feedback
Integrating and synthesizing
Summarizing
Explaining
Drafting outlines, preparing first drafts, revising, producing a final report

Presentation Skills

Words

- Photo novellas, theme or story lines
- Slide show scripts
- Video scripts
- Using quotes and excerpts
- Short reports
- Summaries/conclusions
- Posters
- Different kinds of writing: newspaper, school assignments, point form, own words...
- Oral presentations
- Newsletters
- Audio reports

Visuals

- Graphs/charts
- Photographic displays
- Photo novellas
- Slide show with script
- Video editing and production
- Transparencies, overheads
- Illustrations/graphics for reports, papers, presentations
- Principles of design/layout
- Posters

Thinking/Problem-solving Skills

Planning a Project

Working with Other People

- In Pairs
- Small Groups
- Large Group

Problem-solving Strategies

Decision-making Skills

Resources

This course is about resources. To be credible and effective, it needs to draw extensively on available, appropriate resources.

Curriculum Kit

The following resources are recommended for a classroom curriculum kit to support the instruction of this course. Not all named resources may be available or affordable. A cross-section of resources, including community people, is essential. As full as possible a bibliography has been prepared during the curriculum design and pilot preparation phase. This can be updated regularly.

Maps, Charts, and Posters

Written Materials

Photographs, Films, Videos, Tape Recordings

Community Resources

People

Organizations

Posters

Dene Language Video Programmes, Northwest Territories Culture and Communications

Flags of the Northwest Territories, Produced by Inkit Graphic Arts & Silkscreen Ltd., Yellowknife, Northwest Territories

Northern Legacy, Poster Series, 5 posters

Our Future Is You, Poster Series, 5 posters

Books, Booklets

As Long As This Land Shall Last, Rene Fumoleau, McClelland & Stewart, 1975

Dene Cultural Conference, Snowdrift, Northwest Territories, July 27-28, 1986; The Dene Nation, P.O. Box 2338, Yellowknife, Northwest Territories, X1A 2P7

Dene Government: Past & Future; Lesley Malloch; Western Constitutional Forum, 1984, P.O. Box 1589, Yellowknife, Northwest Territories

The Dene: Land and Unity for the Native People of the Mackenzie Valley, A Statement of Rights; Published by the Dene of the Northwest Territories, Produced by Charters Publishing Co., Ltd., Brampton, Ontario.

The Dene/Metis Land Claim Information Package, November 22, 1985. Produced by the Dene/Metis Negotiations Secretariat, P.O. Box 1417, Yellowknife, Northwest Territories, X1A 2P1

Dene Nation: The Colony Within, Watkins, Mel, Editor, University of Toronto Press, 1977.

Dene Nation Annual Report 1985/86, the Dene Nation, 1986, Yellowknife, Northwest Territories.

Denendeh: A Dene Celebration; The Dene Nation, 1984, Yellowknife, Northwest Territories.

Dene of the Northwest Territories, Department of Culture and Communications, P.O. Box 1320, Yellowknife, Northwest Territories.

Dene Yati, Dene Language Terminology Bureau, Department of Culture and Communications, P.O. Box 1320, Yellowknife, Northwest Territories. Complete set of issues to date.

A Dogrib History, Fraser, Tara

Indians of North America, Volume 6, Subarctic (Smithsonian)

Learning: Tradition and Change in the Northwest Territories; Special Committee on Education, Yellowknife, Northwest Territories, 1982.

Native Press, Somba K'e, Northwest Territories, P.O. Box 199, Yellowknife, Northwest Territories, X1A 2P4. Back issues for reference and subscription for current events.

Northern Frontier, Northern Homelands, the Report of the Mackenzie Valley Pipeline Inquiry: Volumes One and Two, Commissioner Mr. Justice Thomas R. Berger, Ministry of Supply and Services Canada, 1977.

Dogrib Stories Series, Produced by Program Services Division of the Department of Education, Government of the Northwest Territories, including: *The Woman and The Chipewyan, The Raven and the Bear Fat, The Giant Owl, Yamoria and the Hunter, The Blind Man and the Loon, The Old Woman and the Two Sisters, The Raven and the Duck.*

The Past and Future Land; Martin O'Malley; Peter Martin Associates Limited, Toronto, 1976.

The Report of the Task Force on Aboriginal Languages, Department of Culture and Communications, P.O. Box 1320, Yellowknife, Northwest Territories.

Silver Drum: Native Photographs, Native Indian/Inuit Photographer's Association, Hamilton, Ontario, 1986. Local contact, Dorothy Chocolate at Native Press.

Photographs

Dene Traditional Life Series, Government of Northwest Territories.

Film

Information on obtaining films for use in Dene Studies is available from:

- the National Film Board of Canada
- the Dene Nation
- Territorial Education Media Centre – 873-7691, GNWT, Yellowknife, Northwest Territories
- PIDO Production Ltd. – 873-5458, Box 934, the Graham Bromley Building (lower level)
- Northern Sound Productions – 873-5403, Box 516, Downstairs – Centre 50 Mini Mall
- Prince of Wales Northern Heritage Centre, Curator, Education/Extention Services, 873-7551

- Northwest Territories Archives, Museum Advisory Services, Collections and Conservation — 873-7698

Films suggested for use in the pilot include:

Alkali Lake

Augusta

Canada's Original People. Now and Then

Dene/Metis Land Claims, Northern Sound Productions 1986, Dene/Metis Secretariat

Dene Nation

The Last Mooseskin Boat

Our Elders Speak

Young at Heart is available from St. John's Ambulance, Box 2640, Yellowknife, Northwest Territories

Films on trapping and furs

Public Media

CBC Northern Service — 873-3464, 5002 Forest Drive, Yellowknife, Northwest Territories
- Radio
- Television: Dene Series, Focus North

Native Communications Society of the Western Northwest Territories — 873-2661, Box 1919, Yellowknife, Northwest Territories. Broadcast Unit — 920-2277

The following resources have been used and referred to in this curriculum. Permission to use them and source information will be obtained as part of the inservice for the pilot.

Dear World, Issues on Peace

The Dene Tradition of the Drum

Dene Values Study, Fort Franklin, Lac La Martre

Additional Resources

Posters

Health, A Celebration of Life, Northwest Territories Promotion

Mommy Says, "Breast is Best." Health & Welfare Canada. Originated by: the Northwest Territories Region, Medical Services Branch.

Native Food Guide, Health & Welfare Canada. Originated by: The Northwest Territories Region Medical Services Branch.

Traditional Foods. Good Foods....Good Medicine. Health & Welfare Canada. Originated by: The Northwest Territories Region Medical Services Branch.

Conference Reports

Dene Nation Alcohol & Drug Abuse Conference, Hay River Reserve, Northwest Territories, February 12-15, 1985; The Dene Nation 1985, Yellowknife, Northwest Territories.

Second Western Arctic Bilingual Education Conference, Fort Smith Northwest Territories, April 10-12, 1984, Department of Education, Yellowknife, Northwest Territories, 1984.

Third Dene Health Conference, Chief Jimmy Bruneau School, Rae/Edzo, Northwest Territories, August 6-9, 1985; The Dene Nation, P.O. Box 2338, Yellowknife, Northwest Territories, X1A 2P7

Introduction to Dene Studies

Teacher Manual

Introduction

This is the first of a series of Teacher Manuals that are designed to facilitate use of the accompanying Student Manuals. You are encouraged to review the Student Manual for each unit being taught before beginning instruction. The materials in each Teacher Manual are designed to supplement and clarify student materials. The use of separate manuals serves to enhance the organization and flexibility of the program. You are also encouraged to add to the existing material in a way that corresponds to the unique nature of your classroom and to the unique skills and requirements of your students.

Word Lists

Each Student Manual contains a list of suggested words that can be used to help students develop vocabulary in Native languages. Each Word List provides space for students to use the spelling of the Native language with which they are familiar: Loucheux, Chipewyan, Dogrib, and Slavey.

Readings

Two of the Student Manuals (Then and Now; Land People Tribe Language) contain examples of student writing (titled "Readings"). These materials give a unique, personal flavour to the materials, and may assist students in realizing that some of their writing may eventually become published, no matter what their current skill level.

Aspects of Culture Addressed in this Unit

This program's approaches to the study of culture
Connections between language and culture
An overview of all aspects of culture covered in Dene Studies
Ways different media portray Dene culture
Ways students see, define, feel, think about culture
Role of the Dene elders

Finding Out What Students Already Know

Certain activities in the Student Manual will help you assess what students already know (activities 1, 2, 3, 4, 6).

In addition, you may want to consider the following.

1. After introducing and discussing the drum with its various topics, give students each a photocopy of the drum and ask them to circle in different colours:
   — topics they already know/feel/believe something about
   — topics they're unfamiliar with
   — topics they'd be interested in exploring.

2. Ask students to describe or illustrate the relationship between older people and younger people in Dene culture. How is this different, if at all, from relationships between older and younger people in other cultures?

3. Ask students to describe or illustrate the relationship between people and land in Dene culture, and compare that with the same relationship in other cultures.

4. Ask students to draw a picture, find images, or write a statement about what Dene culture means to them.

Using Graphics

The maps in this course have several purposes:

1) to help students get a sense of where they live in relation to other places, and the special nature of their part of the world;

2) to help students see this part of the world as a place where cultures meet and influence each other;

3) to help students see the importance of names, and language, in their lives and everybody's lives;

4) to lay a groundwork for studying the differences/similarities among the tribes of the Dene nation;

5) to enable students to start accumulating work (projects, writings, drawings) in a portfolio that will contain their knowledge, and which will be theirs at the end of the course;

6) to introduce the concept of land, and the maps we use, to abstractly conceive of land and land marks, to relate to later lessons on the important of land to Dene, and the use of maps in land-use planning.

The guest speaker will refer to the maps in presenting information on the history and significance of original place names. Encourage students to mark/write their own comments and notes on their maps.

Maps can be used as a base for discussion of ways people in different cultures know the land. For example, the Dogrib knew their land in a totally different way from that of the Europeans, who sought always to mark, label, draw, picture. Resources on Dene culture will contain many references to the importance of their relationship with the land.

Work with maps can lead to discussions of concepts such as territories and boundaries, the sources of such concepts, their importance in the Northwest Territories today, particularly with aboriginal rights.

Work with teachers in other courses on activities that cross disciplines (English, Art, Math, Science).

Other Possible Activities

Assess the character of the class and your own teaching style carefully when deciding what activities to use. At the beginning of the course, students may feel reticent about full class discussions; private writing, unshared, may be preferable, or drawing/designing. Save writing and drawing done early in the course for later sharing and display when class members have come to trust each other. The important thing is for students to respond to the material and to know that their responses are valuable.

Maps and Mapping

- Ask students to indicate their own birthplaces and present homes on the large map of the North West Territories on the classroom wall. Attach Dogrib and English names to each. Have students transfer the Dogrib names of their different 'homes' to their dictionaries.

- Find out what students already know about present place names, in Dogrib, other Dene languages, or English. Discuss origins of different names.

- Get students to make maps of their own home areas, and use them to note or record places of particular significance to them and their families. When the guest speaker comes, encourage students to learn the Dogrib place names for the sites they've marked.

Pilot Guide

- Introduce students to the drum design for Dene Studies. Encourage them to share what they already know about the drum, and its use and importance in Dene culture, particularly drum dances.

- Take students through the main headings of the Dene Studies Pilot Guide, referring to the topics chart. Discuss each heading by drawing from students what they think it means or covers.

Guest Speaker

- Prior to the class when the guest speaker will join you, together with the students generate questions to be asked. Discuss how much time the speaker will be with you, and what topics you have asked him or her to cover. Discuss how the students' questions can keep the speaker and the class on track.

- With the students, plan how to take notes on the guest speaker, how to keep records of information gained, how to use information, identify issues, pose new questions ....

Personal Portfolio

- Use class time to discuss the various personal statements, poems, songs, images that students have read or found. Encourage students to write to/telephone/visit/interview the authors or artists, and include a record of the contact in their portfolio.

- Have a class poetry, story, or song writing session. Ask each student to bring a favourite poem, story, or song, and read it. Students then write and read their own poem, story, or song.

Film

- Preview the film, *Young At Heart* and go over with students things to watch for.
- Prior to seeing the film, identify questions the class thinks the film may address, given its title. Refer back to those impressions after viewing the film.
- Discuss the film and identify issues raised, questions asked and answered. Discuss how films are made/edited/slanted, and how the content of this film may have been influenced by the intended audience.
- If possible, invite filmmakers to visit class to talk about the process of creating the film.

(Alternative film: *Dene/Metis Land Claims*, Northern Sound Production, 1986.)

What Students Need

- Pilot Guide
- *Dene Government: Past & Future*, Malloch
- personal statements "Viewpoint," Alice Abel
- obituary on Annie Roberts (see Readings in Dene Now) & poems written to her, *Native Press*, 17 February 1987: p. 17-19

- film *Young At Heart*, from St. John's Ambulance
- film *Dene/Metis Land Claims*, Northern Sound Productions, 1986

- notebooks

- transparencies and pens

- Xerox copies of course design — drum with quadrants, etc.

What the Teacher Needs

- *Denendeh: A Dene Celebration*
- Fraser, *A Dogrib History*
- *Report of the Task Force on Aboriginal Languages*
- Dene Values Study

Core Content

(1) Ensure that students become familiar with the basic design of the course by going through the course manual and discussing/studying the drum and its quadrants thoroughly.

(2) Demonstrate that the students' home is a part of the world where one culture and a much newer one have met and to some degree combined.

(3) Demonstrate the importance of language in ensuring the continuity of a culture.

(4) Enable the students to think about and articulate the difficulties of living within two cultures.

(5) Introduce and underline the importance of the Dene elders in transmitting and maintaining Dene culture today.

Skills

In this unit, students will:

- discuss
- read
- take notes
- develop questions
- write stories and poetry
- watch
- listen
- map
- identify issues of importance to themselves
- design.

How Topic Connects to Other Parts of Course/Culture

The importance of the elders in Dene culture is key to this unit and throughout the course, as is the idea that language is a unique expression of a unique culture. Concepts presented here concern cultural change and how people of all ages within a culture contribute to it. This unit emphasizes using visuals, because they will be important in all other course units as well.

Ways to Measure Student Involvement and Learning

Distribute the drum/quadrants twice, at the beginning and end of the unit, and look for changes in students' indicated areas of knowledge and interest.

Have students list the three most significant things they learned from the guest speaker on place names and from the film. In small groups or whole class, compare lists and perhaps set items in order of priority.

Have students explain, orally or in writing, why they chose particular people for their poems, stories, and songs. See if they can elicit the values underlying their choices.

Encourage students to comment, orally or in writing, on the importance of language and the roles of older people in their own families and homes.

Questions to Ask

What do you find interesting on this drum?

What do you already know about this topic?

How do you feel about this topic/question/statement/poem/ film/issue?

What is the story of your own training in language(s)?

What have you learned from old people in your family or old people you know?

What are the differences between you and the older people in your family? In what ways are you the same?

Land People Tribe Language

Teacher Manual

Introduction

This unit moves past general concepts about culture to a focussed examination of Dene culture. Dene stories illustrate the close bond between the people and the land, as well as the unity within diversity that is the strength of the Dene Nation.

Aspects of Culture Addressed in this Unit

Diversity within a culture

Stories as expressions of cultural values, traditions, experiences, relationships

The use of art to convey culture from one generation to the next (through oral and written narrative, drama, film, dance, song)

The role of Dene elders in cultural transmission

Language and cultural identity

Language as a working reality

Finding Out What Students Already Know

Ask students to write a story from their own cultural background. Encourage students from the same tribe or the same background to pool their knowledge, so as to come up with the fullest story possible.

Ask students to share what they know about drama, story-telling methods, making videos. Discuss appropriate circumstances and audiences for using each of these media.

Find out which students speak/read/write more than one language. Discuss ways in which languages are maintained or lost.

Using Graphics

The Legend of Yamoria (an excerpt from *Denendeh: A Dene Celebration*, p. 135) clearly explains the significance of all the elements in the logo.

You can use the logo in a variety of ways:

1. to stimulate discussion of the use of visual symbols in modern society (start by having students check the meaning of the word "logo" in the dictionary);

2. to draw from students their knowledge of the stories, places, and landmarks depicted in the Dene logo;

3. to exemplify the concept of unity within diversity;

4. to give students a model to work from when designing their own logo or working on their drum;

5. to initiate discussions of Dene use of the rivers in traditional and contemporary times;

6. to introduce the story of the Yellowknives, who were among the Dene and are no longer (hence five ribbons rather than six).

Other Possible Activities

- Present a grouping of other logos (corporate — MacDonald's; institutional — NorthwesTel; flags — Northwest Territories), to generate discussion about expressing the character of a group of people in visual form. Ask students to bring examples of logos used in their community — band office, stores — to the next class.

- Ask students to consider their lives as stories they are telling, and to think about what events or situation would be the focal points of their stories. Ask them to check if the focal points correlate with their first three answers to the "Who am I?" question in the previous unit.

- Using a source such as Chapter 8 of Fraser, *A Dogrib History*, which presents 14 Dogrib stories, have a class discussion of the issues and values presented in these stories. Focus on the land and on the quality of the relationship between people and animals. (Variations on several of these stories appear in the *Dene Values Study*; use these as examples of diversity within unity.)

- Utilize the *Task Force on Aboriginal Languages* report in order to guide this activity properly. Review with students methods for carrying out this task:

  Research Methods — phone surveys, questionnaires
  Writing — summarizing, synthesizing information, categorizing
  Reporting — preparing draft outlines and reports, editing, completing reports and recommendations
  Presentation — using charts, overhead projector; reading reports and/or using visual aids

- Consult with an interpreter, asking her or him to illustrate how the process of interpretation works. The interpreter can explain the difference between interpretation and translation, and can describe to the class what his or her duties are on an average day. Perhaps the interpreter can assist students in the correct pronunciation of Dene words in the Word List for this unit.

- Review with class the Recommendations for Implementation of the *Task Force on Aboriginal Languages*. Students can discuss these questions: How old will you be at 5/10 year implementation stage? Where will you be living? What will you most likely be doing? How will this implementation affect you? An interpreter may facilitate discussion.

- If video equipment and expertise are available, producing a video of a Dene story can be a major class project running over the timespan of the whole course.

- Invite Gerry Antoine, the designer of the Dene logo, to visit the class when he is next in town, to describe to the students the process of its creation.

- If the makers of the *Yamoria* video can visit the class, discussion of film editing techniques and of video creation in general can become part of the unit's content.

What the Teacher Needs

Chapter 1 of Fraser, *A Dogrib History*, is helpful on the various tribes; see Chapter 8 for Dogrib stories.

Indians of North America, Vol. 6. *Subarctic* (Smithsonian) contains useful articles, such as June Helm's "Dogrib" and Beryl Gillespie's "Yellowknife."

Dene Values Study, especially the interviews themselves.

Rene Fumoleau, *As Long As This Land Shall Last* — Chapter 1 comments on the various tribal groupings and their territories.

Dene Government, Past and Future, Malloch, especially p. 27-32.

Core Content

1) Discussion of Dene logo and its meaning.

2) Development of student information about other Dene stories.

3) Watching shadow-puppet play, *The Legend of Yamoria*; discussion.

4) Watching video of same and participating in accompanying workshop.

5) Listening to guest speaker on variant of Yamoria story; discussion.

6) Planning own logo and working on own drum design.

7) Planning the production of a video of a story.

8) Setting up a Task Force on Aboriginal Languages.

9) Consulting with interpreter or translator.

10) Review of implementation of Recommendations of Task Force.

Skills

In this unit, students will:

- discuss
- draw
- design
- watch
- ask questions
- listen
- work in small groups
- plan collectively.

How Topic Connects to Other Aspects of Course/Culture

The concepts of unity within diversity and of stories both expressing and shaping culture reoccur throughout the course. The analysis of a visual expression of culture relates to skills encouraged in students throughout the program.

Ways to Measure Student Involvement and Learning

Ask students to write two or more versions of the Yamoria story, to demonstrate that they appreciate tribal differences.

Ask students to design a logo intended to symbolize events described in another Dene story, chosen by the students.

Ask students to write a script for a short play based on a Dene story.

Work with other teachers to see if elements of what students learn and are assigned in this section of *Dene Studies* can be further developed in other courses.

Question to Ask

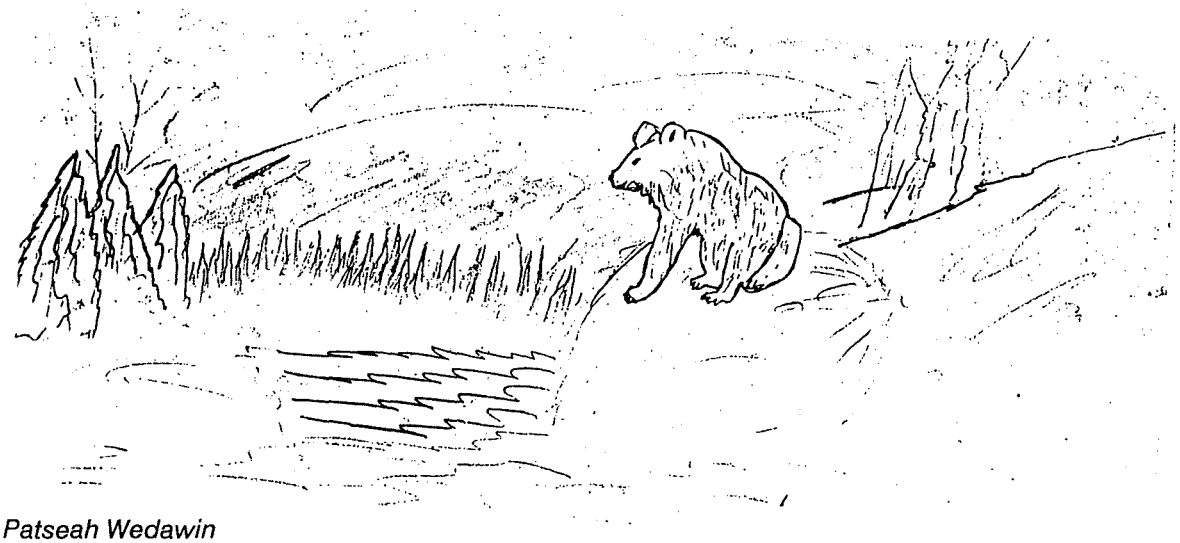
Which logos do you think are effective? Which do you think are poor? Why?

If you know any Dene stories, how did you learn them? Why do elders tell stories? What kinds of things can you learn from stories like these? Are there stories you think you might like to tell children when you're an adult?

What are the five tribes of Denendeh? What are some of the differences and similarities among them? What might account for some of these?

What language(s) do you speak? When and how did you learn them? What language(s) would you like to be able to speak? How might you learn them? Can you learn from stories like these?

Readings



Patseah Wedawin

The bear always travel by the lake for a fish and a bear like to eat berries. Sometime people see a bear by the dump. Last year John and my grampa shot two bears by the dock other side of the lake of Rae Lakes town and they skin the bear for fur money.

A bear is like a man. He knows how the people think, so don't talk about bears if you're out in the bush.

This is the story of bear, please don't talk about bears if you're in the bush you might save your neck.

Next Story

My name is Patrick Wedawin. Last year I cut my hand in the bush, so we came back and told Therese and she phoned the doctor and the next morning the plane landed and Therese told me that the plane was for me. So I flew to Yellowknife to the hospital for four days and they fixed my hand.

Last year I saw one of my friends had broken feet and he walked with crutches, and I felt sorry for him.

Scary

Patrick Wetrade

First time on November we were in the bush. My brother he said Let's go to Rae lakes and the ice was frozen but the ice was not hard. My brother is first drive ahead and we go last and my brother went into the water. We can see the skidoo in but that time after two weeks later we took it out of the water. I was nervous. I thought my brother was going to die. He went swimming in the lake on November. It is cold water and after when we took him out of the water we made a fire.

Air Travel

John Mantla

Two years ago a plan crashed in Fort Franklin. It happened in October. I don't know what day. People were all scared. Nine people died. It was foggy. The pilot hit a big tower. It went between the houses on the street... Everything was smashed. The people were smashed too. There was blood everywhere. Lots of people went to Franklin to the funeral. My cousin was one of the ones who was killed.

One time a man told me about Whiskey Jack. He side a man shot a moose and along came Whiskey Jack and a man side teasing a Whiskey Jack and Whiskey Jack flew away and came back with a thousand and thousand Whiskey Jacks and they all try to take the moose away and the man try to stop them but they are too much too stop so they all took the moose away from the man and the man never ever teasing a Whiskey Jack.

That's the end of the story.

The Legend of the Caribou Drum

as told by George Blondin

The people in Colville Lake, they were living on the inland fish lake. At some point every year, the caribou would come close to them. As regular as the change of the seasons, the great herds appear bringing more than enough meat for everyone.

One year however, the people waited and waited for the caribou but they did not come. It had been very cold that winter and the fish disappeared from the inland lake. Soon people began to starve with no meat or fish to eat. They began to discuss the idea of leaving the inland lake and going to search for caribou. The decision was made that they could stay no longer and the families prepared to leave in search of meat.

In those days they didn't travel with dogs. Most people had to walk, pulling their family's belongings on a sleigh. Some of the sleighs were made of wood. Others were just like big bags made of caribou hide. They would put their children in the bags and kind of drag them on the snow.

So they set off with their sleighs in the direction that they thought would lead them to the caribou. They travelled for many days with little or nothing to eat. Weary, cold and hungry they pressed on without seeing any caribou. Finally their spirits were lifted by the sight of tracks. The caribou were long gone but at least they had something to follow. They camped at the spot where the tracks had been seen to rest and then continued to follow them the next day. Eventually they were getting close to the barren lands.

Almost defeated by hunger the children were crying and the people's hope was fading. They stopped again to camp.

In those days there was a man who was believed to have caribou medicine. "Why don't we ask the old man to help us," the people said. That evening some of them went to the old man and asked him for his help. "If you don"t help us," they said, "we will starve."

After much silence the old man said that he would help, but that it could not be done where they were. "There's a big lake right at the timberline," he said. "We will make camp there and I will try."

For the first time in many nights, the people felt that they still had hope. After a day's travel they arrived at the big lake that the old man had spoken of. The old man said that he would do his work in the morning, so they set up camp to rest and wait for the old man to work his caribou medicine.

In the morning the old man told the people to make a drum for him. Some of the men went out into the bush and cut timber. With some hides that they had, the women had made a drum before noon. Everyone gathered around as the drum was given to the old man. He warmed the drum by the fire and soon began to sing. In the language of those people he sang, "Before, when I was a caribou, a long time ago, we were friends. You promised me that if I had problems in my lifetime you would help me. My people don't eat and we need you caribou." All the while that he was pronouncing these words he was beating the drum. Like magic the caribou started coming from one side of the lake and then the other. He kept on beating the drum and the caribou kept on coming in a "V" formation from both sides. "Go," he said to the people. "Go and get your caribou." He continued to beat the drum and sing and the caribou were coming all the time. They did not run away. There was by now a great flood of caribou. And so through his drum, the old man had spoken to the caribou.

Later when the old man was dying on his bed, he told his people, "All my life I have had strong caribou medicine, but I did not help my people enough. I shall continue to help even after I die. When I die," he said, "bury me on that hill and each year when the first snow comes, check my grave. If there is a cow and a calf digging on my grave, you will know that the caribou will come to the area of my grave. Whole herds will appear."

Sure enough that year when the first snow came there was a cow and a calf digging on the old man's grave, and until today a great herd goes around his grave every winter, in the Colville Lake area. I don't know how long it will last but just saying the words as the old man did makes the whole herd of caribou move that way.

The Dene Tradition of the Drum

by George Blondin, Fort Franklin

The tradition of the Drum has been going on for many years, way before the non-Dene came into our country.

The old people tell me that the Creator gave our people medicine powers to help them survive the hardships of living. It was a part of religion, just like it was a part of the religion of all Native people in Canada, including the Inuit. From what they say, our people could not have survived without this.

All individuals were not the same. All people did not have the same kind of powers. Some individuals had very strong medicine power. And to some of these people, a Drum Song was given, a song that came to them from the Creator to sing for a special purpose. It's known that three or four of these special people existed in every tribe. In other words, the powers were spread out among the people.

These special Drum Songs were not invented by the individual, the way songs are made up that we hear on records today. Our people had some songs just for fun and dancing, but this was different. Medicine songs came to special people for a certain reason. As part of our people's religion, the sacred Drum Songs were used for different purposes: for praying, for healing, for seeing into the future.

Spiritual songs didn't come from just one place. They came from different areas and people learned them from each other. There are also different ways that people got their songs, through visions or through their medicine power.

Life was so hard in the old days. People depended on the Drum Songs. They prayed to the Creator through the Drum Songs. A lot of the words and messages in the prayer songs are similar. Some of the songs are thanksgiving songs, to give thanks to the Creator when the people gather together after they've been apart all winter.

Some special medicine people used the Drum to preach. Without this kind of preaching, most Dene would have been helpless against crime or bad things.

There was one special man who attracted a lot of people because people wanted to hear his strange song. After preaching and singing, people would ask him if he could look into the future with the Drum. He would react to the people's plea and hit the Drum. Then he would predict what important things would happen that year.

Families often brought their children to this man so that he could talk to them and teach them. Because of this man, people were good in that area of land.

When the Church came, people started going to Church and using both ways of praying. Many songs were passed on from generation to generation. That's why we know how to sing even now, although a lot of us, especially the young, have forgotten where the songs came from or what was the original purpose of them. It's a sad thing to see that at the present time people have lost respect for the Drum Songs. It's really not their fault; the period of change we are going through has affected us in all sorts of ways.

We all know that in the early days, the Dene kept on moving around following game all the time. But they would have a gathering of all the people every summer. That's when they would have a big Tea Dance.

At that time, their medicine people would sing prayer songs. They would concentrate and ask the Creator for what the people needed. They would start walking slowly in a circle as they sang, and the crowd followed. All the people sang, and in doing that, they were praying too.

They would do a couple of rounds and stop, and then start a different song. Some songs were for thanksgiving, some were to have good luck and good health, and so on. After the prayers, then the social part of the Tea Dance – just to have a good time – would begin. This was the proper traditional way to conduct a Tea Dance in the old days.

But slowly, this important tradition of the Tea Dance, which kept people in line and gave purpose to their life, began to change. When the non-Dene came, they started to change our people by imposing their culture on the Dene. At the present time in the Mackenzie Valley, only a few communities are still holding on to the tradition of the Tea Dance.

It's a sad thing to see that the Dene are losing respect for the important traditions of their culture. It's easy to see why this is happening. The Dene are in another period of change, coming into a new style of living. It will be a long time yet before we know how to handle this.

We the Dene have a problem adjusting to the new culture that is imposed on us, to schools, new laws, new foods, alcohol and so on. But, as a people, we don't want our traditional ways to be forgotten.

Then and Now

Teacher Manual

Introduction

This unit fits into the Then and Now quadrant by enabling students to start clarifying where they are now. As the course progresses, students will be better able to compare themselves to where the Dene were *then* and are *now*, and to see how the *then* and the *now* connect and interact.

The intent of this unit is to prepare students to study the structure and functions of the Dene Nation and its five tribes. If they have done some self-study, of themselves as individuals, and of the class and the various groups into which it can divide, students will also be better prepared to consider issues relating to decision making, collective life, and complementary roles.

Aspects of Culture Addressed in this Unit

Ways in which people identify with particular places

Things that are special to people are part of their culture

Similarities, interests, needs lead people to form groups

Ways groups make decisions and change

Other Possible Activities

Personal Drum/Class Drum

1. Do the file-card part of the Personal Drum activity yourself, modelling it for the students.

2. Carry out the Personal Drum Activity, Parts 1 and 2, with the students.

3. Mark a map of the world with all the place names your students and you can identify, giving a composite picture of the travels of class members.

4. Use the map exercise to generate discussions and descriptions of the places students have travelled to.

5. If opportunities arise, use the Personal Drum activities to discuss other places students' families have lived/come from/migrated from, and to enable students to consider and explain how and why their families have moved.

6. Working with the words students associate with the North, create a composite word-picture of what the North means to them. Compare that word-picture with ones for the other compass directions. Perhaps the class can agree on six words that best express their group or collective feelings about the North.

Skills

In this unit, students will:

- discuss
- take notes
- interview
- record
- collect data
- synthesize
- analyse
- report
- develop group and human relations skills
- observe others
- compare experiences
- make choices
- speak to the class
- follow directions
- move from specific personal experiences to group experiences.

Process and Procedures

Personal Journey Activity

Understanding human groups is key to understanding culture. Treat this Personal Journey activity as a self-awareness workshop, which is included in the course to help develop that understanding.

Steps to Personal Journey Activity

1. Direct students to fill out the top half of the Personal Journey Sheet, which is divided into Then and Now. Let students know that "Then" refers to before they began school, and "Now" refers to the present.

2. Prepare a flipchart with the same headings as the Personal Journey Sheet (Then and Now). Collect student responses and list those on the flipchart paper.

3. Either arrange or have students organize themselves into small groups, to discuss the flipchart and the class responses.

4. Ask each group to answer the three questions. Direct one member of each group to record the group answers to the three questions.

5. Another group representative can be appointed or asked to report responses to the class.

6. Facilitate class discussion of the responses. Did all the small groups come up with similar answers? Discuss the differences, and the possible reasons for the changes between then and now identified in student and class profiles.

Personal Drum Activities

The Personal Drum Activity Sheets in the Student Manuals outline the steps to complete the activities. Those sheets are reproduced full-size in this manual for your reference. Suggested steps for these activities can be modified to suit the requirements of your classroom.

Steps to Personal Drum Activities

1. Students fill out their copy of the Personal Drum Activity Sheets.

2. Students choose a group to join.

3. Students read and become familiar with each other's sheets. (They can pin them to their clothes.)

4. Students, with you, discuss what led them to join particular groups. (similarities? differences? same/different sex? from the same community? friends already?)

5. Students can either reform original groups or form new ones. Help them to take the next step with the file cards, answering "Who are you?" ten times and ordering the items according to priority, then sharing the top three with other group members.

6. Students, with you, can discuss priority items, to see if there are elements in common across the class, or among significant numbers of students.

The Tribe and the Nation

Out of the group processes and discussions from the Personal Activities, you can lead into the concepts of the Tribe and the Nation, using some of the Dene Quotes as commentaries on how those groups once operated, or operate now.

When deciding the basis for group formation, take into account the composition of the class and the degree to which students feel comfortable with you and with each other. If students have had little opportunity for interaction and feel nervous, choose something impersonal, like month or season of birth. If they have begun to settle in and feel open enough, ask them to identify and group themselves by tribal or national identification.

Reinforce the concept that the class itself is the source for much of the knowledge in this unit and in the course as a whole. Encourage students to be specific in their answers, so the most accurate and fullest "portrait" of the class can be produced.

Doing this sequence of exercises could take one or several lessons, according to the needs of the class. Take plenty of time to draw out and make explicit the elements that caused a group to form, the kinds of bonds that help people work together and stay together, the fact that groups can change and adapt to meet altering circumstances.

Encourage students to be respectful of each other's tastes, special items, travels, knowledge. Encourage them to be respectful of each other's self-images (the three priority items for each person).

If the class seems ready, lead a discussion in which the class attempts to write a definition of the word "nation." The *Dene Declaration* (see "What the Teacher Needs") would be a useful reading to accompany such a discussion, if you feel able to handle the issues involved.

With the class, experiment with different ways of drawing or creating diagrams of different groups: a nuclear family, an extended family, a small community ... up to a tribe and then a nation. Use overhead and transparencies, or chalkboard.

A.B.E. students' writing samples are included to suggest to students that the lives of people in their communities are important and of interest. Writing stories of this kind about themselves could be helpful in this unit. This could be a bridging activity between English and Dene Studies.

In an appropriate part of this lesson, students can take another look at the work they did in the first unit, "Introduction to Culture," and refine or discuss this work as a class.

The film *Alkali Lake* can be used as an alternative to some of those activities because it deals with many of the social concerns facing aboriginal people in Canada today. Alkali Lake is a community in B.C. that is addressing some of these social problems, including alcohol, that can exist in community groups.

What the Teacher Needs

The Dene: Land and Unity for the Native People of the Mackenzie Valley, A Statement of Rights

Dene Government: Past and Future, Lesley Malloch, especially "The Traditional Lifestyle and Government of the Dene," p. 7-15

Film: *Augusta*
Alternative film: *Alkali Lake*
Flipchart, paper, and pens
World map

How Topic Connects to Other Parts of this Course/Culture

An important element in Dene Studies is understanding the interrelationships between the five tribes and the Dene Nation, between families and tribes, between individuals and families. On a small scale, students experiment with analogous relationships in this unit.

Ways to Measure Student Involvement and Learning

During the classes, "meet" as many students as possible and read their sheets. Ask students who are willing to hand their sheets in to you, temporarily, so you can study them to get a clearer picture of the composition of your class. If any students have filled their sheets in carelessly or non-seriously, encourage them to re-do the sheets and to think through what their feelings are. Emphasize the importance to the class of each student's participation.

Towards the conclusion of this unit, ask students to write suggestions for ways in which a group of five to six people could make a decision. Share the suggestions in a full class session. Attempt to come to a consensus on the fairest ways to make group decisions. This can be used as a comparison with ways decisions are currently made in other structures (from family to legislative assembly).

Questions to Ask

Why did you decide to join this particular group?
What is it that you have in common with the other people in this group?
Are there many things you have in common? What is the most important?
In what other ways could you form groups? In what ways would you not want to form groups?
Can you expand your list of "Who are you" answers to 20? to 30? Are there items on that list that would connect you with people from other families? other tribes? other nationalities?

Readings — How We Live

My Story About Electricity

Mary Wetrade

When I was a small kid I used to know Mon said they used to use candles all the time. Since while people cam into NWT that when some old people started to use white gas for their lantern.

My dad says he used to work for white people before he came to Rae Lakes. He said he help them making a winter road for two weeks and get paid for it and if he get paid he buy 20 gallons of white gas for their lantern or 4 boxes of candles, so they don't sit in the dark place.

They used to cook on the wood stove they make their own stove with a empty 45 barrel that the only thing they make a stove of it. As far as I know.

The people always used to stay in bushes in summer or winter time. They stay as long as they want because they have enough gas and candles. The people use to work hard for their living. We move here in 1963. We didn't have store to buy gas or candles also groceries too. there were about 6 families here with us and the family asked for the store in Rae Lakes NWT. In 1975 that's when they setting up the electricity and now people started to use electricity stove and lamp and they used the tape recorder to plug in. All the machines that they used for electricity and now people don't hardly use lantern and candles anymore only when the power's off and now some people buy candles and gas just to use them in the bush.

That's all for now.

Old Timers

Kevin Zoe

Old timers used to travel around the world, but I don't know how they survived. They were on skidoos. They used to travel with dog teams. Old timers used to travel to the bush. They used to hunt. When it is cold people go out hunting the animals. Some people used to travel with all the family.

It is spring in town. The snow melts. The sun is warm. The old timers is time to patch the boat. My brother helps me. We go out hunting the moose. We take a tent and some food. We camp by the lake. We hang the skins to dry. I make a fire. We have some bread and meat to eat. It is cold out. The snow comes. The water freezes. When the water freezes we go out to the bush. We use the dog team to go out for wood. In our house it is very cold when we have no food. They go out hunting the caribou. Old timers they go to the bush. They like hunting a lot. When they see caribou, they use snowshoes to hunt the caribou. Some people dig the ice to get the water and the fish. They know how to survive all winter.

Story of Caribou

Well, every year summer time comes around, around in August. Sometimes people from Rae Lakes go out with a plane for one or two weeks, to go hunting. That's how people of Rae Lakes are making a living as far as I know. Today many young guys don't know how to skin a caribou, but

as far as myself, I know how to work on a caribou. I can skin a caribou making good meat of it. It's fresh too when you do a good job.

You cut all the hide off first and when you finish, you start working on a new part which means you cut off the legs and arms too., And then when you finish, you start cleaning the inside part. You start to clean the guts out. When that's done you start cutting the ribs into little meat, so can carry it around easily.

So that's how we work on the caribou. My time is up. That's just a short part of the caribou story.

Thank you

by Alfred Arrowmaker

Boat

In the old days if they want to go to Rae they went by boat sometime people used four or five boats it took two days they have to portage the boat. Sometime they go by river. They were used to traveling around with the boat. If people wanted to go to the bush they went by boat. They stayed for the whole winter. They went to Rae at Christmas to sell their fur.

The Animals are Animals

The animals are like are brother you should take care of the animals the animals look like poeple. The old poeple talk about the animals the young poeple don't care about animals they don't know what to do with the animals they don't care how many animals they kill the old poeple talk to young poeple about the animals, but they don't listen, to the old poeple the young peope think it is good to kill the animals. I think the old people are right when they talk about animals.

Story by old people

Before Electricity

Betty Quitte

Before there was electricity people used to be so poor. They used candles or gas lamps and before Christmas women used to sew beside the candles or gas lamps to finish the stuff. That they were sewing and they put the sewing away.

Some women like to cook bannock on the wood stove or inside the oven.

Sometimes men had to go out for caribou. Before they went out they had to cut lots of wood for their wives because some of them had small babies.

Some people had some fresh meat. They had to make a big hole underground so the meat wouldn't get rotten.

In summer if it was really hot people had to stay beside the tent or the house because it was too hot to do anything.

That's all I have to say for now until next time you will hear from me.

The Story of Caribou

How to cook

First we make a fire. Next if the fire is going low, we cut ribs and put them over the fire on a stick.

They use a grate for cooking too.

How to make dry meat.

First we cut up the leg into pieces then cut the meat into slices. It takes about 2 or 3 days to dry and you eat it with fat. You have to smoke the dry meat first.

I finish for now.

Betty Quitte

Our Community

John Mantla

Our Chief is a three and one half week chief. Our council is five people. They are council for only one week. They went to Lac la Martre for a meeting. There were a lot of people. It was about land claims. A lot of people came from Fort Franklin. There were five drummers. There were six community chiefs and councillors. They are all called delegates.

Fox in trap on trail in forest.

When the people go trapping sometime people set the trap on their own trail and they get the fox somtimes when it's warm the fox bite their foot off and sometimes whent it's cold if they bite their foot off they freeze to death.

When the people are living in the bush if they throw meat away sometimes they set the trap by the rotten meat and it's how they get fox.

Patrick Wedawin

Readings — Portraits of Families

Stories by Rae Lakes

Thursday Novemvber sixteen nineteen eighty six. In Rae Lakes the people like to work some people work on their house. The people are hard workers in Rae Lakes some of the people are in the Bush there are 250 people in Rae Lakes sometime people like to play cards especially when they have Money some old people like to play checkers the young people like fun some young people like to work in the bush the old people teach young kids how to work on Make things or they tell stories. the old people like to talk about the people especially chief the people are like a family.

John Mantle

My Happy Day

Betty Quitte

When I was a little girl, I used to play outside with my friends. We used to slide down the hill by the television station. Sometimes we went out for a picnic with my father and my brother and my sisters. I used to be happy when my dad was alive and my grandparents too. We used to stay in the bush beside Terra Mine. I always went with my father to set the traps. We used eight dog teams, and sometimes Sandra used the dog team to go out for wood. I used to go with her. One time I saw lots of caribou beside our tent. My brother shot eight caribou, and he was shouting at the caribou. That was my happiest day in my whole life. Now its not the happiest day for me until I get married. That's all for now until the next story. Good bye for now.

****

My name is Betty Quitte. I was born in Franklin. When I was a baby my family moved to Rae Lakes. We stay here for 22 years.

In my family I got two brothers and two sisters. My older sister got married in April on Easter day. She got three kids. I have one kid his name is Travis.

I like to travel by plane. It is good to see beautiful country when we still young.

I don't like to see people drink, because sometimes they beat up their wives and kick her out of the house.

I want to go out to the bush and stay there until spring comes, we move back to Rae Lakes.

Betty Quitte

Family

My mother's family are in Rae. They lived in Rae for seven months. They have lots of friends. They don't want to leave. My mother was a teacher in Rae. My father was working in Rae too. My mother was teaching in Edzo. I was going to Edzo. I have four brothers. They are all going to school. My father is working on the house in Rae Lakes. My mother is teaching in Rae Lakes. She is happy. My family is building a house in Rae Lakes. First I move to Rae Lakes, the town is too small. I don't like the town because I don't have any friends, but now I am going to school. I didn't like this school because all the kids laugh at me, because I was new here. But now I know some one from here.

What's Going On in Rae Lakes

Patrick Wedawin

All my family is living in Rae Lakes. My mother, his father and mother are also living in Rae Lakes. They are our Granny and Grandpa. They got four kids. The first is George and the third sister is Celie and the other two brothers are also living in Rae Lakes. One brother is the older brother is single. The second brother is married. He's got three kids, and my own family is father and mother and four kids, one girl, three boys. The third brother is the baby brother. The second one is me and this is my family story.

Family

Mary Wetrade

My mother and father were married in Fort Rae and moved down here in Rae Lakes. My father's brother's name are Jimmy, David and Paul, one sister name Madeline are living here too. Except David is living in Fort Rae.

Also one of my brothers is married to Marie Adele Chocolate. They have two boys and two girls. Also one brother is shacked up with Rita. They have one little baby girl. I myself have two kids. They're both going to school. Except the older one I adopted her when she was a little baby. Her real parents are from Fort Rae. The parents names are John Pierre and Madeline Michel.

I have one uncle who is living by himself, has his own house to stay in. I got lots of cousins. Some are here and some are living in Fort Rae. Also I got one big sister she was married before she was living here with her husband and her son Tony. Her husband died by accident. And now she remarried again and living in Lac la Martre. They having no children. Also my mother has two brothers and one sister. Their names are Zammy and Jimmy and one sister named Elisabeth. They are living in Fort Rae.

Personal Journey Sheet

(PHOTO OF YOUTH TO GO AT TOP)

NAME:

M ( ) F ( )

	THEN	NOW
PEOPLE		
PLACES(S)		
ACTIVITY(IES)		
COMMENTS:		

---

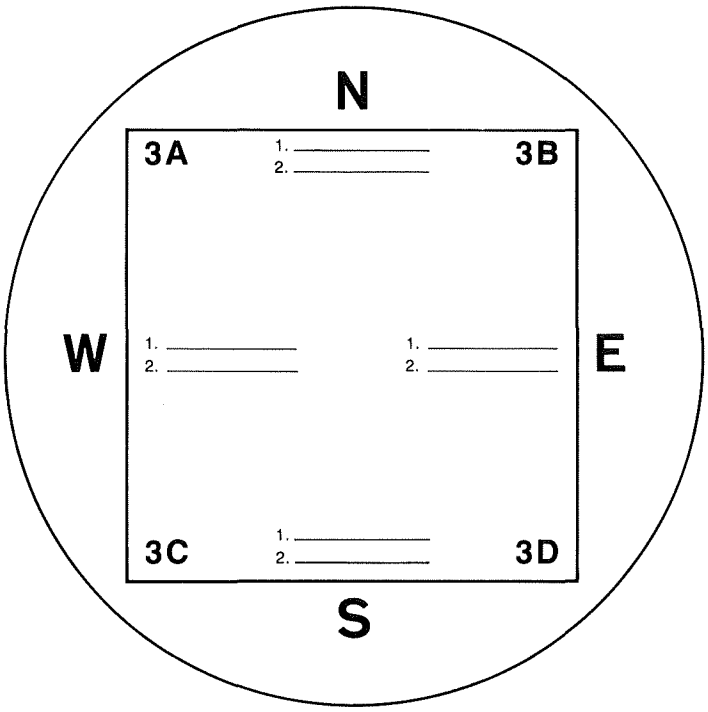
1. What are responses of male/female?

2. What changes occur from then to now?

3. Why?

Personal Drum Activity Sheet

PART 1



INSTRUCTIONS

1. Fill in the name of the place you have travelled farthest in each direction.
2. Write one word that captures your association with or feeling about that place.
3. a) Write the name of a special person in your life.

   b) Write your favourite activity.

   c) Write your favourite music/song/group.

   d) Your choice.
4. Find Dene names/words for your choices.

Personal Drum Activity Sheet

PART 2: INSTRUCTIONS

1. Write your name.

2. Group yourself with other students according to one of these categories:

   a) language group
   b) home
   c) tribe
   d) season or month of birth
   e) sex
   f) friendship

3. Discuss.

Personal Drum Activity Sheet

PART 3

Groups I Belong To

1. Answer the question "Who are you?" ten times, with nouns. Examples: a student, a daughter, a son.

2. Number them in order of importance to you.

3. Discuss in groups the three top categories in your list.

4. Introduce all the members of your group to the larger class, describing each student with the word at the top of his or her list. Example: "This is John. He is a student." "Alice is a friend." "Fiona is a daughter." "This is Zane. He is a cross-country skier."

Dene Time

Teacher Manual

Aspects of Culture Addressed in this Unit

Different cultural assumptions about the respective values of oral and written language

How language develops in response to social change

How language strengthens cultural identity

Effects of language loss on family and group relationships, especially between generations

The characteristics of the Dene languages

Learning, teaching, and working with languages

What role language has played in Dene culture at different points in time

Finding Out What Students Already Know

Ask students to write about what language(s) they speak and how/when they learned them; what language(s) they would like to speak; what they think would be the best way to learn a new language.

Have all students who are familiar with more than one language try to translate a short passage or a short poem. Ask them to report to the class on their experience – what was easy, what was difficult, and why.

Using Graphics

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY
1. Division	Nı́ nádáret'a land being divided	tani ts'ǫ̀ half, to	Nan nihk'yuu nitr'iinlii land divided	Lahk'e guyee divide into two
2. Boundary	Nı́ detl'ı́s land is marked	tl'i nawhet'i line, drawn across	Tl'yaa naniint'aii string that is strung	Judéhyéé tl'u ¸nit'i, wót'i¸ where the line is/or will be
3. Eastern Arctic	ʔeténá nę́n ɔetthı̨sk'ëthe inuit land in the east	Kwinihts'i ts'ǫhk'e east wind, side of	Giɔ taɔak tsɔaii sun rising direction	ɔerákee néné Inuit land
4. Western Arctic	ʔeténá nę́n yutthı̨sk'ëthe inuit land in the west	Nanihts'i ts'ǫhk'e west wind, side of	neɔeɔak ts'aii sun setting direction	Jùhna nènè land on this side
5. Above Treeline	Hazú the start of the barren land	dechı̨la end of the treeline	Nant vakak ts'iivii kwah land without trees	Gow'į barren land
6. Below Treeline	Dechën lare below where the trees are	dechı̨ ts'ǫne trees, side of	Nant vakak ts'iivii land with trees	Ts'u láódéɔa where the trees are
7. Racism	Dëne ts'ę́n ch'áidhën thinks bad towards people	done ladı̨ nets'elı̨le people, different, we don't like	gwiyeetshih k'adugoodijaadrii beforehand, they judge	ɔeyuwe Déné hekenélı̨le dislike of people because of race/difference
8. Spousal Assault	ɔelts'ą̀ke dałelɔa couple mistreating each other	Done dą̀lı̨hɔa people, abusing each other	diidinjii goo diitr'iinjo hah khainjiɔ tr'adadhat one's husband or one's wife, harass each other	ɔehghárádee ke sı̨lekewi couples abusing one another
9. Status of Women	Ts'ékui deba dáyałti women speaking for themselves	Ts'èko gha k'ehogeɔa women for, doing things	Tr'iinjo datthak eenjit gigiinkhii all women, they speak for	Ts'ékuwe ke gha ɔehw'i gokaɔa setting things right for women

Some of the guest speakers planned for this unit may wish to refer to this *Dene Yati* material. In addition, the teacher may use it in any of the following ways:

1. to generate discussion about the differences and similarities among the Dene languages;

2. to generate discussion about the differences between Dene languages and English (experiment with finding Dene terms for which new English words would have to be invented);

3. to introduce information about other parts of the world where people are deliberately creating new words (China), seeking to protect their languages against the inroads of English (France), trying to legitimize dialect forms of English (Caribbean);

4. to introduce information about other ways, besides deliberate creation of words, in which languages grow and develop. (Example: some Dene words have been influenced by French missionaries — Thank you, salt);

5. to generate discussions about different "levels" of language (formal, standard, informal, colloquial, etc.);

6. to present information about the history of syllabics and the Dene languages.

Other Possible Activities

- Using the Northwest Territories map, obtain from the students the names of all the different languages they know of that are spoken in the Northwest Territories, and in what parts/centres/settlements.

- Ask students from all the linguistic backgrounds represented in the class to write out a passage in each language on a transparency, for the whole class to view. Use these transparencies to lead into discussion of different alphabets, orthographies, syllabics.

- Discuss with students how life would change if all communication were oral, and there were no writing or printing. Note among other things that the value of a good memory would immediately increase, that learning by observation would immediately become more important, that skills and knowledge would be embodied in people, not held externally in print, and that stories would become significantly more important to people as a way of passing on knowledge.

- If students have studied the period of the development of printing in Europe, review with them the impact of that new technology at the time. Here you can develop the point that the Northwest Territories is not the only place where print has changed the way people live.

- Discuss with students which aspects of traditional life they would like to know more about. Various resources, particularly *Dene Traditional Life Series* of photographs, can be used. Identify which of those aspects could form the basis for a workshop, with community resource people. This workshop could be a field trip to another site (e.g., archives, library, elder's home).

- Read important dates in Dene History section of the *Dene Nation Annual Report 1985/86*. Review and discuss what kinds of changes occurred during the 1800s. Relate those changes to changes in language.

- Review and discuss the developments between 1905 and 1921. Look at photocopies of treaties in the book, *As Long as This Land Shall Last*. To what extent could language (people speaking different languages, need the interpreters/translators, lack of words in one language to describe concepts from another) have affected Dene experience with treaties?

- Divide students into groups to review recommendations of the *Task Force on Aboriginal Languages* and/or *Learning: Tradition and Change*, (the "Language Program" section of the latter). The groups can report to the whole class, giving their estimate of the Recommendations, and students can share any information on whether the Recommendations have been carried out.

- If the class includes linguistic groups of sufficient size, have them experiment with developing new words, and report to the class on the difficulties and successes encountered (e.g., cruise missile, genetic engineering).

- Have a panel of speakers visit the class as an introduction to the unit. After full discussion of all the language issues raised in the unit, ask the same panel back, having first developed a new series of questions to ask the members.

Skills

In this unit, students will:

- discuss
- plan
- develop questions
- take notes
- write
- listen
- observe
- work in small groups
- work individually
- and do further design work on their drum or logo.

Core Content

1. Discussion of language issues

2. Discussion of preferences in inviting speakers: translators, interpreters, CBC people, people from Native radio and T.V., Communications and Culture people

3. Development of questions appropriate to ask speakers, and assignment of students to take notes, summarize, introduce, thank, etc.

4. Hearing one or two panels composed of people from the above groupings: brief presentations, followed by questions and discussion

5. Writing of an essay based on information and ideas gathered from the speakers plus readings

6. Further work on personal drum and logo, perhaps incorporating words or personal significance

What the Teacher Needs

Rene Fumoleau, *As Long As This Land Shall Last.* This book, throughout, presents and represents the issue of the differences between oral and written modes of making agreements and communicating.

Report of the Task Force on Aboriginal Languages

Learning: Tradition and Change (chapters on "Language Program" and "Teaching Staff" especially)

Dene Cultural Conference proceedings (talks by Terry Tafoya raise language issues in unexpected ways)

Dene Values Study, throughout, contains references to the losses in communication and family closeness that occur, when family members do not speak the same language

How Topic Connects to Other Parts of Course/Culture

Students need to see themselves as carriers of culture, as people who will define and maintain the culture in which they live. Looking forward to the next unit, this one approaches possible options for young Dene who need to maintain their own culture and to make their way in the new culture of the Northwest Territories. This emphasis on the relationships between people and cultural change is to be emphasized or brought out, throughout this course.

Ways to Measure Student Involvement and Learning

Ask students to write brief summaries of the presentations made by the guest speakers, and to state their own reactions to the information and opinions presented.

Have students list reasons why the recommendations of the *Task Force on Aboriginal Languages* or *Learning: Tradition and Change* should or should not be implemented. The lists could be developed in small groups.

Have students who are familiar with more than one language write translations both ways. Have them role-play situations in which interpreters are required.

Ask students to present orally the results of interviews they have conducted on language issues.

Questions to Ask

Why do you speak the language(s) that you do?

Can languages be maintained by being taught/used in the schools?

What ordinary transactions can be performed now in a Dene language? (Examples: rent a video, buy gas, order groceries, make a dentist appointment)

What is the role of the Dene elders in transmitting and maintaining language?

What are the principles involved in creating new words?

How might communication have been achieved between the Dene and the first visitors (fur traders, missionaries) to the North? What problems can students imagine might occur when two groups meet, neither speaking the other's language?

Why are the demands on Dene translators and interpreters so great?

What are the pros and cons of a standardized orthography?

In what Northwest Territories institutions is the use of Dene languages most important?

What are the goals of Native T.V. and radio services?

Why did the residential schools restrict the use of Dene languages?

What are the advantages of being bilingual (Dene language plus English)?

Dene Now

Teacher Manual

Aspects of Culture Addressed in this Unit

The relationship between individual lives and the life of a nation and a culture

Factors that generate social change

How two or more cultures interact and how people experience the interaction in their own lives

Ways in which the Dene Nation is planning its own future story

Finding Out What Students Already Know

Have students indicate what kind of work they plan or hope to do, as adults, and see if they know what training or qualifications they will need and where or how to get them.

Ask students to summarize what they know about aboriginal rights negotiations, large-scale resource development, cruise missile testing, water or land pollution, the possible division of the Northwest Territories, or the issue of Arctic sovereignty.

Have students do a "Lifeline." Draw a horizontal line across a graph marked in decades to represent a lifespan, and to show, by means of different-sized peaks in the line, what they expect the most significant events of their lives to be; birth, graduation, first hunting trip, first job, marriage... Depending on lifelines drawn, this activity can be the basis for later discussion, which can focus on how students can live a long, healthy life.

Using Graphics

Using classroom and/or library and community resources, each student will find pictures of a trapline and of a computer to use as a graphic base for the activities described below. The two images suggest the traditional and modern ways of life, two ways that co-exist in the Northwest Territories and which every Dene must somehow come to terms with in his or her own person. Use the pictures to generate student discussion and analysis of their significance, both separately and together.

1. Have students word-associate with "computer" and "trapline." When discussing the resulting groupings of words with them, encourage them to look especially at words indicating a **feeling** response.

2. Have students list the skills they see as necessary to work with computers and to run a trapline. Compare the lists to see what abilities appear in both.

3. Ask students to think of ways to use a computer in running a trapline.

4. Have students who are familiar with either computers or traplines to talk about or demonstrate their experience and knowledge.

Other Possible Activities

- Have a class brainstorming session to think of all the changes that might have taken place in the Northwest Territories 20 years from now. Select out the items the class thinks are most likely.

- Divide the class into groups for discussions that will identify the factors students think will have most influence in the Northwest Territories in the next 20 years. Each group can report to the class through a group leader.

- Read a whole issue of the *Native Press*. Twenty years from now, will it still be covering the same topics and situations? How might they have changed?

- Review the Recommendations of the Western Constitutional Forum (Malloch p. 136-139) and relate them to the Traditional Dene Values and Principles (Malloch p. 16-18).

- Review those sections of the most recent *Dene Nation Annual Report* that relate to aboriginal rights, environment, and territorial division. Have students interview people involved in these three issues.

- Have students monitor the coverage of the same three issues in the Native media and the mainstream media. Invite reporters, publishers, and/or radio/television station managers to class to comment on their handling of the issues.

- Encourage students to tell about people they know who, like Walter Bayha, (described in newspaper article in unit) are "adaptable." Writing biographies for distribution throughout the class would add to the unit content and might produce material suitable for publication or broadcast in local media.

- Using the *Dene Nation Annual Report 1985-86*, review the president and vice-president's report to obtain an overview of activities. Show film *Dene Nation*. Discuss. In groups of two to three students (or individually), get students to identify major organizational activities and issues associated with each level of the organization.

What Teachers Need

The Dene/Metis Land Claim Information Package Pipeline Inquiry, Vol. I, especially Chapters 4,5,6,7,11

Rene Fumoleau, *As Long As This Land Shall Last*

Dene Cultural Conference report, especially section on Cultural Survival Program

Dene Values Study, Fort Franklin

The *Northern Biographies* series may also be useful for other examples of successful integration of two ways of life.

Current issue of *Native Press*

Dear World issues on peace

Core Content

1. Reviewing *Dene Nation Annual Report 1985-86* to obtain overview of activities

2. Drafting a short paper titled "My Future Life"

3. Discussing the illustrations in the Student Manual

4. Identifying, through small-group or class discussion, some political, social, and environmental factors that will be important in the next 20 years

5. Hearing either a panel or separate speakers on aboriginal rights, the environment, and the proposed division of the Northwest Territories; asking questions and participating in discussion

6. Following up speakers by reading the materials assigned for the unit

7. Revising "My Future Life" in light of discussions, speakers, readings

8. Finishing work on personal drum/logo designs

9. Working with materials and assignments that will consider how Dene languages and lives have changed over time, identifying reasons for change, results of change, particularly in language

Process

This unit depends heavily on knowledge the students currently have. Ideally, the unit should work by complementing the students' own visions and wishes with the facts, contexts, and realities that can make them possible.

Teachers should be flexible in planning the sessions with speakers; student preferences may lean strongly towards one of the topics proposed for the unit, and it would likely work as well if one were explored in depth rather than if three were explored more briefly.

Skills

In this unit, students will:

- discuss
- read
- write
- edit
- analyse information
- listen
- take notes
- work in groups
- ask questions
- design
- draw
- observe
- and make conclusions.

Ways to Measure Student Involvement and Learning

Compare the first and revised versions of the students' papers on "My Future Life," looking for evidence that they have absorbed and interpreted material presented by the speakers and in the readings and discussions.

Have the students make a list of questions they would like to ask a time-traveller from 20 years in the future; assess their questions for insight, practicality, grasp of issues.

Ask the students, in small groups, to make a time capsule containing items that will represent Dene culture when the capsule is opened in 100 years.

Questions to Ask

What kinds of jobs are special to the North?

Do your plans for the future match the kind of person you think you are (as shown in the Then and Now unit, personal drum activities)?

What factors might help or hinder you in reaching your goal?

What do you know about Treaties 8 and 11?

Why are the signed Treaties considered so important?

What is the Caveat?

What was the major finding of the Mackenzie Valley Pipeline Inquiry?

What are the environmental effects of exploration presently going on in the North?

What is the history of the proposal to divide the Northwest Territories?

What impact do you think testing of military weapons has on Canada? On the Northwest Territories?

Who will make the decision about military testing in the Northwest Territories, and where do you think the effects of that decision will be felt? Just in Canada? What about in the countries where those weapons are being used?

What will your children be like? In what ways would you like them to resemble you? In what ways do you resemble your grandparents or the older people in your family? Why do you think you resemble them?

Readings — A tribute to the late Annie G. Robert

Annie G. Robert was born November 27, 1880 at Rat River on the Husky River below Fort McPherson. Her brothers and sisters were raised totally off the land. They travelled extensively in the Richardson Mountains over to Eagle Plains and Dawson City.

They hunted and trapped in the Rock River area along the Dempster Highway. Those days people depended on the land for their food, clothing and shelter. The only people who stayed in Fort McPherson were the Hudson's Bay workers, missionaries and R.C.M.P. The people would come into Fort McPherson to pick up supplies in June after the ratting season and in September before the winter freeze-up.

Annie lost her mom when she was about 13 years old. She took on the responsibilities of looking after her Dad, two brothers and a sister. Her two late brothers were John Martin and Rev. Richard Martin. Before their mom died, they had given Bella to the Smith family. When Annie's mom died, after Charlotte was born, they decided to look after Bella, who was a little older than Charlotte. So they gave Charlotte to the Smith family and took Bella back.

Annie had to learn to tan hides, make drymeat, sew all the clothing and teach her sister to do chores. When she told us stories of her hardships she would cry because she understood what it was like to lose a mother. When moving in the mountains, she had to set up camp and when leaving to the next camp she would have to take down tents and pack all their belongings.

She was married to Robert George, who was born July 23, 1876. He passed away May 16, 1961 at the age of 85 in Aklavik. He was a happy man who was full of jokes. He had many Inuit friends from Aklavik who always sent him shoes, parkas and mitts. When there was a dance, Robert used to spend hours preparing and dressing for the occasion. He loved dancing and he made many of his grandchildren dance for him by singing for them. He was a great hunter and trapper. Many times he went out hunting, and had to bring home food for his family. He was always concerned that his grandchildren not be hungry.

Annie and George had twelve children. Five are still alive today. These children were brought up on the land and all learned to live off the land. Some of the children had an opportunity to attend school in Hay River, but others stayed home and helped their parents. During the winter one year, Annie gave birth to one of her children on the trail. She put the baby in her sled and continued on to the site of the next camp.

Eventually Robert George and Annie settled down at Road River, which is about 18 miles within the NWT/Yukon border. They trapped in the area and continued to hut in the Richardson mountains over the Rock River and Eagle Plains and Caribou Mountain. Most of the year was spent at that camp. Annie spoke of many summers when they went into the mountains with dog packs to hunt caribou and moose. They brought back drymeat by the bales. She spoke of the bluefish which they caught in the mountain streams.

In the late 1940's her son George lost his wife. The two boys, Hugh and Richard, were taken in by Annie and her husband. The youngest, James, was taken by Peter and Laura Thompson. The two boys spent the summers at Road River and their winters were spent at the Residential Schools in Aklavik and Fort McPherson. After the death of Robert George, Annie continued to live at Road River with her son Jim Robert, and spent the summers fishing at the Island, ten miles above Fort McPherson on the Peel River.

In 1975, when her daughter Bella Charles passed away, she moved to Fort McPherson and never returned to Road River. She moved into the Old Folks Home late in 1970, but continued to go out to her fish camp at the Island. Two of her daughters, Rebecca Modest and Alice Blake, along with sons Jim and George Robert, all lived at the Island with her. They continued to live there after the passing on

of Rebecca Modeste in 1982 and George Robert in 1985. Last summer Annie was once again at the Island. On warm sunny days she would sit outside her tent and enjoy the weather.

Because of the many hardships she endured, Annie was a great family person. She brought up her family to help one another and also others in the community. She taught us who was related to us, through our family tree.

Annie helped a lot of people during her life time. She serve many meals in her home. She tended the sick and comforted the bereaved. She delivered many of her grandchildren and she took very good care of them.

Her physical, mental and spiritual life was lived to the fullest. She attended church in town and services on the land regularly. When there were no services to attend, she would sing hymns in Loucheux in her tent or house. She taught the value systems to her grandchildren, and many times she spanked and disciplined them. She lived mostly on wild food and hardly ate anything that was bought from the store. She never used salt, because she said it spoiled the flavour of the food.

In later years, she told stories of her life, and how people used to live and travel between Fort McPherson and Dawson City. She was very concerned about land claims development. She listened to the radio every day. She knew what was happening all over the world. She was mentally alert to everything that happened around her. Up until the night before she died, she knew who was caring for her. She could not speak, but she nodded her head for "Yes" or "No" when we asked her a question.

We have lost a lot of history with the passing on of a great and grand lady. To some of us she was a source of great history, language, and most of all, a mother. Whenever the native leadership or members of her family travelled to meetings, she would pray for them.

She will be missed by many but her memory will continue on. She taught us to appreciate what we have today, and we will continue to live up to her expectations.

She is survived by two sisters: Bella Alexie of Fort McPherson, and Charlotte Vehus of Inuvik; two sons, John and Jim Robert and three daughters, Caroline Kay, Alice Blake and Mary M. Firth. According to the last accurate count, she has 47 living grandchildren, 137 great-children and 58 great-great grandchildren.

(Prepared by Sarah Jerome (Annie's granddaughter) and reprinted with permission from *Native Press*, February 20, 1987.)

Readings — Bayha leads good life as adaptable man

Walter Bayha seems to be the kind of person who gets whatever good he can out of whatever comes his way. He's now the renewable resource office in Fort Franklin.

Walter was born "around here, I guess" and describes his early years as "nomadic." His parents and grandparents travelled extensively and most of the time "we were at one of the Johnny Hoe River area, the Manitou Island area or Busy Bear near the present day Port Radium. We hardly spent a lot of time at the present Fort Franklin location."

His parents had a number of cabins in the area and Walter's happiest memories were "travelling to — I can hardly remember which locations. In 1956 I remember I was playing in the sled while we were moving south of the mouth of the Johnny Hoe River.

"I was kept warm and well fed. I remember the thing that made it enjoyable a lot was the food I ate. During the stops when we were travelling the parents made a camp fire and brought out the bannock..."

Like most kids, says Walter, "I spent a lot of time playing." The experience was "interesting and enjoyable because going to the different cabins and starting up the fire was almost like moving to a new house everytime we travelled."

These good times came to an end when "in 1963 there was push by the government to get the native people assimilated and I guess to try to develop the north. In those years a lot of kids were not exactly forced — but there was a demand — to move out to major centers to get an education."

The upshot was in 1963 "they sent me out. I was only nine years old," says Walter. This was the time he was sent to Inuvik for a year to attend school.

"My whole environment changed. But there were other kids my age and my sister was there too, and even in a way because I was small enough I sort of accepted it.

"But it was a little frightening because my English language was almost none. But as little kids, you do a lot of things without have to say too much. So I think I adjusted...I had to adjust.

"But up there too I spent a lot of time playing," laughs Walter.

He returned to Fort Franklin and spent the next four years there going to school.

In 1967 he was accepted at Grandin College in Fort Smith. He says at that time things were more difficult because, "I was a little older. Franklin is a very traditional community and nobody speaks English very much. You grow up where your language is spoken and different things are accepted. Then at thirteen I went to Forth Smith where it was completely different."

"I think I spent two months under my bed trying to adjust," says Walter, again laughing. "I had to make a lot of adjustment. I resent that fact...but I think in a lot of ways maybe it was good. Maybe it wasn't so bad. Because to this day I do things most others my age don't do."

At Grandin, "they treated us just as well as they would treat anyone else." For Walter the reality was "I had to get by with whatever little I had. My parents were not exactly at full-time jobs with money to send me every month."

"I spent a whole year down there without coming back. The only way to communicate with my parents was writing. But my parents don't write so they had to depend on my little sister writing to me. I think I enjoyed a lot even just a little communication my sister would write for my father."

Walter says of Grandin College and his own personality, "I think it's always the little things I appreciated a lot. I'm a very adaptable person. I accept it readily whatever I am forced to do. If you get into something you have to accept it. You certainly can't resent it."

Following his Grandin days,

Walter spent the next three years living the traditional life fishing, hunting and trapping with his grandfather. He returned to school during 1970-71 to get his grade nine. Then there was a "problem," he says.

"The question of whether I should spend more time with my grandfather and father trapping and help out with the family. I did a lot of that in the summer time but we had such a large family I felt I needed to do a little more I guess.

"I had to decide what I should with high school. I had a couple of more years to go. That was a big decision to be made at that time."

In the end " I think I was more drawn toward working full-time," says Walter. He joined the forestry department of Indian and Northern Affairs and started working at Norman Wells in the summer of 1971, which he did each summer for three more years.

"During that four years I spent time with the family. I worked all summer and the winter time spent trapping and fishing, usually with my grandfather."

Then in 1974-74 there was a "highly specialized," 40 week program sponsored by Indian and Northern Affairs. "And what they wanted to do was get some native people into middle management positions to become forestry officers or resource management officers."

Walter applied and spent almost a year studying basic forestry and basic land use at a program he describes as "certainly very interesting. There was lots we learned."

The program consisted of class and field work and included geology, "especially targeted stuff to do with perma frost"; land use regulations which "at the time were very new"; and "a lot of time at oil the rigs and the techniques used by Esso with a first hand view of the kinds of things industry has to deal with and the kind of things forestry officers have to enforce to protect the environment." Forestry and the forestry industry around Fort Simpson and Fort Smith were also studied.

In the following year, 1975, Walter took a job with forestry and took correspondence courses to catch up with his high school, as he hoped to go to college.

In 1976 he was accepted as a mature student at Selkirk College in the interior of British Columbia, where he studied forest technology for two years.

"The students were very very good (at Selkirk). They helped me a lot. I still had a lot of math and science to catch up on. Everybody pitched in and I got through the first year okay."

Walter remembers "juggling a lot of courses" to make them relevant to the NWT. "I took a marine biology course in Baffin instead of the Vancouver Island summer tour...a lot of their programs — especially their forestry management and logging operations — a lot of those courses didn't really relate to the territories. But I enjoyed the two years down there"

This was followed by three years with Indian and Northern Affairs in Inuvik doing forest fire work and permits for land use for the oil industry.

It was now time again to make choices. "In 1980 I had to make a decision again. Whether I wanted to move up the ladder in management or whether I liked doing field work. I was little concerned about my own family. I now had a couple of kids and one was getting to school age. I decided I would like to see them speak their native language the way I did. So I made a decision to move back to one of the smaller settlements."

There was job opening in Franklin for a wildlife officer and Walter applied. "They looked at my background and we decided maybe I should pick up some wildlife management courses because I hadn't had time to spend with a wildlife officer before I went into a full-time position. I'd sort of gone through school and picked up some courses in wildlife management then went straight into the job. There was no period of orientation to learn to do things the way the department does."

So it was off to Thebacha at Fort Smith for a two year

program. Fortified with credits from Selkirk College, "I picked up all the major wildlife courses and completed that program." Walter received a diploma in renewable resource technology.

He started in Fort Franklin as a full-fledged renewable resources officer in 1982 and remembers "I spent a month going through the files. I had eleven bags of mail to sort out."

Walter talks about the job he has today that he worked so hard to attain.

"We get involved in a lot of things, especially with trappers this time of the year." He noted that just a few days before he had issued $20,000 advances on furs.

"This time of the year a major portion of my job (is) to provide that service for the trappers here."

Work is done in wildlife management too. "In fact, this month I made four trips. One to outpost camps because there were complaints about grizzly bears, which is normal this time of the year."

Other complaints, said Bayha, are to do with traplines. "Especially this year, because industry is cutting back in jobs. A lot of the kids and young people are trapping and some of the old people are saying 'we've got this area. We want to use it. We don't want to see a lot of youngsters on our trail setting traps'."

"It's simple stuff like that that I get involved with every day," explains Walter.

"I do a lot of work with the band. The band here is slowly getting back on its feet from last year when they had to lay off a lot of people. They're interested in the fisheries management. They're planning to put in some outpost camps for fishermen this year.

"I spend time with the HTA here, (which is) very important in terms of getting assistance for many of the trappers here. Especially in the summer. The HTA has the only tug boat on Bear Lake. It can haul a good load. It's busy each summer for two months hauling fuel supplies to all the major outpost camps. We have quite a few major ones."

Another part of the job includes administration, says Walter. Special ARDA has a section of their program called "primary producer. We get involved in assisting the trappers (to access the program) and sometimes we end up doing all the writing ourselves."

"It's time consuming because a lot of the information has to be provided by the trappers. A lot of times they tend to think we can fill it out by ourselves. It isn't so. A lot of time it's only information that the trapper would know, like how many traps they have or where they're going to be trapping next year or how much money they've made this year. Stuff like how much resource harvesting equipment they have right now.

"Sometimes it takes more work than you think," adds Walter.

Walter's job has it's funny moments too. He recalls one time getting complaints about grizzly bears in May, which is just before lodges swing into operation. So Walter and two other officers were checking out the lodges.

At Plumber's Lodge a window was broken and a bear was inside. "We had to get the bear out of the building. He didn't want to come. We finally waved a tarp in front of the window and he jumped out. One of the officers shot him."

They decided then to enter the building to find a knife big enough to skin the bear. All the windows were covered so it was dark inside.

Once inside they saw another bear silouetted in the dark. So "me and one of the other officers were slowly creeping up...everytime we'd take a step the floor would crack. The gun was readied when the other officer nudged me. He looked at the bear carefully. We'd come very close to shooting a mounted bear."

Walter says he has no regrets. "At the time I grew up I wanted to do the things my grandfather, great grandfather and father did. But at the same time I was very interested in other things. Things like aircraft or doctors and nurses.

"Even before the elementary years I wanted to be something of that sort. After 1971 I realized I couldn't. I was the oldest boy. My father really want me to stay home and help him trap. At that time I wanted to on to college or university.

"I had to make a decision. So I sort of compromised and thought I can't go to university and become a doctor or a lawyer or whatever. So I'm going to do the things available to me."

Walter praises Jim Bourque for helping him aspire to forestry and says he feels he's had "plenty" of help along the way.

Thirty three year old Walter has a family and says he's happy his kids speak the native language. "The other languages they will pick up easily later. I'd like to see my kids interested in getting involved in university — lawyers or doctors.

"Some of those things I think the territories really needs today. The native people have to get into those sorts of fields. Trapping is going to always be there," emphasizes Walter. "It's going to be there. It's going to survive."

In fact, says Walter right now in Fort Franklin there are 80 people trapping. "I'm glad there's a lot of people trapping and it's going to continue."

(Written by Anne Sankey and reprinted with permission from *Native Press*, December 17, 1986.)

Introduction to Dene Studies

Student Manual

Introduction

We live in a world that gets more complex by the day. Partly this is because change happens quickly now; it used to happen slowly. When change is swift, people lose the sense of safety and security that comes from knowing where they fit in the world, and what they believe to be important.

In Canada's North, this is a critical problem. People who live here belong to different cultures. The things those cultures are based on, what they respect and value, are so different that people can feel confused and lost.

The Dene Nation and Department of Education decided in 1986 to design a course for high school that would consider cultural values from a Dene perspective.

As this is a new course, it isn't being designed all at once. This is a pilot, a test run of 25 hours to see what works and what doesn't. The successful parts will be the basis of a 75-hour course, to be developed after the pilot.

What you bring to this course — what you know, think, feel, believe — and what you'll learn and share and do are all important to this program. Your experiences in this course will not only shape changes that will be made in it, but will contribute to your culture. Those contributions are valuable and appreciated.

Main Questions

Why are we studying this?

All Dogrib history and culture is preserved by word of mouth. (Fraser, refer to Dene Voices No. 4)

What is culture?

What does language have to do with culture?

We have no word in our language that means wilderness, as anywhere we go is our home. (George Barnaby, refer to Dene Voices No. 6)

What does culture have to do with me?

How will we learn about Dene culture?

Without language, there is no culture. (Dene Nation, refer to Dene Voices No. 7)

What place do elders have in Dene culture?

Main Ideas

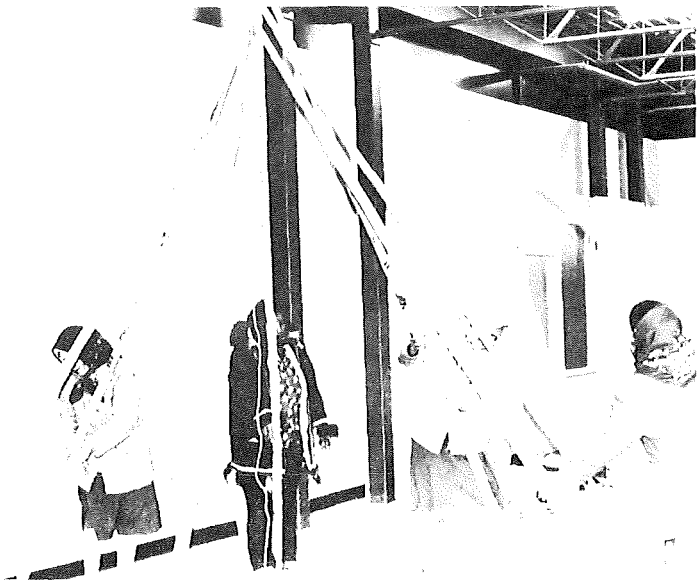
Before you can learn about Dene culture, you have to begin to explore what culture is and means. We don't learn about culture by reading books in a classroom. We learn about it by interacting with people. Some of the important parts of culture are family, community, language, and relationships to the environment, all of which interact to build a culture.

We just carry the future for our old grandmothers. (Mary Kondi, refer to Dene Voices No. 2)

At one time, this land was home only to the Dene tribes that form the Dene Nation. Today, their home is also home to people who have come here from many parts of the world. People and their cultures have interacted and influenced each other. Also, the individuals in a culture contribute to it and influence it.

Because of the changes that have come from contact between cultures, and from within Dene culture, living here presents special challenges for Dene of all ages. Young people particularly need to be aware of what these challenges are, what they can do to overcome these challenges, and how their lives may change. To become more aware of the ways changes occur, and how to cope with those changes, young people can draw on many sources of knowledge. For the young Dene, a main source is the Dene elders. We can look to the past and the present, so that we can be better prepared to handle the future.

I learned one thing at home. I learned that I was Dene. (Bill Erasmus, Dene-Metis Negotiations secretariat, refer to Dene Voices No. 9)



Aims

In our regions and communities we see a lot of new problems arising that our old people didn't know existed. (Bertha Allen, Native Women's Association, refer to Dene Voices No. 10)

It seems to me that the whole point in living is to become as human as possible.... (Frank T'Seleie, statement to the MacKenzie Valley Pipeline Inquiry)

1. to begin your personal exploration of culture

2. to introduce you to the main themes and approaches of this Dene Studies course

3. to introduce the essential link between language and culture, and begin development of your own dictionary

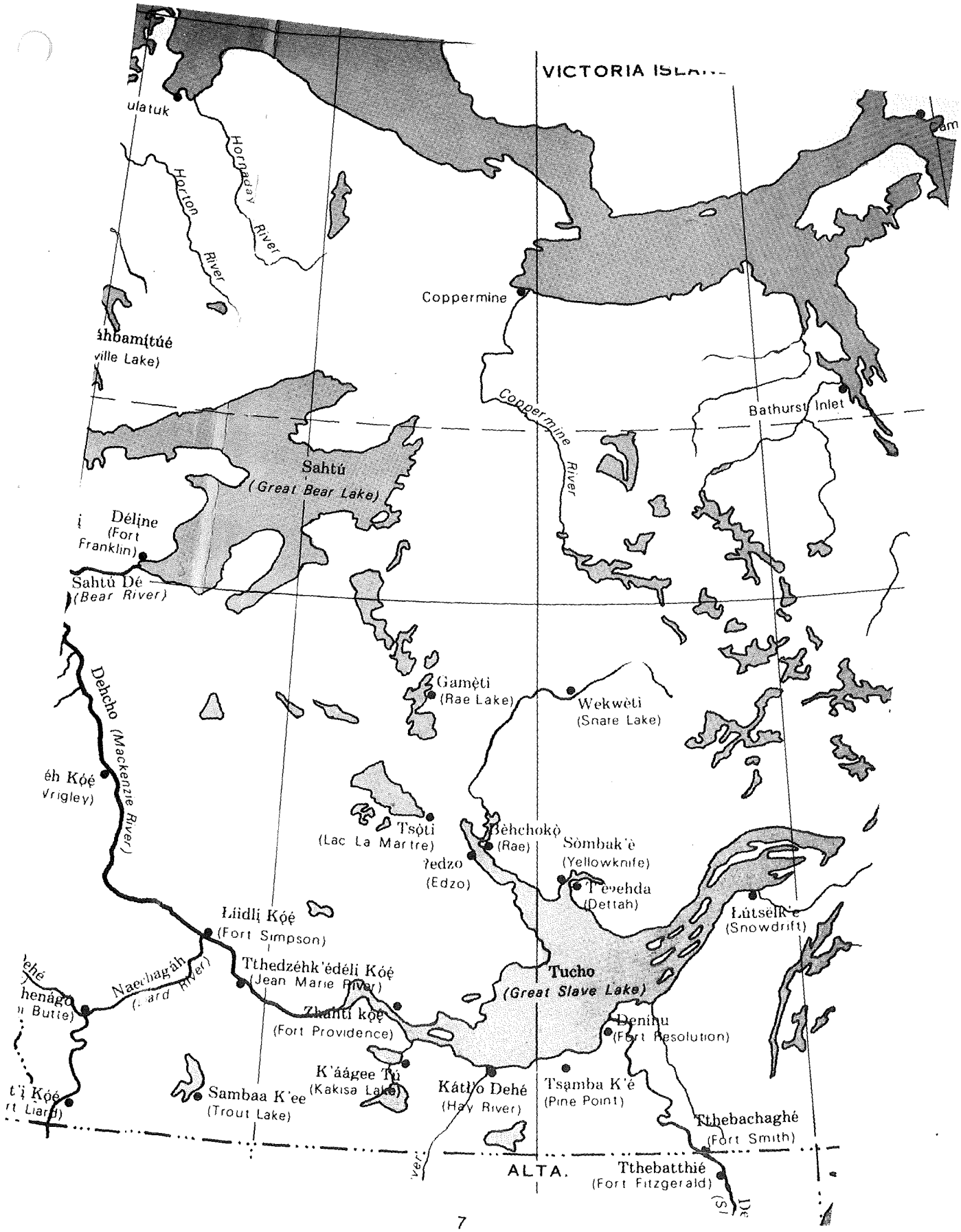
4. to examine the geographical areas where different Dene tribes live, and to begin to use maps of Canada, the N.W.T., and Denendeh

5. to get you started on projects and activities that will be part of the portfolio you develop during this course

6. to bring community resources into the classroom to begin a working understanding of Dene language and culture

7. to give you a chance to read and hear what Dene have said about different parts of their culture

8. to begin following current events about Dene affairs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Activities

1. Think about the word "culture." Write a short statement about what culture is, or what it means to you. (Aim 1)

2. With your teacher, go through the Dene Studies Pilot Project Guide. Look at the drum and its parts. Identify parts that look interesting to you, and put those parts on a blank drum. Explain why those parts of culture interest you or mean something to you. (Aims 2,5)

The Dene believe in respect for the elders and in keeping close to them, for they are our educators, our guarantee that we can continue the Dene Nation long after they have gone. (Steve Kakfwi, in Dene Nation: The Colony Within)

3. Go over the different ways that this course is intended to be learned, in the Dene Studies Pilot Project Guide. Decide which ways are of more interest to you, and which ways you think will work better for you. Discuss these in your class. (Aim 2)

4. With a resource person, learn about the Dene place names on the map in this unit. Transfer the place names on to blank dictionary sheets. Transfer names of places you have lived, or that are special to you, on to the map in this unit. (Aims 3,4,5)

5. Read the personal statements and poems in the Dene Voices section of this unit. Write a poem or a song, make a collage, or express in another way of your choice a statement about who you are at this point in your life, or about a person that you're close to. (Aims 5, 7)

6. After having read the Dene Voices section of this unit, discuss in class why it's important to study culture. In small groups (between three and six people), discuss why you think the government and the Dene Nation wanted this course developed. Come up with three reasons in small groups, and then discuss as a class. (Aims 6, 7)

From stories that give us pride in our culture, from training since we are young, we learn what is expected from us. (George Barnaby, in Dene Nation: The Colony Within)

7. Watch the film *Young at Heart*, and discuss it with your teacher and other students. Write or draw a description of an older person that the film reminded you of, or that you would like to know. (Aims 5,6,7)

8. After watching the film, discuss in small groups what you think are the main role of elders in Dene culture. Write three on a list. Discuss and combine your lists with the rest of the class. (Aims 1,6,7)

9. Following your teacher's instructions, listen to or watch assigned programs on radio or television, and report back to the class about coverage of Dene affairs. (Aims 6,8)

Resources

Dene Studies Pilot Project Guide

Speaker on Dene place names and their meanings

Report to Dene Cultural Conference, Alice Abel's statement

Dene Yati, Ministry of Communications and Culture

Native Broadcasting Corporation

CBC, particularly radio, Focus North and Dene Series

Film *Young at Heart*, from St. John's Ambulance

Dene Government: Past and Future (esp. pp. 27-29), Lesley Malloch

Obituary on Annie Roberts, Native Press, 10 Feb. 1987, p. 17-19

Wall maps of N.W.T., Canada

Summary

A study of culture is also an exploration. This Dene Studies pilot will be your personal exploration of culture and what it means to you. It will also take you and your class through some of the history, current realities, and values that make Dene culture unique.

You don't learn about those values, or culture, by reading books. You learn about them from people, and from yourself. This pilot uses different approaches and resources — films, guest speakers, written material, radio, and T.V. Your feelings, your projects, and your answers to questions about culture are important. These give the Dene Studies course designers information about how this course can best be taught. They also become personal statements of culture that you will keep after the course is over.

The next unit continues your personal exploration of culture by looking at things that are special to you, how groups form because of things in common, and how groups that make up the Dene Nation have formed.

Word List

	Loucheux	Chipewyan	Dogrib	Slavey
student				
culture				
elder				
film				
living				
economy				
land				
mapping				
young people				
learning				
drawing				
teaching				

Dene Voices

1. One of the reasons cited for these adverse conditions is the change from a traditional economy to that of a wage economy. This change has brought about limitations for the youth of the Delta, to what kind of lifestyle they may have in the future. In fact, their future may be further limited if they cannot cope with the lifestyle that the wage economy may provide.

   The education system in the North today has slowly come around to recognizing the need for the education of the native languages, and traditional skills.

   So in order to have a proper mixing of bicultural education in the existing system, education of traditional skills must not only be taught, but it must also be practised. (Speaker from Mackenzie Delta, quoted in report on Cultural Survival Program 1985-6-7, in proceedings of Dene Cultural Conference 1986, p. 23-24)

2. In the past, I've had some hard times and sad times, and I'm still going that way. It's just life. We didn't do all this to be rich. We just carry the future for our old grandmothers. I love my grandmother even though I was small back then. I think about her and then I get brave again and I start smilin' and goin'. (Mary Kondi, quoted in *Denendeh: A Dene Celebration*, p. 51)

3. In a society where everyone shared a common view of the world and their place in it, the decision which had to be made and the decisions which had to be taken were straight forward, if not always easy. (Malloch, p. 15)

4. All Dogrib history and culture is preserved by word of mouth. To this day it is not a written language and has to be recorded in another language which means it still loses a lot in the translation. (Fraser, *A Dogrib History*)

5. So in June 1789 at 25 years of age Mackenzie set off with the English chief, Leroux and three other canoes with guides and wives to find the Pacific Ocean and other places he had heard the local people talking about.

   They travelled across Slave Lake using the islands and sheltering from the storms which came up so quickly...when they reached the West Arm he recruited some Red Knife Indians (Copper Knives or Yellow Knives) who were camping on the shore to lead him to the mouth of the big river....

   The Red Knives led him to the mouth of the Mackenzie River, which of course at this time was only called the Big River or other local names. Arriving there June 29th, he was very excited. He urged his men on to see what was at the other end of this river. They used sail when they could but it was mostly paddling and the men in the smaller boats found it very hard work....

   When they reached the sea, Mackenzie was very upset to find that it was the Arctic Ocean and not the Pacific as he had hoped. (Fraser, *A Dogrib History*)

6. We have no word in our language that means wilderness, as anywhere we go is our home. (George Barnaby, quoted in *Denendeh: A Dene Celebration*, p. 59)

7. Without language, there is no culture. It is as simple and as important as that and the fact cannot be ignored. We have the right to use our own language. (Dene Nation, Yellowknife Hearing of the Task Force on Aboriginal Languages, quoted in Report, p. 23)

8. First of all I would like to say to our young people that you are our future and there is so much that you can do. From my experience our young people many times underestimate themselves. For some reason they feel they can't do this or that. When I was doing health career in the departments, I went right into the communities and many times I spoke to the young people. I asked them what their intentions are, what their future is. I said, "Would you like to be a lawyer or a doctor?" They said, "Oh, I can't do that." You can do anything. (Eliza Lawrence, MLA, in proceedings of Third Dene Health Conference, 1985, p. 33)

9. I questioned what I was doing in a school system that didn't respect anything that I believe in. I learned one thing at home. I learned that I was Dene. We have a language, we have a rich culture and we are a strong healthy people. When I went to school, I thank God that it is not the same these days, they would tell me that I was a savage, my elders were useless, the elders don't speak English, don't listen to the elders and don't think about hunting and trapping because that is something out of the past, it is just a hobby. So I dropped out of school.... (Bill Erasmus, Acting Research Director, Dene-Metis Negotiations Secretariat, quoted on p. 47 of proceedings of Third Dene Health Conference, 1985)

10. I want you to know as young people that your parents were proud people at one time. Native people had close knit families when they lived in the bush....The reason we do have a lot of troubled parents in the communities is that we went through a transition period from living on the land to living in big communities today. There were a lot of adjustments that you parents had to make which was new to them. In our regions and communities we see a lot of new problems arising that our old people didn't know existed. (Bertha Allen, President, Native Women's Association , quoted on p. 56 of proceedings of Third Dene Health Conference, 1985)

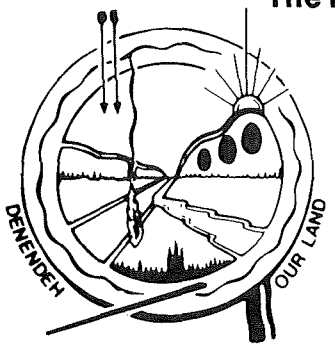
Land People Tribe Language

Student Manual

Introduction

The logo speaks about the Dene Nation, its tribes, the land where the Dene live, and the history that the Dene all share. These elements are bound together in a design that visually symbolizes Dene unity. This unit will enable you to travel into the logo and to understand the story it tells.

The Dene Logo and the Legend of Yamoria



Many years ago, before the whiteman came into this country, the Creator sent a special man, Yamoria, who travelled into our land. He put everything into its rightful place and got rid of whatever was harmful to people. By doing this, he set laws for people and animals to follow. Until this very day, we are still holding onto them.

There were large beavers living in Sahtú (Great Bear Lake). People who lived in this area would travel across the lake by canoe to hunt the caribou. The beavers did not like them to travel across the lake so they would get as close as possible to the canoes and splash their tails hoping to tip them over. When Yamoria heard about that, he went to Sahtú and told the people that he would chase the beavers away.

Yamoria started chasing the beavers around the lake. The big beavers immediately went down Sahtú Dé (Bear River) but the younger ones were harder to chase towards the river. During the time that Yamoria was chasing the younger ones around the lake, the bigger beavers had built a dam on the river and that's where the Sahtú Dé Rapids are to this very day. Yamoria got the younger ones to head down Sahtú Dé and then chased them all down the river to where Tulit'a (Fort Norman) is now situated.

At the confluence of the two rivers, Sahtú Dé (Bear) and Dehcho (Mackenzie), he killed two medium beavers and one small one. The larger ones still living continued down our Great River Dehcho. After killing the three beavers, he stretched and pegged the three hides on the south face of Kweteni aa (Bear Rock Mountain). You can see the impression they made to this day.

From the top of Kwetenı̨aá, he shot two arrows at the confluence of the two rivers and he said, "as long as this earth shall last you shall call them Yamoria's arrows." Still to this day you can see two big poles sticking out of the River. Even after each spring, when the ice goes, there are always two big poles sticking out of the river.

After shooting the two arrows into the river he brought the beavers that he killed up the Dehcho river about 25 kilometres from the confluence. There he slept and where he had cooked the beavers, the grease that had drizzled from them started to burn and until this day that fire continues to burn.

The symbol of the three beavers pelts on Kwetenı̨aa (Bear Rock Mountain) and the forever-burning fire up river from that mountain are signs on the land as 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.

The five-colour ribbons are for the five tribes of the Dene Nation. The logo was first painted on a traditional Dene drum.
(as told by George Blondin; artwork by Gerry Antoine)

Main Questions

Why are the five tribes of the Dene? What are their territories?

What are some of the differences and similarities among them?

If you were to design a logo for yourself, what might it include?

What could account for the development of different versions of a story?

How do you feel about the use of two languages in the shadow play?

What language would you use to tell your story?

Main Ideas

The five tribes of the Dene Nation feel a close bond with the land on which they live, to its rivers and lakes, and to the animals that share this territory with them. This bond can be expressed visually, as in the logo, and also in narrative, as in the story of Yamoria. Although the details and emphasis of Dene stories may vary according to the tribal origins of the storytellers, the core remains the same. Similarly, each of the five Dene tribes is unique; yet all five share a heritage and combine to shape a nation and a culture. Because a culture continually develops and changes, like the individuals within it, we can see a culture as a story, just as we can see each person's life as a story.

I need and love the land I was born and raised on. (Ray Sonfrere, refer to Dene Voices, Land People Language Tribe, No. 2)

Aims

1. to learn about the meaning and relationships of all the elements in the Dene logo

Our Dene Nation is like this great river (Frank T'Selie, Refer to Dene Voices, Land People Language Tribe, No. 9)

2. to explore some of the differences and similarities among the five tribes of the Dene Nation

3. to experience various ways of telling stories, (oral, video, shadow, print) and to think about their various effects

4. to continue building a portfolio of designs, drawings, visual, and written ideas

Activities

1. Read the story of Yamoria, the two stories about drums, and the life-stories by Dene students. (Aim 3)

2. Share with the class any Dene stories that you know yourself. (Aim 3)

3. Watch the shadow-puppet play and the video of it. Participate in the discussion and workshop that follow. (Aims I, 2, 3)

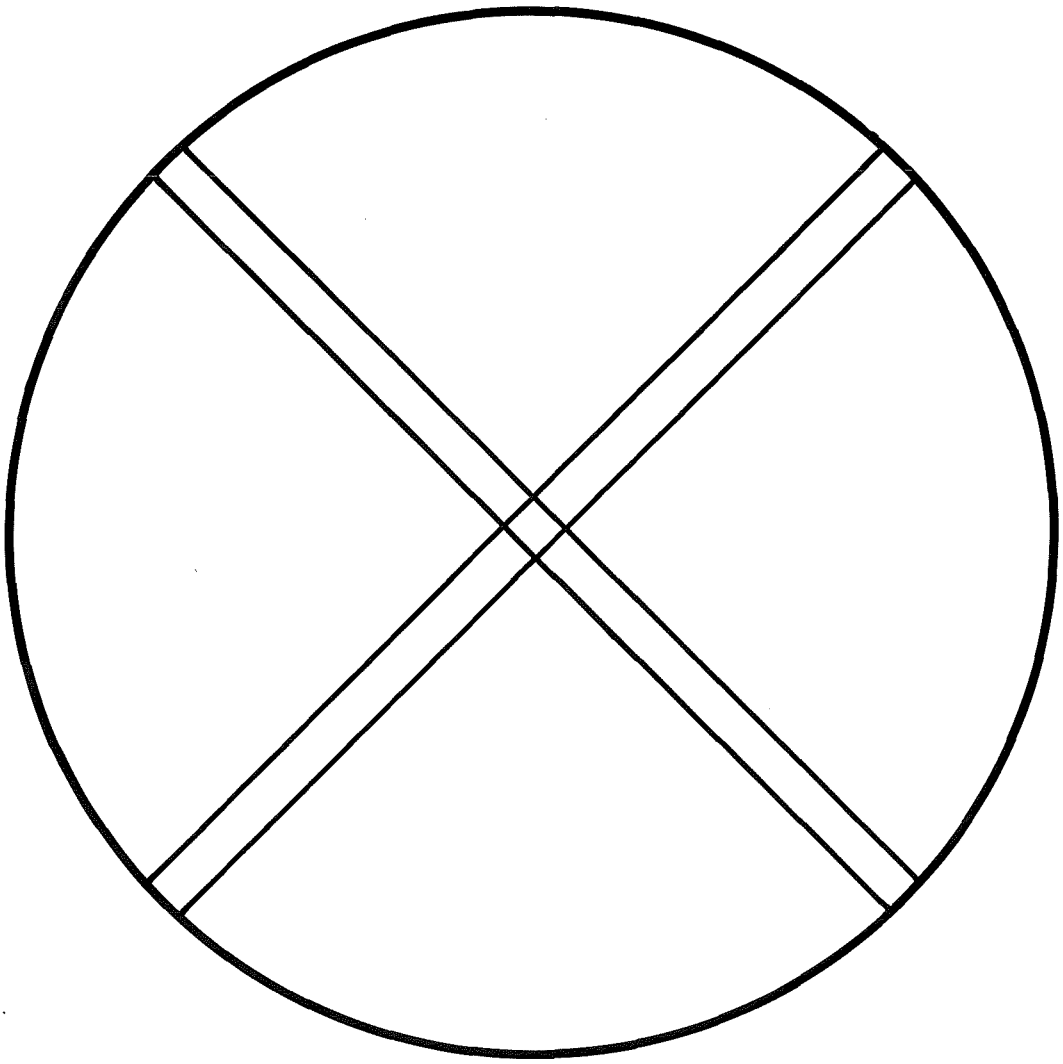
4. Write a story yourself. With a group, plan a re-enactment of a story or a video production of it. (Aims 3, 4)

5. Work on your drum. Plan to incorporate visual elements that will help tell your own story and say who you are. (Aims I, 3, 4)

This land is our industry, providing us with shelter, food, income.... (Charlie Chocolate, refer to Dene Voices, *Land People Tribe Language, No. 11)*

Graphic

Use this blank drum to experiment with designing a logo for yourself.



Word List

	Loucheux	Chipewyan	Dogrib	Slavey
river				
lake				
tribe				
story				
drum				
acting				
frozen				
sunshine				
caribou				
hunting				
fishing				
changes				
singing				
speaking				
ocean				

Resources

Legend of Yamoria

Legend of the Caribou Drum and *The Dene Tradition of the Drum*

Shadow play on the legend, and video of this story

Guest speaker, with a variant on the Yamoria story

Transparencies for designing own logo and for working on own drum

Video equipment

Life-stories from A.B.E. students

Summary

By working through this unit, you have explored some important aspects of culture: how it expresses itself through stories and designs; how these can vary from group to group within a culture; how language influences storytelling.

In the next unit, you will focus on the role of language in cultural identity, on what it means to maintain a living language, and on some aspects of the traditional Dene way of life.

Dene Voices

1. My father really loved this land, and we love our land. The grass and the trees are our flesh, the animals are our flesh. (Susie Tutcho, quoted in *Pipeline Inquiry* Vol. I, p. 94)

2. I need and love the land I was born and raised on. Many people find meaning in different things in life. Native people find meaning in the land and they need it and they love it....Sometimes you stand on the shore of the lake, you see high waves rolling onto shore, and it's all pushed by winds you can't see. Soon it's all calm again. In the winter you see flowers, trees, rivers and streams covered with snow and frozen. In the spring it all comes back to life. This has a strong meaning for my people and me and we need it. (Ray Sonfrere, quoted in *Pipeline Inquiry* Vol. I, p. 94)

3. We love our land because we survive with it. It gives us life, the land gives us life. (Marie Moosenose, quoted in *Pipeline Inquiry* Vol. I, p. 94)

4. We talk so strongly about our land because we depend so much on it. Our parents are gone now. Our grandparents (are gone) but we still live on the same land that they did, so it is just like they are still living with us. I was born in 1926 and my father died in the year 1947, but the land is still here and I still could use it the way my father taught me to, so to me it is like my father is still alive with me. (Charlies Gully, quoted in *Pipeline Inquiry* Vol. I, p. 94)

5. The Dene also recognized that all things in nature have a spiritual as well as a physical aspect which must be respected. (Malloch, p. 9)

6. Legend grew up because of several different factors. Every group of people has their own stories recording past history. The Dogribs told stories at the big meetings after a successful hunt when they were full of meat. They told about the hunt and the caribou that got away, but they also taught what had happened, and that was good, so mistakes were not repeated, or an accident turned out to be something that was good. (Fraser, *A Dogrib History*)

7. The Dene and their descendants have lived in the area covered by the claim for thousands of years, using the land and the animals on the land. (*Dene/Metis Land Claim Information Package*, p. 1)

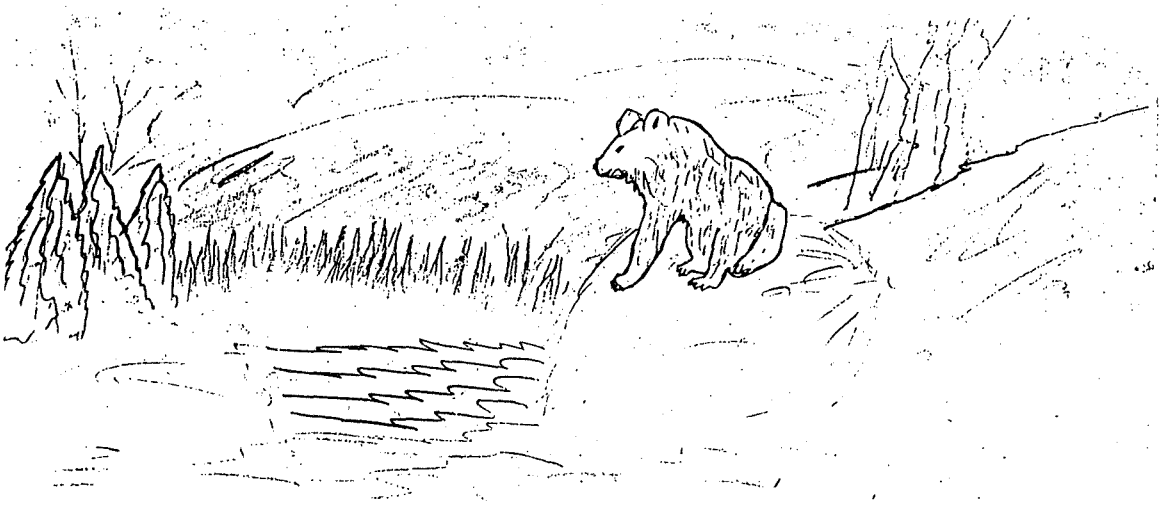
8. Becoming fully involved in land use planning and doing research into renewable resource development are positive steps...However, we still must react to many proposals and actions by government and industry that continue to threaten our lands, resources, and way of life. This involves hard work and we are always short of funding, but we must carry on with this work if there is to be anything left for our children and grandchildren. (*Dene Nation Annual Report 1984/85*, p. 28)

9. 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 which 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. (Frank T'Seleie, quoted in *Pipeline Inquiry* Vol. I, p. 100)

10. Sugar? What's that, I never heard of such a thing when I was a kid. We were brought up on meat and fish. That's why we think so much of our land, it means a lot to us. The animals, the water, land, fed us, gave us blood and that's how we were brought up in those days. (*Dene Values Study*)

11. This land is our industry, providing us with shelter, food, income, similar to the industries down South supporting the white peoples. (Charlie Chocolate, quoted in *Pipeline Inquiry* Vol. I, p. 100)

Readings



Patseah Wedawin

The bear always travel by the lake for a fish and a bear like to eat berries. Sometime people see a bear by the dump. Last year John and my grampa shot two bears by the dock other side of the lake of Rae Lakes town and they skin the bear for fur money.

A bear is like a man. He knows how the people think, so don't talk about bears if you're out in the bush.

This is the story of bear, please don't talk about bears if you're in the bush you might save your neck.

Next Story

My name is Patrick Wedawin. Last year I cut my hand in the bush, so we came back and told Therese and she phoned the doctor and the next morning the plane landed and Therese told me that the plane was for me. So I flew to Yellowknife to the hospital for four days and they fixed my hand.

Last year I saw one of my friends had broken feet and he walked with crutches, and I felt sorry for him.

Scary

Patrick Wetrade

First time on November we were in the bush. My brother he said Let's go to Rae Lakes and the ice was frozen but the ice was not hard. My brother is first drive ahead and we go last and my brother went into the water. We can see the skidoo in but that time after two weeks later we took it out of the water. I was nervous. I thought my brother was going to die. He went swimming in the lake on November. It is cold water and after when we took him out of the water we made a fire.

Air Travel

John Mantla

Two years ago a plan crashed in Fort Franklin. It happened in October. I don't know what day. People were all scared. Nine people died. It was foggy. The pilot hit a big tower. It went between the houses on the street... Everything was smashed. The people were smashed too. There was blood everywhere. Lots of people went to Franklin to the funeral. My cousin was one of the ones who was killed.

One time a man told me about Whiskey Jack. He side a man shot a moose and along came Whiskey Jack and a man side teasing a Whiskey Jack and Whiskey Jack flew away and came back with a thousand and thousand Whiskey Jacks and they all try to take the moose away and the man try to stop them but they are too much too stop so they all took the moose away from the man and the man never ever teasing a Whiskey Jack.

That's the end of the story.

The Legend of the Caribou Drum

as told by George Blondin

The people in Colville Lake, they were living on the inland fish lake. At some point every year, the caribou would come close to them. As regular as the change of the seasons, the great herds appear bringing more than enough meat for everyone.

One year however, the people waited and waited for the caribou but they did not come. It had been very cold that winter and the fish disappeared from the inland lake. Soon people began to starve with no meat or fish to eat. They began to discuss the idea of leaving the inland lake and going to search for caribou. The decision was made that they could stay no longer and the families prepared to leave in search of meat.

In those days they didn't travel with dogs. Most people had to walk, pulling their family's belongings on a sleigh. Some of the sleighs were made of wood. Others were just like big bags made of caribou hide. They would put their children in the bags and kind of drag them on the snow.

So they set off with their sleighs in the direction that they thought would lead them to the caribou. They travelled for many days with little or nothing to eat. Weary, cold and hungry they pressed on without seeing any caribou. Finally their spirits were lifted by the sight of tracks. The caribou were long gone but at least they had something to follow. They camped at the spot where the tracks had been seen to rest and then continued to follow them the next day. Eventually they were getting close to the barren lands.

Almost defeated by hunger the children were crying and the people's hope was fading. They stopped again to camp.

In those days there was a man who was believed to have caribou medicine. "Why don't we ask the old man to help us," the people said. That evening some of them went to the old man and asked him for his help. "If you don"t help us," they said, "we will starve."

After much silence the old man said that he would help, but that it could not be done where they were. "There's a big lake right at the timberline," he said. "We will make camp there and I will try."

For the first time in many nights, the people felt that they still had hope. After a day's travel they arrived at the big lake that the old man had spoken of. The old man said that he would do his work in the morning, so they set up camp to rest and wait for the old man to work his caribou medicine.

In the morning the old man told the people to make a drum for him. Some of the men went out into the bush and cut timber. With some hides that they had, the women had made a drum before noon. Everyone gathered around as the drum was given to the old man. He warmed the drum by the fire and soon began to sing. In the language of those people he sang, "Before, when I was a caribou, a long time ago, we were friends. You promised me that if I had problems in my lifetime you would help me. My people don't eat and we need you caribou." All the while that he was pronouncing these words he was beating the drum. Like magic the caribou started coming from one side of the lake and then the other. He kept on beating the drum and the caribou kept on coming in a "V" formation from both sides. "Go," he said to the people. "Go and get your caribou." He continued to beat the drum and sing and the caribou were coming all the time. They did not run away. There was by now a great flood of caribou. And so through his drum, the old man had spoken to the caribou.

Later when the old man was dying on his bed, he told his people, "All my life I have had strong caribou medicine, but I did not help my people enough. I shall continue to help even after I die. When I die," he said, "bury me on that hill and each year when the first snow comes, check my grave. If there is a cow and a calf digging on my grave, you will know that the caribou will come to the area of my grave. Whole herds will appear."

Sure enough that year when the first snow came there was a cow and a calf digging on the old man's grave, and until today a great herd goes around his grave every winter, in the Colville Lake area. I don't know how long it will last but just saying the words as the old man did makes the whole herd of caribou move that way.

The Dene Tradition of the Drum

by George Blondin, Fort Franklin

The tradition of the Drum has been going on for many years, way before the non-Dene came into our country.

The old people tell me that the Creator gave our people medicine powers to help them survive the hardships of living. It was a part of religion, just like it was a part of the religion of all Native people in Canada, including the Inuit. From what they say, our people could not have survived without this.

All individuals were not the same. All people did not have the same kind of powers. Some individuals had very strong medicine power. And to some of these people, a Drum Song was given, a song that came to them from the Creator to sing for a special purpose. It's known that three or four of these special people existed in every tribe. In other words, the powers were spread out among the people.

These special Drum Songs were not invented by the individual, the way songs are made up that we hear on records today. Our people had some songs just for fun and dancing, but this was different. Medicine songs came to special people for a certain reason. As part of our people's religion, the sacred Drum Songs were used for different purposes: for praying, for healing, for seeing into the future.

Spiritual songs didn't come from just one place. They came from different areas and people learned them from each other. There are also different ways that people got their songs, through visions or through their medicine power.

Life was so hard in the old days. People depended on the Drum Songs. They prayed to the Creator through the Drum Songs. A lot of the words and messages in the prayer songs are similar. Some of the songs are thanksgiving songs, to give thanks to the Creator when the people gather together after they've been apart all winter.

Some special medicine people used the Drum to preach. Without this kind of preaching, most Dene would have been helpless against crime or bad things.

There was one special man who attracted a lot of people because people wanted to hear his strange song. After preaching and singing, people would ask him if he could look into the future with the Drum. He would react to the people's plea and hit the Drum. Then he would predict what important things would happen that year.

Families often brought their children to this man so that he could talk to them and teach them. Because of this man, people were good in that area of land.

When the Church came, people started going to Church and using both ways of praying. Many songs were passed on from generation to generation. That's why we know how to sing even now, although a lot of us, especially the young, have forgotten where the songs came from or what was the original purpose of them. It's a sad thing to see that at the present time people have lost respect for the Drum Songs. It's really not their fault; the period of change we are going through has affected us in all sorts of ways.

We all know that in the early days, the Dene kept on moving around following game all the time. But they would have a gathering of all the people every summer. That's when they would have a big Tea Dance.

At that time, their medicine people would sing prayer songs. They would concentrate and ask the Creator for what the people needed. They would start walking slowly in a circle as they sang, and the crowd followed. All the people sang, and in doing that, they were praying too.

They would do a couple of rounds and stop, and then start a different song. Some songs were for thanksgiving, some were to have good luck and good health, and so on. After the prayers, then the social part of the Tea Dance – just to have a good time – would begin. This was the proper traditional way to conduct a Tea Dance in the old days.

But slowly, this important tradition of the Tea Dance, which kept people in line and gave purpose to their life, began to change. When the non-Dene came, they started to change our people by imposing their culture on the Dene. At the present time in the Mackenzie Valley, only a few communities are still holding on to the tradition of the Tea Dance.

It's a sad thing to see that the Dene are losing respect for the important traditions of their culture. It's easy to see why this is happening. The Dene are in another period of change, coming into a new style of living. It will be a long time yet before we know how to handle this.

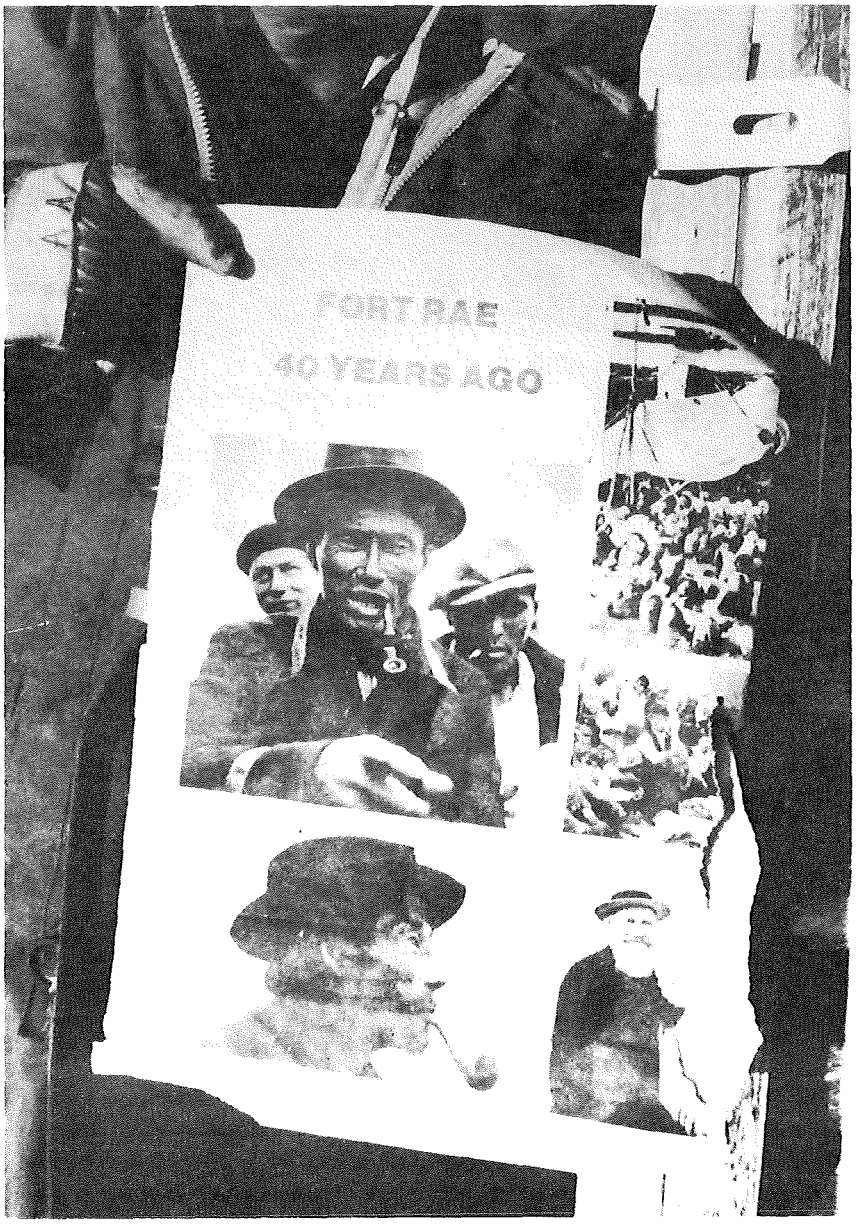
We the Dene have a problem adjusting to the new culture that is imposed on us, to schools, new laws, new foods, alcohol and so on. But, as a people, we don't want our traditional ways to be forgotten.

Then and Now

Student Manual

Introduction

The activities in this unit will enable you to learn more about yourself and about the other people in your class. In the activities, you will begin to explore how people used to work, play, talk, think, plan, and make decisions in groups. You will also think about how groups come into being, how they continue, and what may cause them to change or to remain the same. Because *Dene Studies* is concerned with the life of a nation and of the groups that compose that nation, understanding human groups is an important part of the course.



Main Questions

What places, people, activities, are special to you?

How do you choose to join a group, and what holds this group together?

What might cause this group to change?

What groups form the Dene Nation?

What is the basis for division into those groups?

Main Ideas

Groups form because the people in them have something in common. That something can be a need they have to meet, an activity they all enjoy, or a commonly shared history.

You are part of a family group, and as you get older you will find many more groups to join. The Dene, who are the focus of this course, lived in extended family groups in order to survive. Today, Dene groups are formed on the basis of these traditional groupings.

Our elders can tell us about why some groups formed and are still with us. We also learn about this by considering how we form groups ourselves.

The sun is our time, while water is our direction. (John Washie, refer to Dene Voices, No. 3)

The survival and well-being of all members of the family and the community required that individuals live together in a co-operative and interdependent way. (Malloch, refer to Dene Voices, No. 6)

Aims

1. to think about yourself and explore what is important to you

2. to think about why you join or do not join particular groups

3. to find the Dene terms for the words listed in this unit

4. to listen to an elder to find out what things were/are important in his or her life, and recall things important to other elders, from a film about elders, shown as part of the unit Introduction to Culture

5. to fill out a chart representing patterns of cultural relationships, which will form part of your portfolio

6. to talk with other people about how groups function and how they are maintained

Leaders were chosen because they were good hunters, generous to the group and a good example. (Fraser, refer to Dene Voices, Then and Now, No. 4)

Activities

1. Carry out instructions on the Personal Drum Activity Sheet, Part 1, in the Activities section of this manual. Discuss. (Aims 1, 2, 3, 6, 7)

2. Carry out instructions on the Personal Drum Activity Sheet, Part 2. Discuss. (Aims 1, 2, 5, 6, 7)

3. Answer the questions on the Personal Drum Activity Sheet, Part 3. Discuss. (Aims 1, 5, 6, 7)

4. Fill out the top half of the Personal Journey Sheet. Take part in teacher/group-directed activities. (Aims 1, 5, 7)

5. With your teacher, record class responses to activities on the flip chart. Listen to and watch the film *Augusta*. Discuss. (Aims 4, 7)

6. Fill out Dene word list. Use *Dene Yati* and available resource people. (Aim 3)

...the survival and well-being of all members of the family and the community required that individuals live together in a cooperative and interdependent way. (Malloch, refer to Dene Voices, Then and Now, No. 6.)

Resources

Media

Film, *Augusta*, 16 minutes, 33 seconds

Canada's Original People. Now and Then, 20 minutes

Young at Heart, 16-20 minutes, St. John's Ambulance

Native Communications Society

CBC Northern Radio

CBC TV, *Dene Series/Focus North*

Print materials

Dene Voices section in this unit

Family stories in this unit (Adult Basic Education stories, Rae Lakes)

Denendeh

Silver Drum

A Dogrib History, by Tara Fraser

Dene Values Study

Dene Yati

Dene Government: Past and Future, by Lesley Malloch, Western Constitutional Forum, p.11-12

Resource person

Contact Dene Nation, Department of Education, Rae/Edzo School Society

Summary

The activities in this unit have given you the opportunity to think about yourself and your preferences, and to think and talk about how you relate in groups to other people who are like or unlike yourself. A culture is made up of people living together, like the groups you have been learning about in this unit.

In the next unit, you will look at particular groups of people living together in special groups, the five tribes of the Dene Nation.

Personal Journey Sheet

(PHOTO OF YOUTH TO GO AT TOP)

NAME:

M ( ) F ( )

	THEN	NOW
PEOPLE		
PLACES(S)		
ACTIVITY(IES)		
COMMENTS:		

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1. What are responses of male/female?

2. What changes occur from then to now?

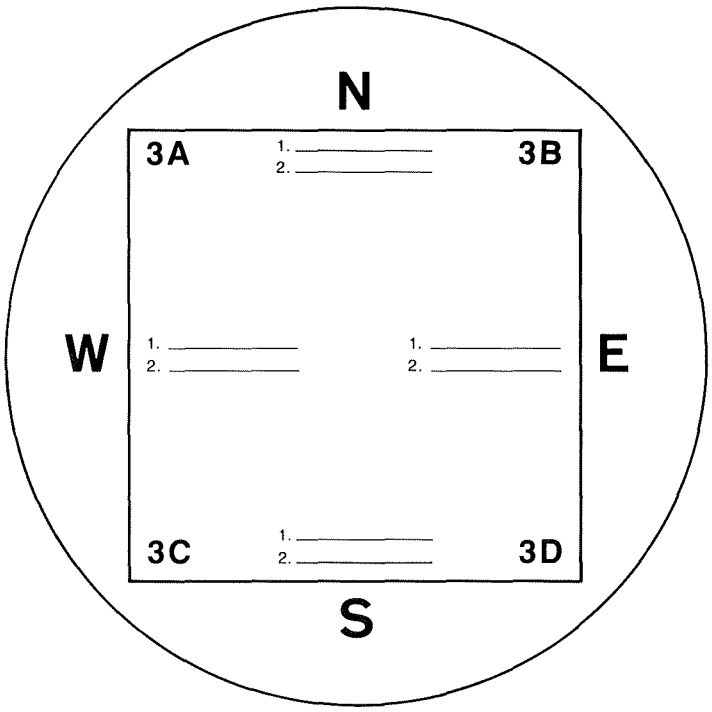
3. Why?

Word List

	Loucheux	Chipewyan	Dogrib	Slavey
myself (I)				
mother				
father				
brother				
sister				
family				
aunt				
uncle				
cousin				
grandmother				
grandfather				
elder				
tribe				
home				
friend				
others				

Personal Drum Activity Sheet

PART 1



INSTRUCTIONS

1. Fill in the name of the place you have travelled farthest in each direction.
2. Write one word that captures your association with or feeling about that place.
3. a) Write the name of a special person in your life.

   b) Write your favourite activity.

   c) Write your favourite music/song/group.

   d) Your choice.
4. Find Dene names/words for your choices.

Personal Drum Activity Sheet

PART 2: INSTRUCTIONS

1. Write your name.

2. Group yourself with other students according to one of these categories:

   a) language group
   b) home
   c) tribe
   d) season or month of birth
   e) sex
   f) friendship

3. Discuss.

Personal Drum Activity Sheet

PART 3

Groups I Belong To

1. Answer the question "Who are you?" ten times, with nouns. Examples: a student, a daughter, a son.

2. Number them in order of importance to you.

3. Discuss in groups the three top categories in your list.

4. Introduce all the members of your group to the larger class, describing each student with the word at the top of his or her list. Example: "This is John. He is a student." "Alice is a friend." "Fiona is a daughter." "This is Zane. He is a cross-country skier."

Dene Voices

1. The Dogribs called the land Rock Country. It is well named. It was and is covered with trees, mainly spruce, birch, willow, and some pine. They are not very large compared to trees growing in a more fertile ground and warmer climate, but what they lack in size they make up for in importance. The countryside or bush is difficult for all kinds of movement and travel....The hundreds of lakes, rivers, and streams were the highways the people travelled, so for this and other reasons the Dogribs liked to live beside the water....This really hasn't changed much over the years, as they still live beside the water. (Fraser, *A Dogrib History*)

2. Our real parents have long deceased, and this land is like our own father and mother. (Bruno Apple, quoted in *Denendeh: A Dene Celebration*, p. 89)

3. The sun is our time, while water is our direction. (John Washie, quoted in *Native Press*, 17 December 1986: p. 16. Community News article)

4. The Dogribs did not live all together in one large group but in different parts of the land as they do now....They used to be in groups but all shared the same general hunting grounds and kept moving from camp to camp to follow the caribou. These groups did not stay the same size all the time or for any length of time, but were flexible, or went with family groups for a purpose like hunting together or according to the food supply. They might stay in one place for a few years and become a local band in one place or several permanent camp areas. Sometimes the group took the name of its leader or of the region where they camped, e.g., Jimmie's bunch or Fisheaters. The movement of people depended on family and marriage, but group movement depended on hunting. Leaders were chosen because they were good hunters, generous to the group and a good example. (Fraser, *A Dogrib History*)

5. It was then that the Dogribs came to where we were living. They told us about the caribou herd that was close by where we lived. They brought us some caribou meat and we decided to go with them to where the caribou herd was. Though the weather was very cold, we all left with them. Me and my mother went with them also. As we were travelling my mother became very very sick. She had a serious headache and passed away. So I was all alone and was taken by one of the Dogrib elders. There were three of us with the rest of the group travelling towards the caribou herd. I was seen with my clothes which were not fit to wear for the cold weather. On the way one of the elders snared rabbits. The rabbit hides he put up on a stick and fixed it to make proper clothes for me. He made rabbit skin pants connected with rabbit skin shoes, and also rabbit skin hat...We finally all made it to where the caribou herd was. When we arrived there were many caribou. (*Dene Values Study*, Fort Franklin)

6. Awareness, initiative, and individuality all contributed to the Dene's ability to live well on the land. At the same time, the survival and well-being of all members of the family and the community required that individuals live together in a cooperative and interdependent way. In turn, cooperation and harmony within the group were made possible because of the genuine respect for the unique individuality of each member of the group. Individual differences and individual freedoms were not regarded as threats to the collective well-being of the group, but rather as strengths which contributed to the ability of the family or community to remain self-sufficient. (Malloch, *Dene Government: Past and Future*, p. 10)

7. I think that youth should stick together and work together and try to figure out the problems in the school system, in the community, and any other place that you feel is not working for you. (Diane Betsina, youth, quoted in *Third Dene Health Conference*, p. 17)

8. No one can decide for another person. Everyone is involved in the discussion and...the decision (is) made by everyone. Our way is to try and give freedom to a person as he knows what he wants. (George Barnaby, quoted in *Report of the Mackenzie Valley Pipeline Inquiry*, Vol. I: 95)

9. In those days, the government wasn't there to tell them how to do this and that, to survive. So the Indian people chose leaders and these leaders were the govenment for the people. They decided in what way the people should go this year, what to do before the winter comes...These chosen leaders were the government. (Joe Naedzo, quoted in *Pipeline Inquiry*, Vol. I: 98)

Readings — How We Live

My Story About Electricity

Mary Wetrade

When I was a small kid I used to know Mon said they used to use candles all the time. Since while people cam into NWT that when some old people started to use white gas for their lantern.

My dad says he used to work for white people before he came to Rae Lakes. He said he help them making a winter road for two weeks and get paid for it and if he get paid he buy 20 gallons of white gas for their lantern or 4 boxes of candles, so they don't sit in the dark place.

They used to cook on the wood stove they make their own stove with a empty 45 barrel that the only thing they make a stove of it. As far as I know.

The people always used to stay in bushes in summer or winter time. They stay as long as they want because they have enough gas and candles. The people use to work hard for their living. We move here in 1963. We didn't have store to buy gas or candles also groceries too. there were about 6 families here with us and the family asked for the store in Rae Lakes NWT. In 1975 that's when they setting up the electricity and now people started to use electricity stove and lamp and they used the tape recorder to plug in. All the machines that they used for electricity and now people don't hardly use lantern and candles anymore only when the power's off and now some people buy candles and gas just to use them in the bush.

That's all for now.

Old Timers

Kevin Zoe

Old timers used to travel around the world, but I don't know how they survived. They were on skidoos. They used to travel with dog teams. Old timers used to travel to the bush. They used to hunt. When it is cold people go out hunting the animals. Some people used to travel with all the family.

It is spring in town. The snow melts. The sun is warm. The old timers is time to patch the boat. My brother helps me. We go out hunting the moose. We take a tent and some food. We camp by the lake. We hang the skins to dry. I make a fire. We have some bread and meat to eat. It is cold out. The snow comes. The water freezes. When the water freezes we go out to the bush. We use the dog team to go out for wood. In our house it is very cold when we have no food. They go out hunting the caribou. Old timers they go to the bush. They like hunting a lot. When they see caribou, they use snowshoes to hunt the caribou. Some people dig the ice to get the water and the fish. They know how to survive all winter.

Story of Caribou

Well, every year summer time comes around, around in August. Sometimes people from Rae Lakes go out with a plane for one or two weeks, to go hunting. That's how people of Rae Lakes are making a living as far as I know. Today many young guys don't know how to skin a caribou, but

as far as myself, I know how to work on a caribou. I can skin a caribou making good meat of it. It's fresh too when you do a good job.

You cut all the hide off first and when you finish, you start working on a new part which means you cut off the legs and arms too., And then when you finish, you start cleaning the inside part. You start to clean the guts out. When that's done you start cutting the ribs into little meat, so can carry it around easily.

So that's how we work on the caribou. My time is up. That's just a short part of the caribou story.

Thank you

by Alfred Arrowmaker

Boat

In the old days if they want to go to Rae they went by boat sometime people used four or five boats it took two days they have to portage the boat. Sometime they go by river. They were used to traveling around with the boat. If people wanted to go to the bush they went by boat. They stayed for the whole winter. They went to Rae at Christmas to sell their fur.

The Animals are Animals

The animals are like are brother you should take care of the animals the animals look like poeple. The old poeple talk about the animals the young poeple don't care about animals they don't know what to do with the animals they don't care how many animals they kill the old poeple talk to young poeple about the animals, but they don't listen, to the old poeple the young peope think it is good to kill the animals. I think the old people are right when they talk about animals.

Story by old people

Before Electricity

Betty Quitte

Before there was electricity people used to be so poor. They used candles or gas lamps and before Christmas women used to sew beside the candles or gas lamps to finish the stuff. That they were sewing and they put the sewing away.

Some women like to cook bannock on the wood stove or inside the oven.

Sometimes men had to go out for caribou. Before they went out they had to cut lots of wood for their wives because some of them had small babies.

Some people had some fresh meat. They had to make a big hole underground so the meat wouldn't get rotten.

In summer if it was really hot people had to stay beside the tent or the house because it was too hot to do anything.

That's all I have to say for now until next time you will hear from me.

The Story of Caribou

How to cook

First we make a fire. Next if the fire is going low, we cut ribs and put them over the fire on a stick.

They use a grate for cooking too.

How to make dry meat.

First we cut up the leg into pieces then cut the meat into slices. It takes about 2 or 3 days to dry and you eat it with fat. You have to smoke the dry meat first.

I finish for now.

Betty Quitte

Our Community

John Mantla

Our Chief is a three and one half week chief. Our council is five people. They are council for only one week. They went to Lac la Martre for a meeting. There were a lot of people. It was about land claims. A lot of people came from Fort Franklin. There were five drummers. There were six community chiefs and councillors. They are all called delegates.

Fox in trap on trail in forest.

When the people go trapping sometime people set the trap on their own trail and they get the fox somtimes when it's warm the fox bite their foot off and sometimes when it's cold if they bite their foot off they freeze to death.

When the people are living in the bush if they throw meat away sometimes they set the trap by the rotten meat and it's how they get fox.

Patrick Wedawin

Readings — Portraits of Families

Stories by Rae Lakes

Thursday Novemvber sixteen nineteen eighty six. In Rae Lakes the people like to work some people work on their house. The people are hard workers in Rae Lakes some of the people are in the Bush there are 250 people in Rae Lakes sometime people like to play cards especially when they have Money some old people like to play checkers the young people like fun some young people like to work in the bush the old people teach young kids how to work on Make things or they tell stories. the old people like to talk about the people especially chief the people are like a family.

John Mantle

My Happy Day

Betty Quitte

When I was a little girl, I used to play outside with my friends. We used to slide down the hill by the television station. Sometimes we went out for a picnic with my father and my brother and my sisters. I used to be happy when my dad was alive and my grandparents too. We used to stay in the bush beside Terra Mine. I always went with my father to set the traps. We used eight dog teams, and sometimes Sandra used the dog team to go out for wood. I used to go with her. One time I saw lots of caribou beside our tent. My brother shot eight caribou, and he was shouting at the caribou. That was my happiest day in my whole life. Now its not the happiest day for me until I get married. That's all for now until the next story. Good bye for now.

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My name is Betty Quitte. I was born in Franklin. When I was a baby my family moved to Rae Lakes. We stay here for 22 years.

In my family I got two brothers and two sisters. My older sister got married in April on Easter day. She got three kids. I have one kid his name is Travis.

I like to travel by plane. It is good to see beautiful country when we still young.

I don't like to see people drink, because sometimes they beat up their wives and kick her out of the house.

I want to go out to the bush and stay there until spring comes, we move back to Rae Lakes.

Betty Quitte

Family

My mother's family are in Rae. They lived in Rae for seven months. They have lots of friends. They don't want to leave. My mother was a teacher in Rae. My father was working in Rae too. My mother was teaching in Edzo. I was going to Edzo. I have four brothers. They are all going to school. My father is working on the house in Rae Lakes. My mother is teaching in Rae Lakes. She is happy. My family is building a house in Rae Lakes. First I move to Rae Lakes, the town is too small. I don't like the town because I don't have any friends, but now I am going to school. I didn't like this school because all the kids laugh at me, because I was new here. But now I know some one from here.

What's Going On in Rae Lakes

Patrick Wedawin

All my family is living in Rae Lakes. My mother, his father and mother are also living in Rae Lakes. They are our Granny and Grandpa. They got four kids. The first is George and the third sister is Celie and the other two brothers are also living in Rae Lakes. One brother is the older brother is single. The second brother is married. He's got three kids, and my own family is father and mother and four kids, one girl, three boys. The third brother is the baby brother. The second one is me and this is my family story.

Family

Mary Wetrade

My mother and father were married in Fort Rae and moved down here in Rae Lakes. My father's brother's name are Jimmy, David and Paul, one sister name Madeline are living here too. Except David is living in Fort Rae.

Also one of my brothers is married to Marie Adele Chocolate. They have two boys and two girls. Also one brother is shacked up with Rita. They have one little baby girl. I myself have two kids. They're both going to school. Except the older one I adopted her when she was a little baby. Her real parents are from Fort Rae. The parents names are John Pierre and Madeline Michel.

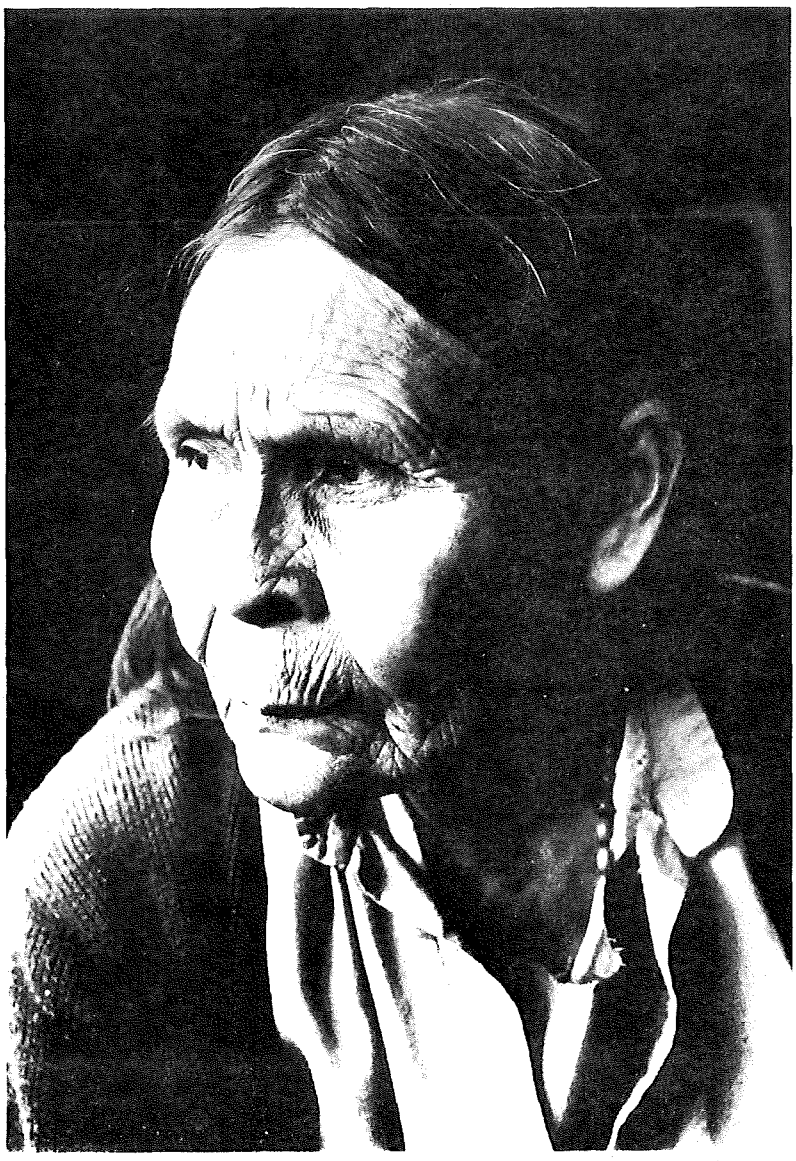
I have one uncle who is living by himself, has his own house to stay in. I got lots of cousins. Some are here and some are living in Fort Rae. Also I got one big sister she was married before she was living here with her husband and her son Tony. Her husband died by accident. And now she remarried again and living in Lac la Martre. They having no children. Also my mother has two brothers and one sister. Their names are Zammy and Jimmy and one sister named Elisabeth. They are living in Fort Rae.

Dene Time

Student Manual

Introduction

The Dene languages are like brothers and sisters; there is a strong family resemblance among them, even though they are distinct and separate languages. However, for many years these have not been the only languages spoken in the Dene homeland. English, especially, has become a dominant and influential language in government, health care, education, the legal system, and the wage economy. This unit looks at the role of Dene languages in the life of the Dene Nation, currently and historically, and considers how language maintains cultural identity.



Main Questions

Why is it important to be able to speak your mother tongue?

What are some of the ways people communicate, other than language?

If we live the way our people did in the past we would live a very good and healthy life. (Dene Values Studies, refer to Dene Voices, Dene Time, No. 2)

What are some of the principal differences between Dene languages and the languages of western Europe?

What values do European cultures attach to written language and oral language?

How have those values affected the Dene?

What role would language have played in lives of Dene many years ago?

In what areas of public life can Dene languages be used in the Northwest Territories? (for example, courts, hospitals, clinics, stores, motels, restaurants, schools, government offices, legislature) What effects do you feel such use has?

They can go on learning in the English language but they should also teach in the Dene language. (Dene Values, Studies, refer to Dene Voices, Dene Time, No. 4)

What are the skills needed to be a good translator? a good interpreter?

What roles do T.V. and radio in Dene languages play in Dene culture?

Main Ideas

Human beings use word systems, languages, to communicate with each other, sometimes orally, and sometimes both orally and in writing. Communicating with each other, with words and in other ways, is one of the most significant things all people do. Ways in which we communicate become inseparable from our culture. The oral languages of the Dene Nation came into contact, several hundred years ago, with the oral and written languages of the Europeans. Because of the increasing influence of English in Dene life, the Dene languages have been negatively affected. Many Dene either do not speak their languages, or do not speak them fluently. In recent years, the Dene have identified language maintenance and revival as key to building the Dene Nation.

Thus the aboriginal peoples are the languages' best protectors... (Report of the Task Force on Aboriginal languages, refer to Dene Voices, Dene Time, No. 6)

Aims

1. to think about the importance of language and communication for yourself

2. to understand how different cultures value oral language and written language as forms of communication

3. to explore some of the differences between specific languages

4. to gain a sense of what effects time and changes have had on the Dene and their languages

5. to become aware of the problems involved in translating and interpreting

6. to consider how language can reinforce people's sense of identity

7. to study the role of language in mass media, especially radio/T.V.

8. to consider how language changes in response to other developments, such as technology

English does not have such words. (Report of the Task Force on Aboriginal Languages, refer to Dene Voices, Dene Time, No. 7)

Graphics

ENGLISH	CHIPEWYAN	DOGRIB	LOUCHEUX	NORTH SLAVEY
1. Division	Ní nádáret'a land being divided	tani ts'ǫ̀ half, to	Nan nihk'yuu nitr'iinlii land divided	Lahk'e guyee divide into two
2. Boundary	Ní detl'ís land is marked	tl'i nawhet'i line, drawn across	Tl'yaa naniint'aii string that is strung	Judéhyéé tl'u ,nit'i, wót'i, where the line is/or will be
3. Eastern Arctic	ʔeténá nén ɔetthɬsk'ëthe inuit land in the east	Kwinihts'i ts'ǫhk'e east wind, side of	Giɔ taɔak tsɔaii sun rising direction	ɔerákee néné Inuit land
4. Western Arctic	ʔeténá nén yutthɬsk'ëthe inuit land in the west	Nanihts'i ts'ǫhk'e west wind, side of	neɔeɔak ts'aii sun setting direction	Jùhna nènè land on this side
5. Above Treeline	Hazú the start of the barren land	dechɬla end of the treeline	Nant vakak ts'iivii kwah land without trees	Gow'į barren land
6. Below Treeline	Dechën lare below where the trees are	dechį ts'ǫne trees, side of	Nant vakak ts'iivii land with trees	Ts'u láódéɔa where the trees are
7. Racism	Dëne ts'ën ch'áidhën thinks bad towards people	done ladį nets'elɬle people, different, we don't like	gwiyeetshih k'adugoodijaadrii beforehand, they judge	ɔeyuwe Déné hekenélɬle dislike of people because of race/difference
8. Spousal Assault	ɔelts'ąke dalelɔa couple mistreating each other	Done dąlɬhɔa people, abusing each other	diidinjii goo diitr'iinjo hah khainjiɔ tr'adadhat one's husband or one's wife, harass each other	ɔehghárádee ke sɬlekewi couples abusing one another
9. Status of Women	Ts'ékui deba dáyalti women speaking for themselves	Ts'èko gha k'ehogeɔa women for, doing things	Tr'iinjo datthak eenjit gigiinkhii all women, they speak for	Ts'ékuwe ke gha ɔehw'i gokaɔa setting things right for women

Activities

1. Participate in class discussions on the main questions for the unit. Use group consensus to choose and invite speakers to the class. (Aims 1, 2, 3, 4)

2. In small groups based on language, list the reasons why language is important to you. Discuss the reasons why you speak the language(s) you do. (Aims 1, 2, 6)

3. Prepare for the various speakers who will come to class during this unit by designing appropriate questions to ask them. This can be done individually, in small groups, and as a class. Listen to speakers, and take notes of points you think are important. (Aims 1, 2, 3, 4, 5, 6, 7, 8)

4. Use your notes, together with the readings for this unit, as the basis for an essay giving your views on an aspect of the language issue. (Aims 1, 2, 5, 6)

5. Work on your own drum and logo designs. Consider incorporating words or phrases that are important to you. Does what you are learning about language and its connection to culture change the importance you give to different topics on your drum or logo? (Aims 1, 2, 6)

6. What does *Dene Yati*, (Vol.1, No. 1, June 1985) have to say about Dene languages in modern society? Give examples of how the Dene languages develop to include words and terms relating to modern technology. (Aim 8)

7. Read a story about the Berger Inquiry into the Mackenzie Valley Pipeline, from the book, *The Past and Future Land*. Write about what the people in that story said about language, or how you think language would be important to them. (Aims 2, 4, 6)

8. Choose one photo from the *Dene Traditional Life* series of photographs. Research and write a "one day in the life" of the person or people in the photograph, including a language aspect. (Aim 4)

We young people are the tongue of the old people ... to say what they have to say. (Isidore Zoe, refer to Dene Voices, Dene Time, No. 13)

Resources

Dene Yati

The Report of the Task Force on Aboriginal Languages

"Language Program," in *Learning: Tradition and Change in the Northwest Territories*, p. 87-104

The Past and Future Land

Invited speakers

Dene Traditional Life Series (photographs)

Summary

Being able to communicate well with the people around us is important to everyone. Being unable to communicate with people we love, people we need, people who are significant to us, is like being left alone, and human beings are social beings. Finding ways to achieve full and effective communication is important for the Dene Nation, as it is for all individuals and groups.

Now that you have spent some time thinking about the past and the present of the Dene, the next unit asks you to turn to the future — the future for the Dene and for yourself.

Word List

	Loucheux	Chipewyan	Dogrib	Slavey
words				
systems				
contact				
interpreters				
television				
dentist				
health				
identity				
mass media				
words				
cultural identity				
poem				
map				
language				
dialect				
treaties				
translator				
aboriginal				
institutions				

PLUS: Words introduced by the guest speakers who will visit the class in this unit.

Dene Voices

1. But these days, the young people took over and made themselves the bosses. Instead of learning from their people, they read all kinds of books, sometimes not very good ones, and that's how they live now, by what they read. (*Dene Values Study*)

2. If we live the way our people did in the past we would live a very good and healthy life. I am saying this because, really, I was brought up that way. I don't even know how to read. I won't even understand it if a white person spoke to me. But what my elders said and I watch how they work, I know all the things that my elders did and said. I do what my elders did in the past. (*Dene Values Study*)

3. If they learn and understand the English language, they would benefit from it for their future. Then they would live a good life in the white society. If they don't learn to speak and understand the English language, they won't be able to survive very well in today's society. (*Dene Values Study*)

4. They can go on learning in the English language but they should also teach in the Dene language. They should teach both languages half and half. If they only teach the English language and go to school, they won't be able to learn how to survive off the land or learn how to go fishing. Even some of the young people who are married today don't even know how to live off the land. What if these young couples couldn't get a job? How are they going to survive? (*Dene Values Study*)

5. I know we are losing our language. I cannot speak my language, but I am learning it. It is hard to learn what you don't have. (Diane Betsina, youth, quoted in *Third Dene Health Conference*, p. 53)

6. ...the Task Force believes aboriginal peoples hold a special responsibility themselves for their own languages. While non-aboriginal peoples may provide support and encouragement, the aboriginal languages are not their languages; their support does not come from within an understanding of the full meaning and richness of the culture and language. Thus the aboriginal peoples are the languages' best protectors... (*Report of the Task Force on Aboriginal Languages*, p. 22-23)

7. While there are terms and concepts used in English which do not exist in the aboriginal languages, there also are many terms and concepts in the aboriginal languages for which English equivalents do not exist. The Inuit and Dene languages, for example, have many different words for snow and ice, fog, sea, water, and animals, and for conveying personality characteristics. A different name is used for the caribou at each stage of its growth which describes the animal's sex, age, and colouring. English does not have such words. (*Report of the Task Force on Aboriginal Languages*, p. 21)

8. Even though we have been on this land from the beginning, we have had to learn a language that was not our mother tongue, we have no choice but to learn the language. (*Report of the Task Force on Aboriginal Languages*, p. 20)

9. We need to see school text books, street signs, maps written in the region's specific languages. We need school teachers, employment counsellors, priests and church services, territorial and federal personnel, fluent in a native language. The territorial and federal governments claim to represent the people in the Northwest Territories yet cannot converse to

us in a native language. (Statement from Native Women's Association of the Northwest Territories, quoted on p. 27 of *Report of the Task Force on Aboriginal Languages*)

10. The department should undertake the development of a written Dogrib-language program. Unless it is a written language and taught in written form, it will eventually be lost. (Public Hearing, Rae/Edzo, quoted in *Learning: Tradition and Change*, p. 93)

11. The elders should be asked to give advice as to how the children should be taught in the school. And there should be a study on the syllabics and Roman orthography and see which one would be of more benefit to the children that are growing up now and the children that will be taught in these schools. (Felix Lockhart, Snowdrift, quoted on p. 25, *Report of the Task Force on Aboriginal Languages*.)

12. Culture means many things to many people. For the aboriginal peoples of the Northwest Territories, it is the heart of a way of life, encompassing history, language, medicine, social relationships, games, art, crafts, music, life on the land. It involves preserving the past and growing into the future. (From Introduction to *A Proposal for a Conference to Develop a Dene Cultural Strategy and Institute*.)

13. We young people are the ear of the old people, to listen to what has been said. We hear what the politicians say – to pass it on to old people, in order for them to support and make decisions.

    We young people are the eyes of the old people, to see what is happening down South, what we read, and to compare what is the best for the Dene people.

    We young people are the tongue of the old people...to say what they have to say. (Isidore Zoe, quoted on p. 99 of *Pipeline Inquiry* Vol. I)

Dene Now

Student Manual

Introduction

This unit asks you to turn your attention from the past and the present to the future, to think about yourself 20 years from now. What do you think your life will be like? What do you **want** it to be like? What can you do to make your life the way you would like it to be? By considering these and other questions, and by sharing your ideas with other students and hearing theirs, you may be able to get a clear picture of how you may fit in to the culture of the future.

Main Questions

What do you think your life will be like 20 years from now?

...as development comes, our people of working age have a right to be ready for it. (Speaker at Rae/Edzo public hearing, refer to Dene Voices, Dene Now, No. 1)

What might prevent you from living the way you want?

What might help you to live the way you want?

If you are Dene, would you like to live on the land? Or in a wage-based economy? Or in a combined way?

Training in native survival skills is essential... (Introduction to Cultural Survival Program, refer to Dene Voices, Dene Now, No. 4)

When you have children, how would you like them to live?

Are there people you know now who are living as you would like to?

Main Ideas

Many influences are at work in the North, shaping how people will live, work, and be connected to other people in Canada and the world. Some of these influences are special to the North. These include aboriginal rights, including language and self-government, resource and land use, and types of work and skills needed for employment or life on the land.

Other influences are or will be felt by people everywhere in the world, such as dwindling resources, environmental damage, global changes in trade, and issues of world peace. These things may not mean very much to you now, but they affect you. As you learn more about factors influencing life in the North, and the kind of future you want, you will be better able to make good choices, for yourself and your culture.

The wildlife has been driven further into the bush.
(Alizette Potfighter, refer to Dene Voices, Dene Now, No. 6)

Aims

If we must make some changes, we don't want it through someone pushing us into it. (Mary Kendi, refer to Dene Voices, Dene Now, No. 7)

Our Dene Nation is both old and new. (Denendeh: A Dene Celebration, refer to Dene Voices, Dene Now, No. 9)

1. to make you aware of some factors likely to shape your future

2. to illustrate with stories how people have combined two ways of life

3. to encourage you to think about what values you would like to pass on to the next generation

Activities

1. Discuss the pictures in this unit. (Aim 2)

2. Write a first draft of "My Future Life." (Aims 1, 3)

3. Identify political, social, and environment factors that will affect your future, and discuss ways in which you could modify those factors. (Aims 1, 3)

4. Hear a panel of speakers on current events and issues in the Northwest Territories. (Aims 1, 3)

5. Revise your paper, "My Future Life," in light of what you have learned in the unit. (Aims 1, 3)

6. Finish your designs for your personal drum and/or logo. Consider incorporating words or images to suggest your future self. (Aims 1, 3)

That's where we are heading. How can we straighten things for ourselves? (Dene Values Studies, refer to Dene Voices, Dene Time, No. 12)

Resources

Dene Government: Past and Future, Lesley Malloch, especially p. 29-33

Anne Sankey, "Bayha leads good life as adaptable man," *Native Press*, 17 December 1986: p. 37-38.

Dene Nation *Annual Reports*

"A Vision of a New Society," in *Denendeh: A Dene Celebration*, p. 41-46

Summary

This unit has introduced you to some of the questions you will need to think about as you become adult in this quickly changing world. You will need to think about answers to those questions and about the issues that are important to you, and in the NWT today. The answers you find and the life you lead will contribute to shaping the culture of the future. You will help create the story of your generation.

Dene Word List

	Loucheux	Chipewyan	Dogrib	Slavey
future				
cruise missiles				
Arctic sovereignty				
lifeline				
computer				
trapline				
peace				
adaptable				
happiness				
treaties				
trade				
pipeline				
division				
years				
nation				
environment				

Dene Voices

1. We are fully aware that the economic base in many settlements is precarious right now. But, as development comes, our people of working age have a right to be ready for it (Speaker at Rae/Edzo public hearing, quoted in *Hearing: Tradition & Change*, p. 145)

2. At school they teach them paper work. They don't teach them anything about what and how to use material to live or survive. The children today only know how to do paper work, not like the elders who were taught to work to survive.... There seems to be no hope for the children in the future. (*Dene Values Study*, Fort Franklin)

3. Even today the white people fool us. Native people don't have jobs now, they said if you have Grade 10 education you would have a job. Where is that promise now? (*Dene Values Study*, Fort Franklin)

4. Training in native survival skills is essential to ensure that young people have viable alternatives to turn to when short-term development projects and wages and labour associated with them are corrupted. In a rapidly changing society impacted by industrial development, it is crucial that native people have support to strengthen their cultural roots. (Introduction to Cultural Survival Program, in proceedings of *Dene Cultural Conference*, p. 22)

5. When I went to school, I went to the academic courses instead of the vocational courses because I wanted to go to university. When you go into the academic courses, there are no natives whatsoever. That is how bad it is. Everybody is taking the mickey mouse course, the vocational courses. It is not right. (Jerry Paulette, youth, quoted in *Third Dene Health Conference*, p. 15)

6. 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 wildlife has been driven further into the bush. (Alizette Potfighter, quoted in *Pipeline Inquiry*, Vol. I, p. 178)

7. We would like to see our children and theirs carry on the ways of our ancestors and ourselves. We don't want to be changed into something we don't understand. If we must make some changes, we don't want it through someone pushing us into it. We must be given time to think and do it our own way. (Mary Kendi, quoted in *Pipeline Inquiry*, Vol. I, p. 112)

8. We will survive as Indian people, and 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 does not make us any less Indian.... (Richard Nerysoo, quoted in *Pipeline Inquiry*, Vol. I, p. 111)

9. Our Dene Nation is both old and new. Our ancestors did not need a strong centralized organization as they lived their lives without disturbance. Our nation remains the same but circumstances led us to shape new ways of being a nation. (*Denendeh: A Dene Celebration*, p. 46)

10. Our old people, when they talk about how the Dene ways should be kept by young people, they are not looking back, they are looking forward. They are looking as far ahead into the future as they possibly can. So are we all. (Georges Erasmus, quoted in *Denendeh: A Dene Celebration*, p. 65)

11. Whether we are discussing political evolution of the Dene people, economic development, social development, environment – the youth have to be involved. These young people are eventually going to emerge as leaders of the Dene Nation. (Francois Paulette, quoted in *Dene Nation Alcohol & Drug Abuse Conference*, p. 4)

12. But from what we hear in the future we won't even have the rights to our land, us elders don't like that. Pretty soon we will all be dispersed, as more white people come in, the young people who had education will be scattered, some won't even know where their people are buried. That's where we are heading. How can we straighten things for ourselves? (*Dene Values Study*, Fort Franklin)

13. ...there is a fundamental principle of culture here that we have to consider. If we are to become a self-determined people we need to have that understanding and control [of Dene education] so that we can develop ourselves to participate in this society. (Ernie Lennie, in *Second Western Arctic Bilingual Education Conference*, p. 24)

14. But this problem [alcoholism], which arises out of the changes to the Dene way of life, can only be dealt with in the Dene context; the solutions must arise out of the Dene traditions, customs and way of life if they are to be effective for the Dene themselves. (Background Information, *Dene Nation Alcohol and Drug Abuse Conference*, p. 4)

Readings — A tribute to the late Annie G. Robert

Annie G. Robert was born November 27, 1880 at Rat River on the Husky River below Fort McPherson. Her brothers and sisters were raised totally off the land. They travelled extensively in the Richardson Mountains over to Eagle Plains and Dawson City.

They hunted and trapped in the Rock River area along the Dempster Highway. Those days people depended on the land for their food, clothing and shelter. The only people who stayed in Fort McPherson were the Hudson's Bay workers, missionaries and R.C.M.P. The people would come into Fort McPherson to pick up supplies in June after the ratting season and in September before the winter freeze-up.

Annie lost her mom when she was about 13 years old. She took on the responsibilities of looking after her Dad, two brothers and a sister. Her two late brothers were John Martin and Rev. Richard Martin. Before their mom died, they had given Bella to the Smith family. When Annie's mom died, after Charlotte was born, they decided to look after Bella, who was a little older than Charlotte. So they gave Charlotte to the Smith family and took Bella back.

Annie had to learn to tan hides, make drymeat, sew all the clothing and teach her sister to do chores. When she told us stories of her hardships she would cry because she understood what it was like to lose a mother. When moving in the mountains, she had to set up camp and when leaving to the next camp she would have to take down tents and pack all their belongings.

She was married to Robert George, who was born July 23, 1876. He passed away May 16, 1961 at the age of 85 in Aklavik. He was a happy man who was full of jokes. He had many Inuit friends from Aklavik who always sent him shoes, parkas and mitts. When there was a dance, Robert used to spend hours preparing and dressing for the occasion. He loved dancing and he made many of his grandchildren dance for him by singing for them. He was a great hunter and trapper. Many times he went out hunting, and had to bring home food for his family. He was always concerned that his grandchildren not be hungry.

Annie and George had twelve children. Five are still alive today. These children were brought up on the land and all learned to live off the land. Some of the children had an opportunity to attend school in Hay River, but others stayed home and helped their parents. During the winter one year, Annie gave birth to one of her children on the trail. She put the baby in her sled and continued on to the site of the next camp.

Eventually Robert George and Annie settled down at Road River, which is about 18 miles within the NWT/Yukon border. They trapped in the area and continued to hut in the Richardson mountains over the Rock River and Eagle Plains and Caribou Mountain. Most of the year was spent at that camp. Annie spoke of many summers when they went into the mountains with dog packs to hunt caribou and moose. They brought back drymeat by the bales. She spoke of the bluefish which they caught in the mountain streams.

In the late 1940's her son George lost his wife. The two boys, Hugh and Richard, were taken in by Annie and her husband. The youngest, James, was taken by Peter and Laura Thompson. The two boys spent the summers at Road River and their winters were spent at the Residential Schools in Aklavik and Fort McPherson. After the death of Robert George, Annie continued to live at Road River with her son Jim Robert, and spent the summers fishing at the Island, ten miles above Fort McPherson on the Peel River.

In 1975, when her daughter Bella Charles passed away, she moved to Fort McPherson and never returned to Road River. She moved into the Old Folks Home late in 1970, but continued to go out to her fish camp at the Island. Two of her daughters, Rebecca Modest and Alice Blake, along with sons Jim and George Robert, all lived at the Island with her. They continued to live there after the passing on

of Rebecca Modeste in 1982 and George Robert in 1985. Last summer Annie was once again at the Island. On warm sunny days she would sit outside her tent and enjoy the weather.

Because of the many hardships she endured, Annie was a great family person. She brought up her family to help one another and also others in the community. She taught us who was related to us, through our family tree.

Annie helped a lot of people during her life time. She serve many meals in her home. She tended the sick and comforted the bereaved. She delivered many of her grandchildren and she took very good care of them.

Her physical, mental and spiritual life was lived to the fullest. She attended church in town and services on the land regularly. When there were no services to attend, she would sing hymns in Loucheux in her tent or house. She taught the value systems to her grandchildren, and many times she spanked and disciplined them. She lived mostly on wild food and hardly ate anything that was bought from the store. She never used salt, because she said it spoiled the flavour of the food.

In later years, she told stories of her life, and how people used to live and travel between Fort McPherson and Dawson City. She was very concerned about land claims development. She listened to the radio every day. She knew what was happening all over the world. She was mentally alert to everything that happened around her. Up until the night before she died, she knew who was caring for her. She could not speak, but she nodded her head for "Yes" or "No" when we asked her a question.

We have lost a lot of history with the passing on of a great and grand lady. To some of us she was a source of great history, language, and most of all, a mother. Whenever the native leadership or members of her family travelled to meetings, she would pray for them.

She will be missed by many but her memory will continue on. She taught us to appreciate what we have today, and we will continue to live up to her expectations.

She is survived by two sisters: Bella Alexie of Fort McPherson, and Charlotte Vehus of Inuvik; two sons, John and Jim Robert and three daughters, Caroline Kay, Alice Blake and Mary M. Firth. According to the last accurate count, she has 47 living grandchildren, 137 great-children and 58 great-great grandchildren.

(Prepared by Sarah Jerome (Annie's granddaughter) and reprinted with permission from *Native Press*, February 20, 1987.)

Readings — Bayha leads good life as adaptable man

Walter Bayha seems to be the kind of person who gets whatever good he can out of whatever comes his way. He's now the renewable resource office in Fort Franklin.

Walter was born "around here, I guess" and describes his early years as "nomadic." His parents and grandparents travelled extensively and most of the time "we were at one of the Johnny Hoe River area, the Manitou Island area or Busy Bear near the present day Port Radium. We hardly spent a lot of time at the present Fort Franklin location."

His parents had a number of cabins in the area and Walter's happiest memories were "travelling to — I can hardly remember which locations. In 1956 I remember I was playing in the sled while we were moving south of the mouth of the Johnny Hoe River.

"I was kept warm and well fed. I remember the thing that made it enjoyable a lot was the food I ate. During the stops when we were travelling the parents made a camp fire and brought out the bannock..."

Like most kids, says Walter, "I spent a lot of time playing." The experience was "interesting and enjoyable because going to the different cabins and starting up the fire was almost like moving to a new house everytime we travelled."

These good times came to an end when "in 1963 there was push by the government to get the native people assimilated and I guess to try to develop the north. In those years a lot of kids were not exactly forced — but there was a demand — to move out to major centers to get an education."

The upshot was in 1963 "they sent me out. I was only nine years old," says Walter. This was the time he was sent to Inuvik for a year to attend school.

"My whole environment changed. But there were other kids my age and my sister was there too, and even in a way because I was small enough I sort of accepted it.

"But it was a little frightening because my English language was almost none. But as little kids, you do a lot of things without have to say too much. So I think I adjusted...I had to adjust.

"But up there too I spent a lot of time playing," laughs Walter.

He returned to Fort Franklin and spent the next four years there going to school.

In 1967 he was accepted at Grandin College in Fort Smith. He says at that time things were more difficult because, "I was a little older. Franklin is a very traditional community and nobody speaks English very much. You grow up where your language is spoken and different things are accepted. Then at thirteen I went to Forth Smith where it was completely different."

"I think I spent two months under my bed trying to adjust," says Walter, again laughing. "I had to make a lot of adjustment. I resent that fact...but I think in a lot of ways maybe it was good. Maybe it wasn't so bad. Because to this day I do things most others my age don't do."

At Grandin, "they treated us just as well as they would treat anyone else." For Walter the reality was "I had to get by with whatever little I had. My parents were not exactly at full-time jobs with money to send me every month."

"I spent a whole year down there without coming back. The only way to communicate with my parents was writing. But my parents don't write so they had to depend on my little sister writing to me. I think I enjoyed a lot even just a little communication my sister would write for my father."

Walter says of Grandin College and his own personality, "I think it's always the little things I appreciated a lot. I'm a very adaptable person. I accept it readily whatever I am forced to do. If you get into something you have to accept it. You certainly can't resent it."

Following his Grandin days,

Walter spent the next three years living the traditional life fishing, hunting and trapping with his grandfather. He returned to school during 1970-71 to get his grade nine. Then there was a "problem," he says.

"The question of whether I should spend more time with my grandfather and father trapping and help out with the family. I did a lot of that in the summer time but we had such a large family I felt I needed to do a little more I guess.

"I had to decide what I should with high school. I had a couple of more years to go. That was a big decision to be made at that time."

In the end " I think I was more drawn toward working full-time," says Walter. He joined the forestry department of Indian and Northern Affairs and started working at Norman Wells in the summer of 1971, which he did each summer for three more years.

"During that four years I spent time with the family. I worked all summer and the winter time spent trapping and fishing, usually with my grandfather."

Then in 1974-74 there was a "highly specialized," 40 week program sponsored by Indian and Northern Affairs. "And what they wanted to do was get some native people into middle management positions to become forestry officers or resource management officers."

Walter applied and spent almost a year studying basic forestry and basic land use at a program he describes as "certainly very interesting. There was lots we learned."

The program consisted of class and field work and included geology, "especially targeted stuff to do with perma frost"; land use regulations which "at the time were very new"; and "a lot of time at oil the rigs and the techniques used by Esso with a first hand view of the kinds of things industry has to deal with and the kind of things forestry officers have to enforce to protect the environment." Forestry and the forestry industry around Fort Simpson and Fort Smith were also studied.

In the following year, 1975, Walter took a job with forestry and took correspondence courses to catch up with his high school, as he hoped to go to college.

In 1976 he was accepted as a mature student at Selkirk College in the interior of British Columbia, where he studied forest technology for two years.

"The students were very very good (at Selkirk). They helped me a lot. I still had a lot of math and science to catch up on. Everybody pitched in and I got through the first year okay."

Walter remembers "juggling a lot of courses" to make them relevant to the NWT. "I took a marine biology course in Baffin instead of the Vancouver Island summer tour...a lot of their programs — especially their forestry management and logging operations — a lot of those courses didn't really relate to the territories. But I enjoyed the two years down there"

This was followed by three years with Indian and Northern Affairs in Inuvik doing forest fire work and permits for land use for the oil industry.

It was now time again to make choices. "In 1980 I had to make a decision again. Whether I wanted to move up the ladder in management or whether I liked doing field work. I was little concerned about my own family. I now had a couple of kids and one was getting to school age. I decided I would like to see them speak their native language the way I did. So I made a decision to move back to one of the smaller settlements."

There was job opening in Franklin for a wildlife officer and Walter applied. "They looked at my background and we decided maybe I should pick up some wildlife management courses because I hadn't had time to spend with a wildlife officer before I went into a full-time position. I'd sort of gone through school and picked up some courses in wildlife management then went straight into the job. There was no period of orientation to learn to do things the way the department does."

So it was off to Thebacha at Fort Smith for a two year

program. Fortified with credits from Selkirk College, "I picked up all the major wildlife courses and completed that program." Walter received a diploma in renewable resource technology.

He started in Fort Franklin as a full-fledged renewable resources officer in 1982 and remembers "I spent a month going through the files. I had eleven bags of mail to sort out."

Walter talks about the job he has today that he worked so hard to attain.

"We get involved in a lot of things, especially with trappers this time of the year." He noted that just a few days before he had issued $20,000 advances on furs.

"This time of the year a major portion of my job (is) to provide that service for the trappers here."

Work is done in wildlife management too. "In fact, this month I made four trips. One to outpost camps because there were complaints about grizzly bears, which is normal this time of the year."

Other complaints, said Bayha, are to do with traplines. "Especially this year, because industry is cutting back in jobs. A lot of the kids and young people are trapping and some of the old people are saying 'we've got this area. We want to use it. We don't want to see a lot of youngsters on our trail setting traps'."

"It's simple stuff like that that I get involved with every day," explains Walter.

"I do a lot of work with the band. The band here is slowly getting back on its feet from last year when they had to lay off a lot of people. They're interested in the fisheries management. They're planning to put in some outpost camps for fishermen this year.

"I spend time with the HTA here, (which is) very important in terms of getting assistance for many of the trappers here. Especially in the summer. The HTA has the only tug boat on Bear Lake. It can haul a good load. It's busy each summer for two months hauling fuel supplies to all the major outpost camps. We have quite a few major ones."

Another part of the job includes administration, says Walter. Special ARDA has a section of their program called "primary producer. We get involved in assisting the trappers (to access the program) and sometimes we end up doing all the writing ourselves."

"It's time consuming because a lot of the information has to be provided by the trappers. A lot of times they tend to think we can fill it out by ourselves. It isn't so. A lot of time it's only information that the trapper would know, like how many traps they have or where they're going to be trapping next year or how much money they've made this year. Stuff like how much resource harvesting equipment they have right now.

"Sometimes it takes more work than you think," adds Walter.

Walter's job has it's funny moments too. He recalls one time getting complaints about grizzly bears in May, which is just before lodges swing into operation. So Walter and two other officers were checking out the lodges.

At Plumber's Lodge a window was broken and a bear was inside. "We had to get the bear out of the building. He didn't want to come. We finally waved a tarp in front of the window and he jumped out. One of the officers shot him."

They decided then to enter the building to find a knife big enough to skin the bear. All the windows were covered so it was dark inside.

Once inside they saw another bear silouetted in the dark. So "me and one of the other officers were slowly creeping up...everytime we'd take a step the floor would crack. The gun was readied when the other officer nudged me. He looked at the bear carefully. We'd come very close to shooting a mounted bear."

Walter says he has no regrets. "At the time I grew up I wanted to do the things my grandfather, great grandfather and father did. But at the same time I was very interested in other things. Things like aircraft or doctors and nurses.

"Even before the elementary years I wanted to be something of that sort. After 1971 I realized I couldn't. I was the oldest boy. My father really want me to stay home and help him trap. At that time I wanted to on to college or university.

"I had to make a decision. So I sort of compromised and thought I can't go to university and become a doctor or a lawyer or whatever. So I'm going to do the things available to me."

Walter praises Jim Bourque for helping him aspire to forestry and says he feels he's had "plenty" of help along the way.

Thirty three year old Walter has a family and says he's happy his kids speak the native language. "The other languages they will pick up easily later. I'd like to see my kids interested in getting involved in university — lawyers or doctors.

"Some of those things I think the territories really needs today. The native people have to get into those sorts of fields. Trapping is going to always be there," emphasizes Walter. "It's going to be there. It's going to survive."

In fact, says Walter right now in Fort Franklin there are 80 people trapping. "I'm glad there's a lot of people trapping and it's going to continue."

(Written by Anne Sankey and reprinted with permission from *Native Press*, December 17, 1986.)