LAND AND CULTURE-BASED EDUCATION RESOURCES
Table of Contents

Introduction - 1
Lesson Plans - 6
Preparing for Land-Based Learning: Logistical Resources - 60
Appendix A: Sample Organizational Material for Camps - 66
Appendix B: Land & Culture-Based Educational Resources - 73
A Message from the Dene Nation's National Chief

In the spirit of cultural revitalization and on behalf of the Dene Nation, I am pleased to share with you our first Land and Culture-Based Education Resources Document.

With support from the Mastercard Foundation, the Dene Nation, and select Bachelor of Education students, recent graduates, and teachers have worked tirelessly to develop the lessons found within this supportive resource. The lessons are rooted in Dene Kede themes, languages, and teachings from across Denendeh and bridge the modern and traditional – combining our cultural teachings with the Northwest Territories’ current curriculum.

This work is personally very important to me, as not only a lifelong advocate for on-the-land learning, but also as a lifelong student who absorbed the voices advocating for land and culture-based education at this year’s Dene Nation Education Summit. A wealth of research supports these echoes, indicating that learning is successful when students relate to the content. For anyone who has learned on-the-land, you understand through your spirit how much this sentiment rings true.

My spirit is grateful for the opportunity to support educators, administrators, and community members to facilitate more culture-based learning on-the-land. Inside our supportive resource, you will find helpful suggestions, age appropriate lesson plans that can be used in different class settings, and both safety and traditional protocols.

Mahsi Cho to all who made this possible – from the resource development team – to those who shared their wisdom with our languages, medicines, safety protocols, lesson plans, and photos. This could not have been accomplished without your unwavering commitment. To the Dene Nation team and our Director of Education Jane Arychuk – thank you for your uncompromising vision. To the Mastercard Foundation – thank you for your generous support and commitment to true reconciliation.

In closing, education is the first step we all must collectively take in order to fully commit to undoing systemic colonialism. In this regard, I encourage you to share this document with educators in your region and have them share their experiences in using it.

Mahsi Cho,

NORMAN YAKELEYA
Dene Nation National Chief
AFN Regional Chief - Northwest Territories
Introduction to this Resource
This resource aims to support educators, school administrators and community members facilitate more culture-based learning on the land. It was created by four Dene and Metis education resource developers, hired by the Dene Nation in summer 2020.
About the Education Resource Developers

Terry Sapp

Terry uzhie, Deh Gáh Got’ié Kų́ę́ Nahdéh. Terry is from Fort Providence, NT. She is an educator at Deh Gáh School, working with grade 10 to 12 this year. She has four children of her own and is very passionate about working and teaching on the land. She grew up in Fort Providence, and would go out on the land with her parents on all her breaks. She has learned many lessons on how to survive and live off of the land from her mother. She recently graduated from University of Victoria with a Bachelor of Education and came back to her community to teach and help support the youth. She is currently taking student out on the land as part of the Northern Studies course she is teaching and will take the students on a Fall Hunt and Medicine gathering. Terry is honoured to have worked on these lesson plans and hopes it will be useful to other eager teachers.

Kendra Shaefer

First and foremost, Kendra is a mother. She has three children who are her reason for the life she choses to live. Based on cultural practices and beliefs, she maps her life around this. She is an advocate for Aboriginal Education, and most of the work she does is around bettering the lives of our children and Dene People. Kendra is from Fort Smith, NT where she raises her children with her partner. Being a descendant of a first-hand residential school survivor, she knows the importance of having the option of Land Based Education readily available to Our Dene Children. Kendra's educational background portrays her keen interest in politics, culture, language and education. She studied Education through the University of Saskatchewan and has had many endeavors at a young age, from working in Elementary schools to being a director for Aboriginal Headstart, she now sits on the Band Council for Salt River First Nation. She has always been interested in helping Dene people reach their potential.
Lindsey Bodnar-McLeod

Lindsey is a mother to a son named Bailey, who is the inspiration and motivation in everything that she does today. She was born and raised in Inuvik, Northwest Territories and obtained her Bachelor of Education Degree from University of Saskatchewan in April 2020. She has mixed Ukrainian heritage, is a Gwich’in Beneficiary, and an Indigenous Educator in the North. Lindsey comes from a strong family of leaders and educators, and is very proud of her Indigenous identity as a young Gwich’in woman. She is a role model, showing youth to follow their dreams like she has in her life. Lindsey is a strong mother and enjoys every minute with her son, and documenting the history and stories of her Elders and family members. She holds a strong passion for teaching, early childhood development, and academia. She is currently working on her Early Childhood Diploma and will focus on a Master’s in Education sometime in the future. Haii Cho!

Daniel Enge

Daniel was born and raised in Yellowknife, Northwest Territories. He currently attends Queen's University in the BSc. (Honours)/B.Ed concurrent education program. He believes that a connection to the land is an important part of life, and something that he wants everyone to have access to. Daniel enjoys outdoor activities such as camping, paddling, and fishing.

Nimisha Bastedo - Project Coordinator

Born and raised in Yellowknife, Northwest Territories, Nimisha is passionate about On-The-Land Education and empowering Northern youth. After studying Human Ecology and Education at College of the Atlantic in Maine, she moved to Fort Providence as a volunteer and student in the Dehcho Indigenous Language Revitalization Program. She has been working at Deh Gáh School there ever since. After two years as the outdoor education teacher, she now teaches high school and continues to try getting her students outside as much as possible.
Acknowledgements

The resource development team would like to say Mahsi Cho to the people who helped make this possible. Haii Cho to Jacey Firth-Hagen for helping with language and culture for Lindsey’s Gwich’in lessons. Mahsi to Ruby Nadli for sharing your wisdom and experience with plant medicines and fish for Terry’s lessons. Thanks as well to Jack Panayi. It is because of his work that we have an extensive and greatly detailed list of safety protocols and procedures for being on the land that will keep students and teachers safe. Daniel would also like to express his gratitude to Mindy Willet. Her wise and thoughtful words during an interview were invaluable contributions to the success of all of his lesson plans in this document. Thanks also to the Schaefer family for the photo contributions. This project also would not have been possible without the vision and initiative from the Dene Nation and Jane Arychuk. Mahsi!

Suggestions on how to use this Resource

The lessons in this document can be used as stand-alone activities to bring more cultural learning into classrooms and to get students learning outdoors during the regular school day. However, in order for students to build deeper connections with the land, culture and language, the ideal practice would be to bring them out on the land for more extended experiences. The lessons in this document can be used as part of multi-day culture camps, for example, or other outdoor excursions.

The “Camp Logistics” section of this document aims to facilitate this type of extended on-the-land learning. It provides sample gear lists, safety protocol suggestions for organizing a camp. Section A of the appendix also includes sample schedules or organization materials to help with this.

Lessons in this document can be used as starting points for a whole week of activities on the land, for example. Since each community is different, we encourage educators to reach out to cultural knowledge holders in their own community, to explore other activities that would connect with the ones described here. For example, the lessons on Labrador tea and sweetgrass in this document could turn into a week-long medicine camp, in which students learn about the protocol around harvesting and processing several different types of plant medicines with the guidance of local Elders.
The lessons in this resource are built around cultural learning outcomes from the Dene Kede. If you are not familiar with the Dene Kede curriculum documents, this section provides a brief introduction.

The Dene Kede is an educational document created through years of hard work by community Elders, in collaboration with the Department of Education, Culture and Employment of the Government of the Northwest Territories, and other members of communities in the Northwest Territories. It was created to teach students the Dene perspective on life and how to keep it alive in the modern world. This was indeed a great challenge, and the contributors of the Dene Kede did an incredible job. Educational departments from all around Canada look to the Dene Kede as leading the way for the creating of other Indigenous curriculum documents.

The Dene Kede Curriculum focuses on four main relationships: Our relationship with the Land, our relationship with the Spirit World, our relationship with other People, and our relationship with ourselves. The Dene perspective says that a capable person will have strong relationships in all of these areas.

The Dene Kede says that in order to develop these relationships, one must have key cultural experiences. These are experiences that reflect the core of the Dene way of life and community, and are experiences that engage the participant’s whole being. For example, for bannock making to be a key cultural experience, participants should be immersed in the values of respecting the fire, sharing the food with others, showing gratitude for what the land provides and honouring the spiritual connection with the land and fire, in addition to the physical activity of making the bannock.

As students progress and develop their skills through key cultural experiences, they learn more and more through what the Dene call “spiral learning.” This is the idea that every time you participate in a similar experience, you take more away from it – a more complex understanding and more developed skills. The first time a young child goes rabbit snaring, for example, they may simply be watching and listening to their Elders set the snares. Over time, and after several more snaring experiences, the child will develop the readiness to start setting snares on their own. The Dene perspective and way of learning has always emphasized this, and the Dene Kede is designed to be used in this way. Key cultural experiences should be tailored to the student’s individual skill level and repeated many times, with each student moving at their own pace.

Through subject integration, the Dene Kede offers significant contributions to academic areas of education as well. Culture-based lessons taught out on the land, including many of the lessons in this resource document, provide many opportunities for students to learn about science, history, mathematics, and other academic subject areas. Take, for example, a lesson about trees. The Dene’s spiritual relationships with trees may be taught alongside a lesson about the many ecological functions they perform, providing both a spiritual and scientific lesson. As well, learning is enhanced by providing an opportunity for students to physically see, touch, and smell the subject matter they are learning about. This is something that the creators of the Dene Kede emphasized.

This Land-Based Education resource document was created with the great help from the Dene Kede curriculum. Each lesson is designed to provide key cultural experiences and in turn, develop the relationships that are so important and are too often neglected in the modern world.
Lesson Plans

In this section, you will find culture-based lessons for students in Kindergarten to grade twelve. Although an age group is specified for each lesson, most can be adapted to be suitable for any age.

Many of these lessons are designed to take place on the land. Other lessons bridge outdoor, culture-based learning with academic learning, by providing ideas for lessons that could take place in a classroom, in conjunction with on-the-land experiences.
Overarching Goal of the Lesson
To provide students with the opportunity to acknowledge the sacred gift of the drum which is used to create a sense of unity with other Dene, peers, and the community.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede
- K-6: Be able to behave appropriately at gatherings where drums are used (recreation, prayer, celebration)
- K-6: Be willing to experience dancing to a drum with others and feel the sense of unity that is created

Academic Learning Expectations from NWT Core Subjects (Kindergarten Curriculum)
- (Sense of Identity) Demonstrates sense of identity as a unique collaborative member of groups
- (Conversation and Communication) Expresses thoughts, opinions, ideas, and personal experiences

Suggestions for Implementation
Time: 40 Minutes
Location: Classroom or outside (Delta Region or adapted for local region)
Other: Involve Elders, drumming groups, or other community members

Required Materials
Drum

Lesson Procedure

Introduction/Initial Engagement Activities
In a sharing circle, the teacher will ask for students' prior knowledge about the drum. They can ask if students have ever seen one, heard one, or if they know what the drum is made of, for example. This will prompt discussion relating to the students' own experiences, knowledge, or questions they have on the topic.

Core of the Lesson / Key Experience
A local Elder or community member who practices the drum, or drumming groups such as the Inuvik Drummers and Dancers or the Aklavik Drummers and Dancers will join the class. The group will play some of the many drumming songs and perform demonstrations related to those songs for the students.

Direct Instruction: Drummers will share knowledge related to the drum, and will do drumming/dancing demonstrations.

Guided Practice: As a group, the class will participate in some of the demonstrations led by the instructors (students will be encouraged to participate).
Reflection/Closing Activities
Students will participate in a sharing circle to share their experiences drum dancing.

Suggestions for Assessment
The teacher can look for the ways in which the students demonstrate an understanding of the specific learning goals by the end of the lesson. The sharing circle will help this as it will provide a way to see what the students took away from the experience. Teachers can also observe students during the sharing circle and initial discussions to assess where students are at with their communication skills.

Considerations for Differentiation

For Students who Need Extra Support
A support assistant can work with students who need extra encouragement to participate. They can also help teach individual students the dance steps, for example.

For Students who Need Extra Challenge
Students who have more experience and are respectful with the drum could drum with the drummers.

Possible Extensions or Follow Up Activities
- The Inuvik Drummers and Dancers or the Aklavik Drummers and Dancers can join the class again for a drum making workshop and the students can learn different traditional words and phrases associated with drumming in their traditional language (Gwich’in or Inuvialuit, for example).
- YouTube has many videos of the Aklavik Drummers and Dancers online, so students can also watch these videos before the group joins the class (this will be great for the sharing circle, as many students may even recognize their own family members).

Background Knowledge and Resources for the Teacher

Drum Dancing Information:
https://www.irc.inuvialuit.com/drum-dancing

Lesson Created by: Lindsey Bodnar-McLeod
Overarching Goal of the Lesson
Students will be familiar with stories of the Raven and its significance in Dene culture.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede
- K-6: Students will be familiar with the legends of the Raven

Academic Learning Expectations from NWT Core Subjects
- Grade 1 Social Studies 1.2.5 The Natural Environment - VL007A - Value the special relationships that Aboriginal people have with the natural environment
- Grade 2 Social Studies 2.1.3 Stories from the Past - VT008A - Value personal connections to stories from their Aboriginal community's past

Suggestions for Implementation
Time: 45 Minutes to 1 Hour (+ time on the land)
Location: Classroom and on the land where wildlife can be found
Other:
- If possible, invite an Elder to tell the story
- This lesson is easiest during warmer months

Required Materials & Set Up
- Whiteboard
- George Blondin's Book of Stories
- Colouring book with northern animals
- Pencil crayons
- Communications with a local Elder

Lesson Procedure

Introduction/Initial Engagement Activities
- Get the students' attention by plating the sound of a Raven for the whole class to hear using a sound system (if you have one). Get them to try to make the sound if they can.
- Ask the students if they're familiar with Ravens or any stories related to the Raven - discuss the spiritual significance of the Raven as a class.
- Tell the class about how the Raven coloured all of the other animals according to the Dene, if no one has already mentioned it.
- Use a whiteboard to write down all of the things that are brought up about the Raven during this time.

Core of the Lesson / Key Experience
- Ready story 16 from George Blondin's Book of Stories "General Meeting of Humans and Animals".
- Have a class discussion about what happened in the story and stress that the Raven was the one to colour all of the animals
- Then, have the students colour their own animals whatever colour they want! They get to pretend to be the Raven.
- Walk around the class, checking in on them and asking them what colours they're colouring the animals and why.
- Having already spoken with an elder, or someone who knows about wildlife in the area, take the students out for a field trip to go look at some animals!
- Have them point them out to you, and get them to tell you what colour they are.
Reflection/Closing Activities

- Have the students tell their family about the legend of the Raven and ask them to show their parents their work.
- Speak with your language instructor prior to this lesson, and ask them about the way to say and spell different animal names in the language of your region. When the students finish their colouring, have a class discussion and ask the students which animals they coloured. Then using either chart paper or a whiteboard, write down all of the animals that the students say in both the language you normally teach in and in the traditional language.

Suggestions for Assessment

- Participation is key! If some students aren’t participating, ask them why and explain to them the importance of knowing these stories.
- Students can be assessed on their understanding of the significance of Raven through individual conversations as they work, and through their contributions to the group discussions.

Considerations for Differentiation

For Students who Need Extra Support
If you see a student struggling to pay attention during the story, approach them individually and paraphrase the story for them so that they can understand and do the colouring activity with a purpose.

For Students who Need Extra Challenge
If there are some students who are truly excelling, get them to write a summary of the story and share it with you after they're done colouring.

Possible Extensions or Follow Up Activities

- Ask the students what their families said about the story.
- Have students gather other animal legends from books or family members and share them with the class.
- Have students keep a record of their Raven sightings, or other wildlife sightings.

Background Knowledge and Resources for the Teacher

- Legends and Stories from the Past by George Blondin: The teacher may want to read story 21, in addition to story 16, for more background knowledge for this lesson.
- “Being Birds”: A fun way for your students to get to dress up as the birds.

Lesson Created by: Daniel Enge
Overarching Goal of the Lesson
The goal of this lesson is to have students acknowledge that Dene people rely heavily on the use of plants in their daily lives for domestic, personal, and medicinal purposes. Students will recognize the different kinds of plants in their area and know what their uses are.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede (pg. 65)
- 4-6: Recognize, name, and pick local plants which are used for other domestic purposes.

Academic Learning Expectations from NWT Core Subjects
- Grade 4 Social Studies - Culture and Community - 4-V-C-002A - demonstrate respect in their interactions with others and their world identity
- Grade 4 Social Studies - Identity - 4-V-I-004A - Value their Dene or Inuvialuit identities.
- Grade 4 Social Studies - Identity - 4-V-I-010A - Demonstrate understanding of the teachings of Elders about their culture and identity.
- Grade 4 Social Studies - Economics and Resources - 4-V-E-008A - Demonstrate respectful relationship with the land.
- Grade 4 Social Studies - Economics and Resources - 4-K-E-019 - Demonstrate understanding of how the land was traditionally used by the people of the NWT

Suggestions for Implementation
Time: 40 minutes in class + 1-2 hours on the land for berry picking
Location: Classroom and on the land
Other:
- Invite Elders or other community members to participate
- Ask for local advice on the best season for picking each type of berry. June is the best for some types of berries in some regions, while August or September are best for others.

Required Materials & Set Up
- Gwich'in Social and Cultural Institute Website
- Berry buckets

Lesson Procedure

Introduction/Initial Engagement Activities
- Ask the students about their prior knowledge on local berries they are aware of within the area (i.e. some berries that grow in Inuvik: Cloudberry, blueberry, bearberry, black currant, crowberry, etc.)
- In this discussion, invite students to share family stories about berries and connections they have with the lesson topic, in preparation for going out on the land to collect berries.
- Ask a Local Elder to join the class for knowledge sharing and storytelling with the students to enhance the discussion.

Core of the Lesson / Key Experience
- With the guidance of an Elder or local knowledge holder, bring the class to a local berry patch and have the students pick berries.
- If time permits, support the students in making jam, berry bannock, or desserts with the berries they collected. This could be over a campfire on the land, or back at the school afterwards.
- Encourage students to pick extra berries to bring home to their families or to bring to an Elder in the community, as well.
Reflection/Closing Activities
- Have the students draw a picture and provide a small reflection of this experience.
- Encourage them to use descriptive words and provide detail on what they’ve learned.

Suggestions for Assessment
- Students will be assessed on the extent to which they achieved the desired outcome of the lesson through individual conversations on the land and through their written reflections.
- The teacher can evaluate the extent to which students can recognize different berries, and explain their purposes, for example.

Considerations for Differentiation

For Students who Need Extra Support
A support assistant can pick alongside students who are struggling during the berry-picking session to help them stay focused. The teacher or support assistant can help scribe for students so they can do their reflection orally, as well.

For Students who Need Extra Challenge
Encourage students to write a detailed reflection and self-edit their reflection. Additionally, students who are strong berry-pickers can pick extra berries to deliver to local Elders.

Possible Extensions or Follow Up Activities

After the berry picking session, these berries can be cleaned off and either stored in the freezer for another possible activity such as jam making or baking other desserts such as bannock. The teacher can plan a “Book & Bannock” afternoon with students and their families to enjoy the desserts made from the berries they picked.

Since cloudberries (often known as Nakals or Aqpiks) do not grow until July/August, the teacher could pick them ahead of time and store them, or find some stored berries through the Gwich’in Tribal Council or Inuvialuit Regional Corporation. If the teacher is able to access cloudberries, could make additional desserts with students or experiment with other recipes.

Background Knowledge and Resources for the Teacher
- There is a PowerPoint book on our languages website called “I love Berries”. There are a few levels of the same book (each one adding more challenging language). So far, the book has only been translated into Willideh Yatıı. Teachers can download the files, and working with their students and a language instructor, can add create their own translated version to read together.
- The jam recipe can be simple, and any berry can be substituted for the ones in this lesson. There are many different versions online.
- The class can also try making fireweed jelly. It tastes like blackberry or crowberry jam and is great with bannock or toast.

Lesson Created by: Lindsey Bodnar-McLeod
Fireweed Jelly Recipe
From Robert Watt, who learned the recipe from his friend Shirley Dupuis

Recipe
- You need: 8 cups of fireweed blossoms, remove all the stems and leaves.
- Put them in a big pot and add 4½ cups of water, 1/4 cup real lemon juice and boil it all for 10 minutes.
- You'll notice the purplish colour of the fireweed in the new liquid - but the flower becomes pale.
- After straining out the flowers, add two packages of powdered pectin, let it boil for 3 minutes, then add up to 5 cups of sugar (depending on how sweet you want it).

Canning
- Put the jelly in clean jars.
- Seal and tighten the lids.
- Put the jars in a pot of water.
- Boil the jars for 10 minutes.
- Remove and let cool down before storing.
Overarching Goal of the Lesson
The goal of this lesson is to have students acknowledge that Dene people relied heavily on the use of plants for personal and survival purposes. Students will learn about several different uses for moss, such as how moss acted as an insulation for cabins and how it was used as diapers for newborns.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede (pg. 65)
- K-6: Know that local plants are used daily by the Dene, i.e. moss for diapers, doing dishes, brushes for floors, insulation (chinking log houses).

Academic Learning Expectations from NWT Core Subjects
- Grade 1 Science - Classify the characteristics of various domestic and northern plants and animals by using the senses (texture, colour, size, sound, shape, smell, etc.)
- Grade 3 Science - Identify the parts of a plant that are used to produce specific products for humans.

Suggestions for Implementation
Time: 40 minutes in class + 1 hour or more on the land
Location: Classroom and on the land
Other:
- Invite Elders or other community members with knowledge of moss to join the class.

Required Materials & Set Up
- Gwich'in Social and Cultural Institute Website
- Samples of different kinds of moss (examples of the ones on the GSCI website, or other local mosses)

Lesson Procedure

Introduction/Initial Engagement Activities
- In preparation for bringing the students out on the land to harvest moss with an Elder, bring in some samples of moss and ask students if they know what it can be used for.
- With older students, have them explore the information about moss on the Gwich'in Social and Cultural Institute website. Ask them to write down one thing they learned about each type of moss, using their own words.
- Invite a local Elder with medicine/plant knowledge to the class to discuss some of the old ways moss was used, as well as how to harvest/collect moss from the land.

Core of the Lesson / Key Experience
- With guidance of a local Elder or knowledge holder, identify trails or locations around the community that will have moss.
- With the Elder, bring students out on the land to those locations and have them collect moss as directed by the Elder.
- Experiment with its properties (for example, squeezing to see how much water it can hold or place it in a jar to see how much water it can absorb). Explore more of the possible uses associated with moss by looking at the background knowledge on moss (see below).
Reflection/Closing Activities
Form a sharing circle and invite students to give verbal reflections, sharing what they learned and what their thoughts and feelings are about the experience.

Suggestions for Assessment
The teacher can observe to see if the learning outcomes were achieved either through an Exit-Ticket (a simple question students need to answer before they leave) or through what students share about their experience/take-aways in the sharing circle.

Considerations for Differentiation

For Students who Need Extra Support
A support assistant can be present during the activity to work alongside students who need additional help.

For Students who Need Extra Challenge
Students can try more advanced projects, such as sewing a baby diaper that the moss would be placed in, or making a moss ball like people would have done in the past as a children’s toy (moss balls have been made out of caribou hide in the Tlicho region, for example).

Possible Extensions or Follow Up Activities

- Students can experience making some of the things that moss was used for or witness an Elder doing it.
- Students could learn the names of the different types of moss or how to describe the different uses in their traditional language.

Background Knowledge and Resources for the Teacher

See next page

Lesson Created by: Lindsey Bodnar-McLeod
Common Mosses & Their Uses

Common Mosses in Gwich’in

**Moss (Sphagnum Moss)**
Gwichya Gwich’in Name: nin’
Teet’it Gwich’in Name: nin’

**Uses**
**As Diapers:** Gwich’in women used to hang wet moss in branches of willows to dry and get rid of bugs. (The bugs crawl out or drop from the drying moss.) The dry moss was then stuffed and sewn into cloth sugar bags for use as diapers. Strips of cloth were used to tie the diapers on.
**As Cleaner:** Wet moss was used for washing dishes, cleaning hands and wiping off fish and fish tables.
**As a Trail Marker:** Moss was also hung in trees and shrubs to blaze or mark trails.
**As Shelter:** Moss was often used to chink log house walls and roofs, and to bank the sides of tents against the wind. To chink a house, moss was pushed in the cracks and then covered with a coat of soft mud and allowed to dry or freeze.

**White Moss (Reindeer Lichen)**
Gwichya Gwich’in Name: uhdeezhù’
Teet’it Gwich’in Name: uudeezhu’

This lichen grows in large mats in spruce forests, where it is often eaten by caribou. According to Alfred Semple, Elder Lazarus Sittichinli said it takes a long time to grow. He also told Alfred that if you eat animals that eat willow, like moose, you will get hungry more quickly than eating animals that eat lichen, like caribou. William Teya said, as children, they were taught to respect the lichen. Children were not supposed to play on it and if you took some, you were to pay for it.

**Uses**
**As Medicine:** White moss can be boiled to make tea. Mary Kendi of Fort McPherson, and Elizabeth Greenland, agreed that boiling and drinking the juice (tea) is good for stomach and chest pains. It is especially valuable if people are low on food or dog food. Annie Norbert said that men used to drink this tea before going to the mountains because it helped them keep their wind for walking and climbing. Lichen can also be mixed with dog food or grass from muskrat push-ups to rid dogs of tapeworms.
**As Food:** Lichen can be dried and ground and mixed in soups as an extender. The lichen itself can be eaten after being boiled twice and strained. Tony Andre’s mother, Julienne, would boil lichen for an hour and then fry it. Eating the fried lichen was like eating cornflakes, he said. It’rik is the stomach (rumen) contents from a caribou. The it’rik, which is mostly lichen, can be placed on meat to tenderize it and enhance the taste. The best it’rik is obtained from a caribou shot early in the morning before it has begun to eat. It’rik from the stomach of a young caribou can be hung to age for a few days to a week, and then mixed with fat, marrow, berries or sugar to make a paste. This paste can be eaten alone or fried with marrow and fat. It’rik can also be boiled and eaten as soup, or added to boiling caribou meat. It’rik enhances a person’s appetite.
**As Cleaner:** When out on the land, lichen is good for scrubbing pots and pans.

*Source: Andre, Alestine and Alan Fehr, Gwich’in Ethnobotany, 2nd ed. (2002)*
Overarching Goal of the Lesson
Students will learn to appreciate the value of the muskrat to the Dene. Students must understand and appreciate the role of the muskrat, the skills needed to hunt a muskrat, and how important muskrat are as a source of food and nutrition.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede (pg. 129-130)
- Know the characteristics of the muskrat.
- Be willing to learn from the muskrat. To ensure survival, the Dene must work as a team.
- Be willing to learn new skills and knowledge related to the muskrat.

Academic Learning Expectations from NWT Core Subjects
- Grade 4 Science - Habitats & Communities (pg. 28) - Classify organisms according to their role in a food chain (i.e. producer, consumer)
- Grade 4 Science - Habitats & Communities (pg. 28) - Recognize that animals and plants live in specific habitats because they are dependent on those habitats and have adapted to them (i.e. duck/geese live in marshes because they provide food, water, shelter, and a place to nest)

Suggestions for Implementation
Time: 40 - 60 minutes
Location: Classroom and on the land
Other:
- Invite Elders or other community members with knowledge of the muskrat to join the class.

Required Materials & Set Up
- Determine from the Elders or community members involved what is needed
- Cardboard
- Garbage bags
- Sharp knives
- Gloves
- Items made out of muskrat (mittens, slippers, etc.) and muskrat traps

Lesson Procedure

Introduction/Initial Engagement Activities
- Out at camp or in class, form a sharing circle to show the students the items that are made out of muskrat.
- Show the students muskrat traps and have the students try to identify items and guess what type of fur/animal the lesson will be focusing on.
- Discuss other ways muskrat fur is used/collected.
- Explain to the students that the class will be observing a demonstration of skinning and cleaning a muskrat.
- Ask students to share personal stories about experiences or observations of muskrats.
- Students can also make up a list of questions they would like to ask the Elder/trapper during the demonstration.
Core of the Lesson/Key Experience
- Invite an Elder or trappers to tell stories about muskrats and hunting.
- If possible, have students go out on the land with trappers or hunters to experience a muskrat being caught/harvested. If not, have an Elder or trapper bring a muskrat to the class or to the camp, and invite them to demonstrate the cleaning and skinning of the animal.
- Invite the Elder to use words and phrases in Gwich’in (or other local language) to explain what they are doing and talk about the different parts involved in this process. Muskrat is “dzan” in Gwich’in. Other words like cutting, fur, big, brown, and other words that describe the muskrat can be translated into the language.
- Take pictures of students during the process, so the class can make a book or slideshow on the different steps involved for lifetime use. Photographs of students would also be great for a critical reflection at the end of the lesson. Students can see themselves in the photograph and share the experience.

Reflection/Closing Activities
Students will participate in a sharing circle to share their experience from this demonstration with Elder, classmates, and teacher.

Suggestions for Assessment
The teacher can observe students during the sharing circle and initial discussions to assess where students are at with the learning outcomes of this lesson. Students can also look at photos taken during the activity and explain what is happening in them.

Considerations for Differentiation
For Students who Need Extra Support
A support assistant can work alongside students experiencing difficulty.

For Students who Need Extra Challenge
Students who have more experience and are respectful can try cutting/skinning the muskrat.

Possible Extensions or Follow Up Activities
- Students can have an opportunity to observe muskrats in their natural elements on a field trip. They can work on a project where they create the habitats of the animal and collect items from nature that represent the different parts of the habitat and build model/diorama of the muskrats’ home.
- The class can hunt muskrats in different seasons with a local hunter.
- Students can participate in a moccasin making workshop or mitten workshop, using muskrat fur.

Background Knowledge and Resources for the Teacher
- Inuvialuit Regional Corporation (IRC) should have a list of resource people / Elders who do muskrat skinning/cleaning.
- Contact local Band Offices for resources/additional content on lesson topics.
- Some YouTube muskrat skinning/demonstration video links that students can watch: Video #1 / Video #2 / Video #3
**Overarching Goal of the Lesson**
The Northern Lights have been an important source of light for travelling and hunting in the darkness for the Dene people. The students will come to appreciate the way the Dene people perceive the Northern Lights.

**Specific Curricular Outcomes**

**Cultural Learning Expectations from Dene Kede**
- Know when to expect the Northern Lights (time & season; weather & temperature)
- Know that the Dene view the Northern Lights as things which have enabled the Dene to find their way and to hunt in the dark times.
- Listen to Elders’ stories about the Northern Lights and what they mean to the Dene people.

**Academic Learning Expectations from NWT Core Subjects**
- Grade 4 Science - Light and sound energy
- Grade 6 Science - Space

**Suggestions for Implementation**

Time: 40 - 60 minutes
Location: Ideally at an overnight camp
Other:
- Invite Elders or other community members with knowledge of the Northern Lights to join the class.

**Required Materials & Set Up**
- Black Construction Paper
- Oil Pastel Crayons

**Lesson Procedure**

**Introduction/Initial Engagement Activities**
- While out at an overnight camp, gather the students just as it is getting dark for an initial discussion about northern lights. Ask them to describe northern lights that they’ve seen in the past, or if they know any stories about northern lights.
- Next, invite an Elder or other adults at camp to join in and share with students so they can hear about the region’s perspective on northern lights and what these lights symbolize to the Dene people.

**Core of the Lesson/Key Experience**
- Take the students outside to see the Northern Lights.
- If there are some lights in the sky, tell the students to try to take pictures of them and remember what they look like.
- Back in the cabin (or when the class is back in school) have the students use the black paper and pastels to try recreating how the Northern Lights looked.
- If the class is not out at camp, they can look for the Northern Lights with their families instead, and try drawing it out from their memory.
Reflection/Closing Activities
Students will participate in a sharing circle to discuss their drawings of the Northern Lights and one take-away from the discussion with Elders and guests.

Suggestions for Assessment
- The teacher can observe students during the sharing circle and initial discussions to assess where students are at with the learning outcomes of this lesson.
- The teacher can have students provide a small description under their drawings of what they learned. The teacher could then take all their drawings and descriptions and make a little northern lights book, or display with the students to show the group's collective learning.

Considerations for Differentiation

For Students who Need Extra Support
A support assistant can work alongside students experiencing difficulty drawing.

For Students who Need Extra Challenge
Students can write a long, more detailed reflection on their experience, or create a whole book themselves.

Possible Extensions or Follow Up Activities
- This lesson could be part of a longer experience on the land. Since northern lights are common mostly in the winter months, this activity could be part of a school's winter culture camps.
- Language lessons could also be incorporated. In Gwich'in, for example, Northern Lights are “yikaih.”
- Students could create a book, like the ones on the Our Languages Website, that include phrases to learn in the language, related to Northern Lights.

Background Knowledge and Resources for the Teacher
- Contact local Band Offices for information and knowledge on Northern Lights
- Articles with stories about northern lights: News Interactives CBC / NATHAB

Lesson Created by: Lindsey Bodnar-McLeod
Skinning & Stretching Animals
Grade 3

Overarching Goal of the Lesson
Students will learn to identify animals, and different ways each animal can be skinned and stretched on an animal stretcher.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede (K-6)
- Know the materials used for traditional clothing and why (pg. 184)
- Show respectful behavior towards those who teach and share knowledge (pg. 111)
- Know how to skin a rabbit and/or other animals (pg. 111)

Academic Learning Expectations from NWT Core Subjects
- Social Studies - 3.3.2 - Explore how communities of the world live with the land
- Social Studies - 3.3.6 - Explore the cultural diversity of communities

Suggestions for Implementation
Time: 60 - 90 minutes
Location: In the classroom or on the land
Teaching Methods:
- Teacher Directed
- Cooperative/Group Learning
- Individualization

Required Materials & Set Up
- Garbage Bags
- Skinning Knives
- Basin of Warm Water
- Soap
- Animal Hide Stretcher (Premade out of 2x4s and nailed together)
- Thawed out animal caught on the land (any type used for the pelts)
- Contact a local trapper to demonstrate how to skin the animal

Lesson Procedure

Introduction/Initial Engagement Activities
Have students share any prior knowledge they have about hunting and trapping, and ask them to share any stories or experiences they have of on the land survival (camping, hunting, etc.)

Core of the Lesson/Key Experience
- Give each student a garbage bag to put over their table, or wherever they are going to skin the hide.
- Take animal of choice and lay it on the table.
- Start from the feet and cut around it.
- Make a slit from the ankle of animal to the groin area (do this on each leg).
- Meet the slits together.
- Carefully skin the animal from the feet down, slowly pulling on the hide until you reach the arms.
Once at the arms, pull until the hide is off the arms, it will normally stop pulling once you reach the hands.
Cut the fur around the hands to free them.
Carefully skin the hide up to the neck and around the facial features such as the eyes and nose.
The hide should be free from the carcass.
After this, turn the hide inside out and pull over the stretcher.
Now scrape off excess fat, making sure not to cut the hide as it is really thin.
Place the stretcher of hide in a place where it can dry, preferably beside a heat source such as beside a woodstove or outside in the sun.
Once the hide is dried, carefully take it off the stretcher.
Do not rip it.
Time to enjoy your hide!

Reflection/Closing Activities
- Students will participate in a closing circle to share their reflections on the experience.
- Students can also create journal entries showing what they learned, through writing and/or drawings.

Possible Extensions or Follow Up Activities
- If possible, invite trappers to demonstrate how to skin various types of animals, so that students can be exposed to the different methods of skinning ad stretching different animals.
- Give students an opportunity to try skinning the animals themselves when they are ready.

Lesson Created by: Kendra Schaefer
Overarching Goal of the Lesson
Students will understand and experience the traditional uses of Labrador tea, as an example of one of the plants that plays a significant role in the lives of the Dene. Students will also be introduced to other medicinal plants in their area.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede
- K-4 - Know that Labrador tea was used by Dene people.

Academic Learning Expectations from NWT Core Subjects
- ELA - 1.1.1 - Express ideas and consider other ideas
- ELA - 2.1.1 - Prior knowledge and connections
- ELA - 3.1.1 - Use prior knowledge

Suggestions for Implementation
Time: 40 minutes
Location: In class introduction and on the land activity
Other:
- This lesson requires the involvement of an Elder or other community member with knowledge of medicinal plants.

Required Materials & Set Up
- Tea Pot
- Fire
- Labrador Tea
- Storyteller
- Samples of plants from the area (it would be good to speak with the Elder ahead of time about what types of plants they would like to show to the class, and if they will bring in samples themselves)
- A plant medicine book that includes local plants would also be good to provide additional examples to show to the class

Lesson Procedure

Introduction/Initial Engagement Activities
- Invite a local Elder or community member with medicinal plant knowledge to join the class to discuss knowledge relating to plants within the area.
- Have students explore different visuals or samples of these plants and learn of their traditional and medicinal uses.
- Once the class has explored several different plants, focus the discussion on Labrador tea as this is the one they will be picking together as a class.
- Ask students questions for prior knowledge, such as, if they've ever seen the plant before or can draw any connections or experiences from this plant.

Core of the Lesson/Key Experience
Once students have had time to share their own prior knowledge in the classroom, arrange a field trip to a harvesting area to pick Labrador tea.
When the class arrives at the Labrador tea patch, the lesson can proceed as follows:

- **Direct Instruction:** Encourage the Elder or local knowledge holder to review knowledge related to Labrador tea, such as the domestic and medicinal uses. Have them show the students what leaves to pick and the best way doing it. This could include demonstrating how to distinguish between the tall and short Labrador tea plants.
- **Guided Practice:** Have students begin collecting Labrador tea while the Elder watches to make sure they are doing it correctly. Once each student has collected enough to bring home to their families, bring the group together around a fire and make tea with some of the collected leaves for everyone to try.

**Reflection/Closing Activities**
- Around the campfire, students can try the tea made by the teacher or Elder.
- While they have their tea, host a closing circle for students to share final thoughts and reflections on the experience.
- Back in the classroom, students can also draw a picture and provide a few sentences about their experience.

**Suggestions for Assessment**
- Students can be assessed on their ability to make connections to prior knowledge and consider others’ ideas during the introduction discussion and closing circle.
- The extent to which they have gained an understanding of the uses of Labrador tea can be assessed through their contributions to the closing circle and through the writing activity.

**Considerations for Differentiation**

**For Students who Need Extra Support**
A support assistant can work alongside students experiencing difficulty writing or having difficulties on the land.

**For Students who Need Extra Challenge**
Advanced students can write a whole paragraph about their experience, along with creating a detailed picture.

**Possible Extensions or Follow Up Activities**
- The students can learn some words and phrases related to Labrador tea in the Gwich’in language (or their own local language): *lidii masgit*
- The closing circle on the land should be followed by feeding the fire and offering tobacco to the land. It would therefore be ideal to offer a lesson extension on tobacco teachings, and the reasons we make offerings to the land and fire.

**Background Knowledge and Resources for the Teacher**
- The Dene Nation Medicine Book
- Gwich’in Social and Cultural Institute
- Some Elders recommend drinking one cup of this tea per day for good health. Other people include the root of the plant to make a more concentrated medicinal drink. Inhaling the steam from this tea can help clear congested nasal passages.
- Labrador tea is used as a medicine to treat colds, either for drinking, gargling, or for steaming.
Overarching Goal of the Lesson
Students will acknowledge that rabbits are a gift from the Creator and are significant to the Dene people. The goal of this lesson is for students to appreciate the rabbit for being an important source of food and begin obtaining the skills to snare and prepare rabbit for many uses. People who go out on the land bring snare materials with them for survival. It is important for children at young ages to learn the ways in which this equipment keeps people safe on the land.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede
- K-3 - Know that people share the world with the rabbit. The rabbit is a gift from the Creator and must be respected.
- 4-6 - Know that rabbits were a main source of food for the Dene when caribou were not available.
- K-6 - Learn about rabbits and about snaring from resource people in the community.

Academic Learning Expectations from NWT Core Subjects
- ELA - 1.2.1 - Combine ideas and develop understanding.
- ELA - 2.1.1 - Prior knowledge and connections.

Suggestions for Implementation
Time: 40-60 minutes
Location: On the land
Other:
- Involve Elders, hunters, or other community members with skills in rabbit snaring.

Required Materials & Set Up
- Contact Elders or other knowledge holders to discuss an appropriate location
- 20-gauge and 24-gauge copper, brass or stainless-steel snare wire
- Rabbit fur (materials made from rabbit – slippers, sinew, pelts, etc.)

Lesson Procedure

Introduction/Initial Engagement Activities
In a sharing circle, ask students to share their prior knowledge about rabbits. This will be a chance to brain-storm and discuss their own experiences, knowledge, or questions they have on the topic.

Sample Questions for Discussion: Have you ever seen a rabbit? What do rabbits eat? Where do rabbits live? How do rabbits move? Can rabbits be different colors? If so, which ones? Have you ever been a part of harvesting rabbit? Which family members snare rabbits? If any, what are some stories you've been told about rabbits? Has anyone ever tried rabbit meat?

Invite a local Elder, trapper, or other community member who snares rabbits to join the class. Encourage them to participate in the discussion and answer any questions students have. Have them go over some of the materials that are made from rabbit, and discuss how the skin is removed and what other body parts can be used for. Prepare the group to go out on a trapline within community distance with guide to set snares. This activity will allow students to observe, identify rabbit tracks and trails, and set a traditional snare.
Core of the Lesson/Key Experience
Once out on the land, encourage the local knowledge holder to demonstrate how to make a snare with the students. Then, students will have the opportunity to create their own and set a traditional snare, as well as identify the presence of rabbits through observing tracks or the nibbling of willows.

- Direct instruction: Have the Elder/knowledge holder demonstrate how to prepare a rabbit snare and how to set it.
- Guided practice: Have each student try making and setting their own snare, with the Elder/knowledge holder helping them as needed.
- Independent practice: If time and resources permit, have students try setting another snare completely on their own.

Reflection/Closing Activities
- As a group, create a list of facts and knowledge related to the rabbit, based on their experience.
- Have students write a journal reflection of what they’ve learned from the experience, and have them draw pictures to go with their journal entry.

Suggestions for Assessment
- The students’ contribution to the discussions and their journal reflection and drawing will provide a sense of what they have learned.
- Take photos during the activity (or have students take photos), and then back in the classroom afterwards, show the photos and have students talk about what they were doing in the photo and why, or what they were learning in that moment.

Considerations for Differentiation

For Students who Need Extra Support
Premade snares can be created for students who will have difficulty working with the wire. A support assistant or teacher can scribe for students for journal reflection.

For Students who Need Extra Challenge
Advanced students can write a 1-2 page journal entry and self-edit their work.

Possible Extensions or Follow Up Activities
- The students can go back to check the snares the next day. If this is not possible, the community resource person can check the snares and bring back any rabbits for a rabbit demonstration with the class.
- The Elder or knowledge holder can show how to skin the rabbit and prepare the meat, to make rabbit soup or stew with students.

Background Knowledge and Resources for the Teacher
- Dene Kede Teachers Manual: This document provides a whole module on rabbits near the end of the document.
- Video: Steps of rabbit snaring from a camp near Fort Providence
Overarching Goal of the Lesson
Students will understand meanings behind legends and origin stories and why oral tradition is important. They will also have the opportunity to develop ideas and write their own origin story.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede
- Students will understand the importance and meaning of their relationship to the land.
- Students will hear stories about the land.

Academic Learning Expectations from NWT Core Subjects
- Social Studies - 4-V-L-005 - Demonstrates an appreciation of how stories both reflect and foster a connection to the land one lives in.
- ELA - 3.2.4 - Locates and gathers information and ideas using visual and auditory cues and organizational devices.
- ELA - 3.3.1 - Organizes information and ideas in logical sequences using a variety of strategies.

Suggestions for Implementation
Time: 90 minutes
Location: In class with an on the land option
Teaching Methods:
- Differentiated Instruction, Teacher Directed, Cooperative/Group Learning, Individualization

Required Materials & Set Up
- Make a class set of “The Dene Logo and the Legend of Yamoria” (P.10 at this link)
- Prepare a computer and projector to watch the video: “An Ojibway Story of Creation”

Lesson Procedure

Introduction/Initial Engagement Activities
Have students brainstorm what they remember from other legends they have explored in class or outside of school. Explain to the students you will be reading the story “Legend of Yamoria” and introduce the questions you want them to consider as you read: Why do you think legends were shared? Why do you think legends were so important? How do legends foster the connection to the land?

Core of the Lesson/Key Experience

Direct Instruction:
- Begin reading the legend. As you read, students should make notes that answer the key questions that you introduced.
- Next, have them watch the video “An Ojibway Story of Creation”. Have students add to their notes on the key questions, based on what they learn in the video.

Guided Practice:
- Pair the students up and have them share with their partner what they recorded. Let them know you will ask one of them to share out what they discussed.
- Students can share and build on each other’s ideas.
- Circulate and observe student discussions during the Think/Pair/Share
After each pair has reported back to the class, discuss what morals or lessons the legends communicate and why these are important.
Facilitate whole class brainstorm session about ideas students might want to write about in their own legends.
Have record the brainstormed ideas for legends that they are most motivated to expand upon.
Depending on student readiness, if the student has concretely decided on a legend topic, students may begin brainstorming their setting, characters, problem and resolution. If they show readiness, have students brainstorm a possible moral that will be modelled in their legend.

Independent Practice:
- Have students decide on a topic for the Dene Legend they will write.
- Have them brainstorm ideas for setting, characters, and plot.
- Circulate and observe students working. Assist or redirect students as needed.
- Dependent on student readiness, students can be conferencing in a small group or with a partner to expand/support their ideas.
- Students with complete setting, plot and character development can brainstorm a moral or lesson to their legend if they haven’t already done so. Then they may begin the first draft of their legend.

Reflection/Closing Activities
Bring students together and summarize what they were able to accomplish so far, as well as their next steps:
- Today we learned appreciation of how stories both reflect and foster a connection to the land one lives in. We discussed why legends are shared, why they are important and how they foster a connection to the land. We brainstormed ideas to write our own Dene Legend, highlighting animals or places that we wonder about or are interested in. We chose a topic for our Dene Legend and began to fill in setting, characters and plot.
- You all have done some great thinking and planning. I want you to go home and talk to your parents, grandparents or Elders about legends and get further ideas for what you want to write and the language you might want to think about.

Suggestions for Assessment
Formative Assessment: During discussions/processes determining readiness for next steps and achievement of outcomes
Summative Assessment: Dene Legend: A rubric can be developed by the class, aligned with curricular outcomes, to assess their legends once they are complete.
Differentiated Assessment: Modified for readiness: The story can be shorter or longer in length, extra time can be provided, assessment of the story’s moral can be for the more advanced students. (Modified content but still aligned with curricular outcomes.)
Considerations for Differentiation

For Students who Need Extra Support
- Shared Reading to support slower/weaker readers
- Scribe for students that have difficulty with written expression
- Reduced amount of written output. Verbally express ideas
- Assist any students that may need prompts or a scribe during the writing process

For Students who Need Extra Challenge
- Read the legend on your own and answer the discussion questions in your planner. Read second legend and make notes on any morals or lessons being displayed within.

Possible Extensions or Follow Up Activities

Another option is to take the students out onto the land so they can get a feel of being on the land and in an environment where they can experience the setting of the stories. Students can gather legends from their families ahead of time and share them with each other on the land. Students can also get inspiration for their own stories from the land and share their stories with each other around a campfire once they are done writing them.

Additional Resources

More legends, including more on Yamoria, can be found in the online version of George Blondin’s stories

Lesson Created by: Kendra Schaefer
Overarching Goal of the Lesson
This lesson will provide students with a sense of understanding and appreciation for caribou and how all of the animal is used, and nothing goes to waste. This lesson will also give students the respect required when handling and working with caribou, as it is the main food source for the Dene, and because disrespect would lead to the extinction of the caribou.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede
- K-6: Be able to work with caribou hide and antlers: drums, clothing, etc.
- K-6: Be familiar with the history of caribou as told by Elders.
- 3-6: Know that killing and wasting caribou will endanger the herd.

Academic Learning Expectations from NWT Core Subjects
- ELA General Outcome 1 - Express ideas and consider others ideas (1.1.1)
- ELA General Outcome 1 - Set Goals (1.1.3)

Suggestions for Implementation
Time: 60-90 minutes
Location: In a classroom or out at a camp
Other:
- Involve Elders, hunters or other community members knowledge about caribou

Required Materials & Set Up
- The Book, “The Elders Are Watching” by David Bouchard and Roy Henry Vickers. This book can be read to the students in a sharing circle (this is a powerful way to impact little minds on the importance of the environment and respecting the wisdom and knowledge passed onto them from Elders).
- Pre-cut caribou antler pieces
- Large glass beads
- Keychains and connecting rings/hoops
- Sandpaper and small drill
- Crafting wire
- Lacquer spray (available at most hardware stores)

Lesson Procedure

Introduction/Initial Engagement Activities
- Read “The Elders are Watching” to the students in a sharing circle, stopping to discuss important sections in the story.
- Students can discuss what it means to respect animals such as the caribou and why respecting the caribou is important.
- Introduce the Elder, hunter or other community resource person at this time. Encourage this individual to talk about the protocols and Dene Laws involved with wildlife, hunting, and harvesting in a sharing circle.
Give each student a piece of cut caribou antler and have them begin sanding off the excess residue from their piece (a bandsaw leaves a yellowish/burnt residue when it chops antlers). Students must wear face masks, as sanding antler dust is toxic to breathe in. Once students have sanded off the residue, they can smooth it out with another piece of sandpaper designated for making their piece smooth. Students can pick out the colour of beads they’d like on their keychain and gather all the materials needed for this. Have students attach their beads on the connecting rings. They will also need to make a hole at the top of the antler piece with a drill. Once the keychains are put together, they can be sprayed with lacquer spray.

Reflected/Closing Activities
- Have a sharing circle at the end of this activity to gather student feedback, experiences, and thoughts.
- As a wrap-up activity, students can also help make caribou stew and bannock to share at a lunch with parents.

Suggestions for Assessment
- Assessment can be completed through observation based on students’ participation and contributions in the sharing circle.
- Student can also be encouraged to write down 1 take away from activity, similar to an exit ticket.

Considerations for Differentiation

For Students who Need Extra Support
A support assistant can work alongside students who are finding the activity challenging. Parts of the keychains can be premade for younger students (the hole can be drilled ahead of time, for example).

For Students who Need Extra Challenge
Students who are finding the activity easy can support those who are having more difficulty.

Possible Extensions or Follow Up Activities
- This experience can be extended with language lessons. The teacher can work with the language instructor or someone in the community who speaks the Gwich’in language (or the language spoken in the region), to teach how to say some of the different parts of the caribou in the language. Students can also learn whole phrases such as “would you like some caribou stew” and use them with their families when they gather for the caribou stew lunch.
- Students can also learn how to make traditional moccasins or use caribou skin for other activities like earrings.

Background Knowledge and Resources for Teachers
This lesson will remind students of the Dene Laws and the ways of life for Dene people. Many students may not receive opportunities to learn about and work with caribou at home. This experience will provide students with a sense of appreciation for this animal that still to this day, is a main source of food and survival for Dene people. It is important students understand that when a caribou is harvested, all of it is used in some way, shape, or form.
Overarching Goal of the Lesson
Students will learn about the history of fire with the Dene, and its spiritual significance. They will also learn about how to respect the fire, how to make a fire, and stay safe around fire, and make connections to scientific properties of fire.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede
- K-6: The first smoke of the fire is a gift. Be familiar with protocol with respecting a fire. Be able to start a campfire and keep it going. Know where to place a campfire. Identify good kindling for starting a fire. Know where to light the fire. Identify and know where to find good firewood. Maintain constant heat.

Academic Learning Expectations from NWT Core Subjects
- Grade 5 Science and Technology - States of Matter (pg. 48) - Identify and describe some changes to materials that are reversible and some that are not (e.g., freezing and melting are reversible; burning is not).
- Identify the three different states of matter (solid, liquid, and gas).
- Describe, using observation, non-reversible changes that occur when some materials are heated (e.g., when paper is burnt; when an egg is cooked).

Suggestions for Implementation
Time: 20-30 minutes in class + 60-90 minutes outside

Required Materials & Set Up
- Paper or birch bark, and wood (or location where wood and fire-starter can be collected)
- At least one fire pit
- Axe and/or hand saw
- Tobacco
- Matches or a lighter
- Story/stories regarding fire (there are a number of them listed in the Dene Kede pg. 18)
- Chart paper
- Optional: Ingredients for bannock on a stick!

Lesson Procedure

Introduction/Initial Engagement Activities
Have a discussion with students before going out on the land:
- Ask them if they have ever built a fire before, and explain that the Dene have a spiritual relationship with fire.
- Ask the students if they have ever heard any stories about fire.
- Some students will hopefully have already built fires before. Ask them what they know about making a fire. (i.e. kindling, safe places to make fires, how to put out a fire, feeding the fire, etc.)
- Discuss the scientific properties of fire. (i.e. oxygen, fuel, and heat)
- It is very important to also discuss fire safety (i.e. never leaving the fire unattended, keeping fires away from dry grass or trees, always having a way to put out the fire on-hand, making sure there are no embers when you leave). Return to this frequently throughout the lesson to ensure that students are safe.
- Tell the students that they are going to make a fire and that they will need to bring a notebook and a pencil.
- Tell them they will need to write down 3 things that they learn during the activity and that they will be sharing with other students later.
Core of the Lesson/Key Experience

- With the students, find a safe place to make a fire and have them collect the appropriate wood to build a fire (dry twigs for kindling, for example). The teacher can bring a few larger logs as well and demonstrate how to safely cut them with an axe or handsaw.
- Check with your local policies and use your best judgement before letting students use the axe or handsaw. If you have even the slightest amount of doubt, do not let the students use these tools; they are dangerous.
- After the wood has been collected and cut appropriately, the teacher should have a class discussion about how to build the fire safely and efficiently (i.e. with the paper or birch bark on the bottom, tipi-like structure with kindling, etc.)
- If there is more than one fire pit, separate the students into even groups with students who have made a fire before in each of the respective groups. Then, have the students make a fire.
- Once the fire(s) has started, discuss with the students the importance of fire to the Dene (found in the Dene Kede pg. 18), and then proceed to have the students pay the fire respectfully with the tobacco.
- The first smoke of the fire is sacred and should be put into your hair according to the Dene. Have the students do this and explain that the Dene believe that it is a gift from the fire. (Dene Kede pg. 19).
- Explain to the students that they also should not stare into the fire. Staring into the fire is deemed to be disrespectful by the Dene (pg. 19).
- Discuss as a class how to keep the fire going and keep it at a relatively constant temperature. (Dene Kede pg. 19)

Reflection/Closing Activities

- When you return to the classroom, or the next day, have a class discussion and review some of the respectful procedures and practices when having a fire. These can be found in the Dene Kede K-6 curriculum pg. 18-21.
- Again, talk to them about fire safety and why it’s important (forest fires, burning yourself, etc.)
- Separate the students into groups of no more than 6 and have them share the 3 things that they’ve learnt with each other. This shouldn’t take long.
- Once that’s done, the teacher should take a piece of chart paper and title it “Fire”, along with the Dene Zhatié word for fire (or depending on where you are, the language of that region).
- From there, have a class discussion about what everyone has learned about fire, and put as many points as you would like on the paper and hang it up in the classroom if you have space.
- If possible, speak with your language instructor to translate as many words and phrases related to fire into your local traditional language as you would like your students to learn. Students are more likely to remember a few phrases that they can put into practice rather than a long list of vocabulary words.

Suggestions for Assessment

- See if the students were respectful when giving tobacco to the fire. Talk to the ones who weren’t being respectful and ask them why they acted the way that they did. Explain to them why it is important to be respectful and why fire is so important to the Dene.
- The 3 learning outcomes can also be a good tool for assessment. i.e. which students learned things related to the desired learning outcomes.
Considerations for Differentiation and Possible Extensions

- Students who have low literacy levels can give their learning outcomes orally or through drawing, rather than writing them down.
- One possible extension could be to make bannock on the fire. This would require some time beforehand to make the dough. The teacher can do this as a class if they have the means, or by themselves if they have the time at home.

Background Knowledge and Resources for Teachers

- Stories by George Blondin
- How to Start a Fire
- Dene Kede

Lesson Created by: Daniel Enge
**Overarching Goal of the Lesson**
To learn the importance of friendship and what friendship means to the Dene. Séhlée: “One who is with me”.

**Specific Curricular Outcomes**

**Cultural Learning Expectations from Dene Kede**
- K-6: Students will know why friends are important

**Academic Learning Expectations from NWT Core Subjects**
- ELA Gr. 6 - 1.2.1 - Reflect on prior knowledge and experience to create new understandings
- ELA Gr. 5 & 6 - 2.1.1 - Integrates and describes new ideas and information into personal understandings

**Suggestions for Implementation**
Time: 45 - 60 minutes
Location: Classroom and outside of the school (or as an activity out at camp)

**Required Materials & Set Up**
- Pencil, notebook, and an eraser
- Chart paper
- String (or long strips of cloth, to tie students legs together during a 3-legged race)

**Lesson Procedure**

**Introduction/Initial Engagement Activities**
- Begin by having a discussion with the class, asking the students what they think a friend is.
- Once the students have discussed what a friend is to them, go over a few points from the Dene Kede that describe what a friend is according to the Dene.
- When you feel that you have spent enough time on this, and the students have a good understanding on the Dene meaning of friendship, have them take out their pencil and notebook.

**Core of the Lesson/Key Experience**
- Have the students write a paragraph about something or someone that is their friend, and why that relationship is important to them.
- Give the students the “Knowledge about Friendship” handout (see end of this lesson), and have them connect their friendship to as many of the points as they can. Have them explain, in writing, why those points are true for the friendship that they described.
- Lead a class discussion about the connections that they made.
- Have the students go outside with you and explain to them that they will be doing a 3-legged race with a partner (if an odd number of students, the teacher can be someone’s partner.)
- Explain to them that it’s important to have good friendships, and you’ll need to get along with your partner for this to work well.
- Have each partner stand side-by-side and tie their middle legs together. Let the race begin!
Reflection/Closing Activities
- Have students discuss what they think is important in a friendship now and why.
- Ask the students if any of them have changed their minds about what a friendship means, and if they have ideas for what they can do to improve their friendships with others (i.e. be nice to each other, respect each other, etc.) Students should write down 1-2 ideas as to how they can improve their friendships.

Suggestions for Assessment
The more valid and well-articulated connections that the students can make of their friendship to the Dene definition of friendship the better. This means that the student knows what a friend is according to the Dene and that they are able to make strong connections.

Considerations for Differentiation

For Students who Need Extra Support
If students need assistance with the writing, be a scribe for them so that they can still get all of their ideas on paper.

For Students who Need Extra Challenge
- Have advanced students write about two of their friendships, rather than one.
- Have them edit their paragraph for grammar, syntax, spelling and other errors.
- Have them peer review each other’s work

Possible Extensions or Follow Up Activities
- It is possible to follow up with the students and have them explain to you what they have done to improve their friendships and relationships with others.
- Have the students write something nice about each of their classmates and then the students have a big stack of paper with lots of nice things about them!

Background Knowledge and Resources for the Teacher
- Dene Kede Unit on Friends (pg. 171)

Lesson Created by: Daniel Enge
Knowledge About Friendship

Know what being a friend means according to Dene custom

Friendship involves love, kindness, trust and respect.

Friends teach one another, practice things together, help one another.

Friends share thoughts, ideas and things.

Friends please one another, respect one another’s expectations.

Friends do big favours.

Friends help each other through tough times.

Money is not important between friends.

Friends agree on things. They have few conflicting interests.

Friends support each other through times of sorrow, for example if there is a death in the family.

Friends have patience with each other.

Recognize a friend’s skills and talents. Do not be jealous.

You are intuitive about your friend’s feelings.
Prayer
Grades 6-9

Overarching Goal of the Lesson
The Dene have always prayed to the Creator to show respect and to give thanks for all the life around them. The goal of this lesson is for children to realize that prayers come in many forms, but all should be respected as they are a way of speaking to the Creator. This lesson can be practiced around the fire, at Culture Camps, or while being out on the land with Elders and community members.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede
- K-6 (pg. 22) - Understand the power of the Creator as being something greater than oneself. Understand that the purpose of the prayer is to recognize that greatness, and to be thankful for it and for the life it provides.
- K-6 (pg. 22) - Know who is being prayed to and what the prayers are for. They are not for material things, but rather for giving thanks and hope for others, for the land, their own spiritual growth, etc.
- K-6 (pg. 22) - Know that certain kinds of people are called on to say prayers before a group or audience.

Academic Learning Expectations from NWT Core Subjects
- ELA 1.2.1 - Reflect on prior knowledge and experience to create new understandings

Suggestions for Implementation
Time: 40 minutes
Location: In a classroom or outside (sharing circle/open fire)
Other:
- Invite Elders or other community members (such as drumming or drum dancing groups) to join the class.

Required Materials & Set Up
The teacher may need different materials depending on how they are performing the lesson and what the local protocol are for prayers. To introduce the lesson, the teacher can use some of the following types of videos:
- “Gwich’in Prayer” (easily found on YouTube)
- Videos of local drummers playing prayers songs
- Some social media platforms where you can find the hashtag #SpeakGwichinToMe. Jacey (the creator of that movement) has some prayer videos on Instagram, YouTube, and Facebook.
- Video or photo of a fire feeding ceremony

Lesson Procedure

Introduction/Initial Engagement Activities
The teacher will seek prior knowledge from students regarding prayer, prayer experiences, and prayer background.
- Have you ever prayed before?
- Who in your family prays?
- How does praying make you feel?
The teacher will put prayers on the board/walls of the classroom for students to read and consider. Students will be exposed to and try different kinds of prayers:
- Feeding the fire
- Drumming songs
- Individual prayers
- Family prayers
- Group prayers
- Sung and spoken prayers
- Silent prayers

The teacher will need to work closely with an Elder or language teacher in the school to help find examples of each type of prayer. Feeding the fire could be introduced with a photo or video, for example. Drumming songs could be introduced through audio recordings or videos. Silent prayers can be experienced individually, and group prayers can be experienced by having each student to share something they’re grateful for.

Core of the Lesson/Key Experience
Direct Instruction:
- Invite an Elder to the class (or go out on the land with them), and have the Elder demonstrate a prayer while the students listen.
- If possible, other community members who practice drumming could also demonstrate a prayer song.
- Community members experienced with being out on the land can also share some of the prayers done in different cultural settings, such as when traveling on the land. They could also lead a fire-feeding ceremony with the students.

Guided Practice:
- In time, students can repeat parts of the prayer that the Elder or other community members shared.

Independent Practice:
- Students will create their own prayer (and share it around the fire if they would like to).
- The teacher can assist students in what they’d like to say in their reflection or own personal prayer.

Reflection/Closing Activities
Students will provide a journal reflection on this experience, and if students are comfortable, they can practice writing or silently saying their own personal prayers.

Suggestions for Assessment
- The teacher can observe students during discussions to assess where students are at with the learning goals included within the lesson.
- The teacher can also check in with students individually throughout the lesson to get a sense of what students’ comfort level is with the material.
- The students’ journal entries will also provide information about what the students took away from the lesson.
Considerations for Differentiation

For Students who Need Extra Support
- A support assistant can help students with writing or scribing for their reflection
- Students who struggle with writing can create a shorter reflection (3 sentences)

For Students who Need Extra Challenge
Advanced students can write a whole paragraph for their reflection, and self-edit.

Possible Extensions or Follow Up Activities

Students can interview their grandparents about prayers said in their family and bring the knowledge back into the classroom (if their family members are comfortable having that information shared)

Background Knowledge and Resources for the Teacher

It is important for the teacher to work closely with Elders and community members within this lesson, as well as parents, so that there is not miscommunication. These prayers are not about promoting any specific religion. Everyone can pray in their own way.

If a student appears to be uncomfortable, the teacher should take that student aside and talk with them, so they can understand the student's feelings and explore ways to deal with the discomfort.

Lesson Created by: Lindsey Bodnar-McLeod
Overarching Goal of the Lesson
The goal of the lesson is to instill the importance of language and culture in the students by showing them resources connected to the Gwich'in language. Language is a strong component of culture and language revitalization refers to the efforts of individuals and communities to create language learning opportunities to keep language alive and flourishing.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede
- BE 4.4 - Appreciate and value that the language may be spoken in different ways within the language community
- IN 1.3 - Seek out opportunities to build links with youth outside the community who speak the language (social media)
- IN 4.1 - Seek greater opportunity to speak my language in public settings and support listeners in their response if required

Academic Learning Expectations from NWT Core Subjects
- ELA 1.2.1 - Reflect on prior knowledge and experience to create new understandings

Suggestions for Implementation
Time: 40 minutes
Location: In a classroom or on the land
Other:
- Involve Elders or other language speakers in the community

Required Materials & Set Up
- Documentary video: Speak Gwich'in To Me (Interview with Jacey Firth)
- Access to Speak Gwich’in to Me social media platforms
* This lesson can be used for any language. The teacher would just need to find other local resources.

Lesson Procedure

Introduction/Initial Engagement Activities
Lead a brainstorm discussion with the students by asking them the following questions:
- How does your language reflect your culture?
- What do you think the impact on your identity would be if you were to lose your language?
- How would you go about reclaiming your language?
These questions will allow students to share their understanding of language/culture.

Core of the Lesson/Key Experience
Watch the Speak Gwich’in To Me Documentary video. In a large group, discuss the following questions. Students should take notes on their ideas throughout the discussion:
- What were some of the teaching methods used in the video that makes language learning engaging for learners?
- How would these practices help with language revitalization?
- Why is language important?
- What did you learn through the video?
• Have a Gwich'in Elder join the class for storytelling and a discussion on the importance of language and culture. Invite them to teach some phrases to the class.
• Have students explore the “Speak Gwich’in to Me” Facebook page, or search for it on other social media platforms. (There is also a “Speak Dene Zhatie to me” Facebook page that students in the Dehcho region could explore).
• Students can find a video or post that they like on the page and share it with the class. The class can practice the phrases shared in the post.

Reflection/Closing Activities
• Students submit the notes they took during the discussions.
• A closing circle can be had, to review what students learned from the activities and to discuss the connections between language and culture.

Suggestions for Assessment
• The teacher can observe students' contributions to the discussions in order to get a sense of the extent to which students are understanding the material.
• The notes that students take during the discussions will also provide more insight into students’ thinking.

Considerations for Differentiation

For Students who Need Extra Support
A support assistant can help with scribing students' thoughts/ideas for activity.

For Students who Need Extra Challenge
Have the students create their own “Speak to me in Gwich’in videos”

Possible Extensions or Follow-Up Activities
• Students can learn how to introduce themselves or say a prayer in the Gwich’in Language, and the lesson can be shifted to be outside around a fire.
• Students can go out on the land and hear more stories from Elders in Gwich’in on the land and practice Gwich’in phrases out at camp.

Resources for Teachers
• Gwich’in Social and Cultural Institute
• Speak Gwich’in To Me/Jacey Firth-Hagen
• Gwich’in Language Speakers (Gwich’in Tribal Council may provide a list)

Lesson Created by: Lindsey Bodnar-McLeod
Checking Fishnets
Grades 10-12

Overarching Goal of the Lesson
To acquire language around the different types of fish, and how to check a net.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede
- Dene knowledge of the fishing areas is important to successful and safe land use.
- Special talents and abilities are provided to individuals by the Creator in order for them to be shared.
- Students will know fish species that are caught in the area, and where fish tend to be found at different times of the day and seasons (Fish Camp, g.7 Dene Kede)

Academic Learning Expectations from NWT Core Subjects
- Social Studies 20: Students will understand, assess and respond to the complexities of nationalism
- Explore the relationships among identity, nation and nationalism
- Explore Aboriginal self-determination and multiculturalism
- Develop personal and collective visions of national identity

Required Materials & Set Up
- A set fish net
- Boat (if it is not winter) or snow mobile (if it is winter)
- Life Jackets (for the boat) or skidoo helmets (if it is winter)
- Fish box/pail
- Proper clothing
- Gloves
- Knife
- Contact an Elder or someone with fishing knowledge to accompany the group

Lesson Procedure

Introduction/Initial Engagement Activities
- Ask students if they have checked a fish net before. Then ask who likes dry fish?
- Have students prepared to check nets the class before, and go over the expectations for safety in the boat (or skidoo), and while on the water or ice.
- Let students know to watch they will need to watch closely to see how the fish is being taken out of the net. Remind them that they will all have a turn taking fish out of the net.
- Examples of language to front-load: Fish – lję; Net – miḥ; Boat – elaâ.

Ask local experts to help with the language of the region you are working in, and get as many different fish names as possible that are from that area.
Core of the Lesson/Key Experience

- Students will be guided with an Elder who will demonstrate how to check a net.
- Students will use the language given, and repeat any new words they hear.
- They are to follow closely with mentor to be able to check the net when it is their turn to do so.
- They will be responsible for gathering all the materials from camp and loading the boat.
- Learning how to work within their community/group will be a priority.
- They will have to watch to learn the importance of making sure the net is clean and not tangled.
- They should also make sure the floats are attached and weights (rocks) at the bottom are still intact. This is done with by feeling the net for heaviness after all the fish are taken off. If the weights come off, the net will have to be pulled and reset before nightfall. The steps for resetting the net need to be guided by a mentor or Elder.

Reflection/Closing Activities

- Reflect on the challenges, and success of checking the net.
- Talk about the importance of checking the net twice a day if need be, and the reason we do not waste any food we are taking from the land.
- Use the names of fish in a sentence; the students can pick their favourite fish.
- Bring the fish to the Elders and using the language to greet them and say thank you for seeing them ("Mahsi neghaenda").
- For social studies, discuss how checking fishnets is part of Dene culture and how these types of activities are part of building a sense of identity. Students can also research the connections between fishing rights and Aboriginal self-determination.

Suggestions for Assessment

- Students can self-assess their own participation and create an essay or presentation on their experience.
- Check for understanding of the language through asking students questions about fish in the language.
- Observe the participation of the students in the activity.
- Do verbal check-ins throughout the activity.

Lesson Created by: Terry Sapp
Overarching Goal of the Lesson
Students will learn how to make a dryfish, the different names of fish and which fish is best for making dryfish. Students will also learn the language around making dry fish: Fish (ḷuē), edthá (dryfish), kǫ́ (fire), etc.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede
Fish Camp Module (gr. 7)
- Know how to clean and prepare fish, make drying racks and make dryfish.
- Understand how to handle fish and equipment with respect.
- Listen to and obey the instructions of Elders.
- Share with the community.

Academic Learning Expectations from NWT Core Subjects
Northern Studies 10:
- 5.1 - Reflect on the manner in which their mentor shares wisdom
- 5.3 - Consider how and why the skill they’ve learned or talent they’ve practiced is related to their community’s wellness
- 5.6 - Appreciate that while learning a traditional skill with a mentor they are also experiencing other cultural components (ways of doing, knowing and being)
- Demonstrate land-based thinking and growth in traditional skills which are necessary for survival in the bush through on-the-land activities.

Required Materials & Set Up
- Contact a mentor / Elder with knowledge in making dryfish
- Fish
- Tool to de-scale (spoons work for de-scaling whitefish, for example)
- Knife
- Fish box for waste
- Canvas for cutting on
- Smoking racks over a fire pit
- Group stations set up for students

Lesson Procedure

Introduction/Initial Engagement Activities
- Show students what type of fish they will work with.
- Have the students practice how to say this type of fish in the language.
- Ask students if they have made dryfish before, and have them share any experiences they have had with it.
- Show the students the tools they will be using and discuss how to make sure they use them safely.
Core of the Lesson/Key Experience
- Demonstrate (or have the Elder / mentor demonstrate), step by step how to make dryfish, using as much language as possible.
- Have a chart or board with steps to follow in case students are not as fast as others.
- Have students watch the teacher or Elder first if this is their first time making dry fish.
- The teacher or Elder can then do another fish with students as a step by step process to ensure students are able to complete a dryfish.
- Explain to the students that this is a process that will take a lot of practice before students will master it. Once they do, it will be like riding a bike.
- As students work, have them practice phrases in the language related to making dryfish.

Reflection/Closing Activities
- Ask students about the challenges of making a dryfish, and the successes.
- Have them evaluate the effort that it took to make one dry fish on a scale of 10
- Ask the students if they can relate to making dry fish, or if they have been inspired to continue practicing.
- Discuss the richness of the fish, and how healthy it is to eat, and the importance of having it for our travels when we don’t have access to a fridge.

Suggestions for Assessment
- Students can self-assess their own participation and create an essay or presentation on their experience.
- Check for understanding of the language through asking students questions about the dryfish in the language.
- Observe the participation of the students in the activity.
- Do verbal check-ins throughout the activity.

Possible Extensions or Follow-Up Activities
Students can distribute the dryfish that they made to Elders in the community.

Lesson Created by: Terry Sapp
Overarching Goal of the Lesson
Students will be able to recognize cranberries and how to store the berries for winter. They will learn how to prepare the berries in different ways, and be able to share them with Elders. Students will learn where to best pick cranberries, and when to pick them (time of year and when women should and should not pick).

Specific Curricular Outcomes

Academic Learning Expectations from NWT Core Subjects
Northern Studies 10 - 5.7: Demonstrate a growing capability with a traditional Northern skill, such as:
- Sharing the process of making traditional food;
- Gathering traditional medicines; and
- Recognizing the spiritual element of the land in the North.

Suggestions for Implementation
Time: 2.5 hours
Location: On the land (where cranberries grow)
Other:
Contact an Elder to accompany and teach the students on the land

Required Materials & Set Up
- Basket/bag
- Place where cranberries grow
- Ziploc bags
- Rack for cleaning and drying

Lesson Procedure

Introduction/Initial Engagement Activities
- Have students gather in a circle. Introduce yourself and the Elder in the language.
- Then ask students to introduce themselves in the language.
- Show the cranberries and ask if the students know what it is.
- Then tell student what it is where it comes from.
- Inform students about the importance of paying the land when things are taken and what it is paid with.
Core of the Lesson/Key Experience
- Go out on the land to find the cranberries. Have students listen to what the Elder is saying about what the berries are used for and what they look like when you pick them.
- Encourage the Elder to also talk about how to store cranberries when they are not being used right away.
- Walk around to help guide students with information and picking the cranberries, insuring students are participating and being respectful.
- Help the mentor (Elder) with anything she may need, and ensure the Elder is comfortable at all times.
- Ask students questions about the information that was given, and ensure students understand what is being told to them.

Reflection/Closing Activities
- Have students look at their cranberries to see what they notice about them, such as the smell, and ask if what the berries could be used for.
- Ask the students if they have any questions.
- Help the students sift through their berries and store them properly.

Suggestions for Assessment
- Look for students’ understanding.
- Do a quick check-in before doing activity:
  - Thumbs up if you understand and are ready to get cranberries
  - Thumbs down if you need more explaining
- The teacher can make observational notes of significant behaviors or quotes from the students.

Lesson Created by: Terry Sapp
Overarching Goal of the Lesson
Students will work alongside a mentor/mentors to gather sweetgrass. The mentor will talk about the history of sweetgrass and who used would use it. Students will learn about how many strains to a braid of sweet grass and the meaning of each strain. Students will also prepare sweetgrass as a gift for our elders in the community.

Specific Curricular Outcomes

Academic Learning Expectations from NWT Core Subjects
Northern Studies 10 - Module 5 (Becoming Capable): Demonstrate a growing capability with a traditional Northern skill, such as:
- 5.1 - Reflect on the manner in which their mentor shares wisdom
- 5.3 - Consider how and why the skill they’ve learned or talent they’ve practiced is related to their community’s wellness
- 5.6 - Appreciate that while learning a traditional skill with a mentor they are also experiencing other cultural components (ways of doing, knowing and being)
- 5.6 - Completing a project (making and sharing food, gathering traditional medicines, making moccasins, putting up a tipi)

Suggestions for Implementation
Time: 3 hours
Location: On the land (where sweetgrass grows)
Other:
Contact an Elder to accompany and teach the students on the land

Required Materials & Set Up
- Knife
- Ziploc bags
- String
- Example of sweetgrass

Lesson Procedure

Introduction/Initial Engagement Activities
- Have students gather in a circle. Introduce yourself and the Elder in the language.
- Then ask students to introduce themselves in the language.
- Show students what sweetgrass looks like and what it smells like. Explain what the expectation are when picking sweetgrass.
- Inform students about the importance of paying the land when things are taken and what it is paid with.
Core of the Lesson/Key Experience
- Go out on the land to pick sweetgrass. Have students listen to what the Elder says about the area, and the surroundings where sweetgrass grows.
- Make sure students pick enough to make a braid out of the sweetgrass.
- Walk around to help guide students with information on how to pick the sweetgrass and which ones are ready for picking. Ensure students are participating and being respectful.
- Help the mentor (Elder) with anything she may need, and ensure the Elder is comfortable at all times.
- Ask students questions about the information that was given, and ensure students understand what is being told to them.

Reflection/Closing Activities
- Have students properly store sweetgrass to be braided the next class.
- Ask student about the challenge and success of picking the sweetgrass.
- Talk about not wasting what we take from the land and the importance of paying back to the land.

Suggestions for Assessment
- Look for students' understanding.
- Do a quick check-in before doing activity:
  - Thumbs up if you understand and are ready to harvest sweetgrass
  - Thumbs down if you need more explaining
- The teacher can make observational notes of significant behaviors or quotes from the students.
- Once students are back in the classroom, have them create an essay, presentation or slide show about their experience.

Lesson Created by: Terry Sapp
Overarching Goal of the Lesson
Students will work alongside a mentor/mentors to go on a fall hunt, to gather bison, moose, or caribou. Students will partake in skinning, cutting and preparing the meat to bring back to town. Students will listen to the mentor for protocols around the process of getting an animal. Students will learn the process of storing all the parts of the animal that are important to keep.

Specific Curricular Outcomes

Academic Learning Expectations from NWT Core Subjects
Northern Studies 10 - Module 5 (Becoming Capable): Demonstrate a growing capability with a traditional Northern skill, such as:
- 5.1 - Reflect on the manner in which their mentor shares wisdom
- 5.3 - Consider how and why the skill they’ve learned or talent they’ve practiced is related to their community’s wellness
- 5.6 - Appreciate that while learning a traditional skill with a mentor they are also experiencing other cultural components (ways of doing, knowing and being)
- 5.6 - Completing a project (making and sharing food, gathering traditional medicines, making moccasins, putting up a tipi)

Suggestions for Implementation
Time: At least 6 hours (preferably several days)
Location: On the land
Other:
Contact local hunters or Elders to serve as mentors for the students

Required Materials & Set Up
- Guns (to be carried by experienced adults only)
- Knives
- Food to stay on the land
- Matches and cooking gear
- Tarps
- Boat(s)
- Gas
- Ziploc bags
- Map
- Tents and sleeping gear if staying over night
- Tobacco for paying the land and water

Lesson Procedure

Introduction/Initial Engagement Activities
- Have students gather in a circle to explain the protocols and expectations. Introduce yourself and the mentors in the language.
- Then ask students to introduce themselves in the language.
- Show students where the hunting grounds are on the map and explain the expectations for when they get there. Explain what the jobs are of each student.
- Inform students about the importance of paying the land when things are taken and what it is paid with.
- Discuss the importance of paying the water as well, if the group is traveling by boat.
Core of the Lesson/Key Experience
- Go out on the land to find tracks of bison, moose or caribou. Have the students listen to what the Elder / mentors say to do if animal is found.
- The Elder or mentors will help demonstrate how to skin the animal and package the meat.
- Walk around to help guide students with information and skinning the animal. Ensure students are participating and being respectful.
- Help the mentors (Elders) with anything they may need, and ensure they are comfortable at all times.
- Ask students questions about the information that was given, and ensure students understand what is being told to them.

Reflection/Closing Activities
- Have students properly package up the meat and store it in the boat for travel back to camp or town. When they arrive back in the community, they can help deliver meat to Elders.
- Talk about the importance of properly store the meat and respecting the animal at all times.
- Students can also make stew with the meat and invite family into the school for a shared meal together.

Suggestions for Assessment
- Look for students’ understanding.
- Do a quick check-in before doing activity:
  - Thumbs up if you understand and are ready to go on their hunt
  - Thumbs down if you need more explaining
- The teacher can make observational notes of significant behaviors or quotes from the students.
- Once students are back in the classroom, have them create an essay, presentation or slide show about their experience.

Lesson Created by: Terry Sapp
Moose Hide Tanning
Any Grade

Overarching Goal of the Lesson
This lesson will give students the opportunity to explore the Dene way of life, and give them an idea of how our ancestors hunted and trapped to clothe themselves and provide for their families. Getting first-hand knowledge and experience doing a moose hide will be a valuable lesson that students can pass down to other generations after them.

Specific Curricular Outcomes

Cultural Learning Expectations from Dene Kede
- Pg. 54 - Know that everything has a spirit and respect the power that lies in all things
- Pg. 101 - Be familiar with local spiritual beliefs about the moose. The moose is able to hear people talk about it. That is why a moose's ears are cut off and buried during butchering. (See background knowledge section at the end of this lesson for other spiritual knowledge students should learn about the moose)

Academic Learning Expectations from NWT Core Subjects
- ELA 1.2.1 - Reflect on prior knowledge and experience to create new understandings
- ELA 2.1.1 - Integrate and describe new ideas and information into personal understandings

Suggestions for Implementation
Time: At least 4 hours per day over the course of several days.
Location: On the land
Other:
- Invite Elders or other people knowledgeable in tanning moose hides to join the students for this activity on the land
- Make sure to keep the hide wet when flushing as it will dry, and keep it dry when tanning as moisture will ruin the hide.

Required Materials & Set Up
- A raw untanned, un-fleshed Moose hide
- Spruce trees to construct frames to stretch Moose hide (about 4)
- Yellow rope
- Knife
- Axe
- Fleshing bone tools to remove flesh and fat
- Scraper to scrape hair.
- Dried rotten spruce chips (For giving tanned color to the hide)
- Brains from moose
- Sunlight dish soap

Lesson Procedure

Introduction/Initial Engagement Activities
- Explain to the students that after each of them has contributed to the final product of the hide, they can each take enough home to make their own pair of moccasins.
- Invite the students to share any previous knowledge or experience they have related to working with moose hides.
Core of the Lesson/Key Experience
Throughout the following process, students should be watching, observing, taking notes, and each taking turns participating in creating the final product of the moose hide.

Step 1) - Construct a frame large enough to stretch raw moose hide onto, using spruce trees and yellow rope.

Step 2) - Once the hide has been stretched and fitted to the frame, begin fleshing off the leftover meat, fat, skin etc. on the moose hide, being careful not to cut the hide or make any holes in it.

Step 3) - Once the flesh has been removed, and hair has been scraped off with a knife and fleshing bone, rub the hide with sunlight soap and brains.

Step 4) - After letting this mixture sit for a day, rinse, wring out and stretch the hide.

Step 5) - Soften the hide with bone tools and continue to rinse, wring out and stretch.

Step 6) - The hide is soaked again before being smoked over rotten spruce chips.

Step 7) - Before setting the hide over the smoking spruce chips, set the hide onto a frame constructed of wood (As shown in picture), sewing a piece of canvas to the bottom of the hide so it does not burn. The moose hide will need to be sewed shut with a hole large enough for the smoker to get into the bottom of it.

Step 8) - You are now ready to start a fire with the spruce chips, making sure to put out the fire/flame, and only using the smoke from it to tan the hide.

Step 9) - After smoking and tanning the hide you are now ready to use the hide.

Reflection/Closing Activities
At the end of the lesson once the hide is completed, bring the students in for a circle and encourage them to talk about their experiences and what they have learned about tanning moose hide. Get them to share stories of personal experiences with moose hides and moose hunting.

Possible Extensions or Follow-Up Activities
Students each get a piece of the finished moose hide and learn how to make moccasins with it.

Resources for Teachers
It is important for the teacher to reach out to local Elders or someone familiar with moose hide tanning to help with this lesson plan, and to learn the ways that the process is done in their specific community. A compensation for the Elder or knowledge holder should be negotiated in form of cash or something that could contribute to their household, to honour the knowledge and time that they shared with the students.
The bones of a moose must be disposed of properly out of respect for the moose (there are different customs for different regions). Using the skull as a trophy by hunters is considered disrespectful to the moose. (In the Tlicho region for example, it is said that bones should not be thrown into a fire because the animals see themselves and how they are being handled. Once bones are thrown into the fire, the animal is considered dead. It is best to dispose of the bones in hidden places in the bush.)

- If the moose is not shared, the hunter will have bad luck.
- Women must not walk over the blood or meat of a moose because women have strong medicine when they are in menses. Their medicine conflicts with the medicine of the moose, and the moose may give bad luck to the hunter. It is out of respect for the hunter that women do not walk over hunted game.
- Certain people are forbidden to eat certain parts of the moose because of their medicine.
- When cutting the meat, placing it on spruce boughs to keep it clean.
- Use a knife, not an axe, when cutting the meat to practice respectful behavior.
- Hang the skull of the moose from a tree to face the rising sun in the east as was practiced traditionally out of respect for the moose.

Lesson Created by: Kendra Schaefer
Stories and Cultural Diversity of the North

Sample Unit Plan for Integrating Cultural Content Across all Curriculum Areas

Week-Long Unit Plan for Grade 3
Curricular Objectives

Dene Kede
One Who Circled the Earth (Yamoria)
- Students will be familiar with a regional legend about “The One Who Circled the Earth”.
- Students will be familiar with the concept of medicine power and that “The One Who Circled the Earth” was the greatest of Medicine men.
- Know which animals are significant in the story.
- Know that it is the responsibility of the elders and teachers to pass on the story of “The One Who Circled the Earth” to the children. Students will learn to respect the story tellers.

Inuuqatigiit
- Students will hear stories about hunting on the land
- Students will hear stories on ways to keep the land clean
- Students will share their experiences about being on the land

Social Studies
- Community Connections - 3.2.2 - Explore similarities and connections among all communities, and demonstrate how they may accept differences among people, communities and ways of life.

Language Arts
- 2.1.1 - Use prior knowledge to make connections between self and texts (oral, print, and other media)

Health
- Students will develop an understanding that everyone is unique (Mental & Emotional Well-Being)

Math
Develop number sense. Students will illustrate an understanding of division by:
- Representing and explaining division using equal sharing and equal grouping.
- Creating and solving problems in context that involve equal sharing and equal grouping.

Materials Needed
- A Yamoria story. If possible, have an Elder come in to tell a story involving Yamoria that is specific to your region. There are also some available in George Blondin’s Book
- Other legends, photos and information from communities in both NWT and Nunavut.
- NWT Census Data
- Journals

Summary of Activities for the Week in Each Subject Area

Health (Combined with Dene Kede)
- Students will bring in stories that someone in their family has passed down to them and share with the class the oral stories and legends. Students can also ask an Elder for a story. Everyone will have different stories to share and students will realize that other peoples’ backgrounds, experiences and culture are what make each of us different from one another.
- Students will teach one another their Elders or families’ oral stories by reading them out loud (or telling them without reading) and answering questions that any student has. If possible, this could be done out on the land around a campfire.
- Students will write in their journals a reflection on the stories they’ve learned from other students.
The teacher will print out copies of a story about “The One Who Circles The Earth” (Yamoria) for each student to read along as the teacher reads. Before the teacher starts to read the story, a reminder can be given to the class that it is very important for them to listen to those who are sharing a story. If possible, have an Elder come in and tell a Yamoria story instead (or do both).

The teacher can lead a discussion about the story, including what values Yamoria demonstrates, and any connections students can make to the other stories shared by their classmates.

Students can take the story home, and draw a picture of a part of the story that resonated with them or stood out to them the most, and explain why.

The class will research and explore other communities within the NWT and Nunavut specifically. Students can compare what we have in common with the people of Nunavut, as well as differences. This should include exploring stories from both NWT and Nunavut to find similarities and differences.

The class can then create a bulletin board, comparing and contrasting things that are the same or different.

The students will be asked to bring in one thing (pictures, information or objects) that they think represent a similarity or difference between the NWT and Nunavut. These items can be added to the bulletin board.

Students will work together in groups to research the population of a specific cultural currently in the NWT. Census data for the NWT under “ethnic groups” or languages is a place to start, but the teacher may need to create a simplified version. When the students are finished, the teacher will explain to the students that even though we are all different from one another, if you add or take away a culture, it would affect the population of the NWT, and our cultural diversity.

Explore how the population of NWT is not divided equally between the different cultural groups and geographical areas (there are more Dene than people of Japanese descent, for example), and there are more people in the city than in the smaller communities.

Students can practice their division by exploring how different it would be if the population of NWT were made up of equal groupings (by taking the total population and dividing it by the number of “ethnic groups” found in the NWT Census data, or dividing the total population by the number of communities).

The teacher can lead a discussion about what it means to identify with a certain cultural group, and how it is possible for one person to identify with multiple cultures at the same time.

The class can discuss how stories (like the ones they shared) are one aspect of culture, and how there are other aspects as well, such as language, spirituality and ways of life. Everyone’s culture is unique and should be celebrated.

From the information that the students have learned through their exploration of other communities and hearing stories from each other, they will each write a journal entry that will be 2 pages long (or a modified length that is reasonable for students’ ability). They should draw connections between their own culture and what they learned and include drawings of what they have learned about other communities.
Ideas for Assessment

- Observe students' contributions to the group discussions to assess their understanding as it develops.
- Assess students' homework assignments: to what extent does the item they bring in (and their explanation) demonstrate an understanding of similarities and differences.
- Students' journal entries can be used to assess the development of respect for cultural diversity, and their ability to make connections between themselves and other cultures and communities.
- The math activity can be used to assess students' ability to understand data and their grasp on the concept of division.

Background Knowledge for the Teacher

From the K-6 Dene Kede, pg. 12
- The story of Yamozha ties the Dene to the Land and to each other. Dene students will develop a sense of unity through the universal story about “The One who Circled the Earth”. The legend of “The One Who Circled the Earth” is common to all five Dene tribes. Thus, it ties the tribes together into the Dene Nation. “The One Who Circled the Earth” not only ties the Dene Nation together, it ties the Dene Nation to the whole world because the greatest of Medicine Men circled the planet. Students must begin to recognize that their tribe is a part of something bigger and greater. They must begin to recognize who they are a part of with. Students will understand the nature of Dene Laws and where they have come from, and as a result come to respect the laws.
- The “One Who Circled the Earth” has different names in different regions. In some regions it is Yamoria, and in others it is Yamozha, for example. It is important to check with local knowledge holders.

Useful Resources

Resource People in the Fort Smith Area
- Mary Schaefer
- Raymond Beaver
- Francois Paulette
- Louis Beaulieu
- Vance Sanderson

Literature
- On the Banks of the Slave: A History of the Community of For Smith
- Legends and Stories from the Past, by George Blondin
- Yamoria and the Giant Wolverine video (one of many stories featured in the PWNHC virtual exhibit
- Cree Language Book

Unit Created by: Kendra Schaefer
Preparing for Land-Based Learning: Logistical Resources

In this section, you will find resources that schools or community organizations can use when planning the logistical aspects of outdoor excursions. This includes gear lists, cultural protocol for being on the land, and suggested safety policies and procedures. These resources are designed for multi-day camps, but can be tailored for shorter excursions as well.
**Suggested Group Gear List**

**Year-Round Gear**
- Tobacco
- Tarps
- Matches/lighters and emergency fire starters
- Candles
- Axe or hatchet (and chainsaw, where needed)
- Knives
- Gas or propane camp stove
- Gas lanterns (or solar)
- Gas or propane (for stove and lanterns)
- Sat phone, Spot messenger or InReach Device
- Cooking supplies (Pots, pans, cooking utensils)
- Grill (or fire box, which limits the damage done to the land on every campsite)
- Gloves and pliers or pot holders (for taking pots off the fire)
- Dish basins, biodegradable dish soap and sponges / dish cloths
- Garbage bags
- Fishnets
- Gun (under the care of a certified adult)
- Rope
- First Aid Kit
- Map of the area
- GPS and/or compass
- Tents (where cabins are not available)
- Water filtration system
- Water jugs or other drinking water storage system
- Food barrels or other secure containers for keeping food away from animals
- Repair kit, including items such as: Extra wire, epoxy glue, duct tape, patch N repair kit, tenacious tape – repair tape, rip stop nylon repair tape, accessory cord, aquaseal, seal cement, tent pole splint kit
- Bathroom kit, including: Toilet paper, mini garden shovel, plastic/paper bags (so toilet paper is either carried out or burned, when no outhouse is available), hand sanitizer.

**Suggested Additional Gear - Winter**
- Chisel or ice auger ice to access
- Jigger (if setting a fishnet under the ice)
- Snares and / or traps for specific animals (if going with an experienced trapper)
- Snare wire
- Toboggan

**Suggested Additional Gear - Spring, Summer or Fall**
- Bear spray and bear bangers and/or air horn (for scaring away bears)
- If the excursion is a canoe trip:
  - Canoes
  - Paddles (including 1 extra per boat)
  - PDFs (Life Jackets)
  - Bailers (1 per boat)
  - Throwbags (1 per boat)
  - Canoe repair kit, including: Bolt set for thwarts and yokes, and seats, washers, wooden spacer for seat bolts
Suggested Personal Gear List (for each participant to bring)

Year-Round Gear
- Extra socks (at least 2 think pairs, and 2 thinner pairs)
- Sunglasses
- Toque
- Sweater, (fleece or wool are best because they keep you warm when they’re wet, while cotton does not)
- 2 short sleeve shirts (also preferably not cotton)
- 2 long sleeve shirts (also preferably not cotton)
- Underwear for each day
- Long underwear
- 2 long Pants (also preferably not cotton)
- Pyjamas
- Toiletries (preferably not scented items that would attract animals)
- Any medication needed
- Water Bottle/thermos
- Set of camping dishes
- Sleeping bag
- Sleeping mat
- Flashlight/headlamp
- Backpack

Suggested Additional Gear - Winter
- Warm winter jacket/parka and snow pants
- 2 pairs of warm mittens
- Extra toque, and extra warm socks
- 2 neck-warmers/scarves
- Insulated winter boots/Mukluks (with extra liners if possible)
- Another pair of shoes/slippers to where around camp while boots are drying
- Extra warm sweater

Suggested Additional Gear - Spring, Summer or Fall
- One pair of supportive shoes or rubber boots that may get wet during the day.
- Another pair of shoes to keep dry and wear around camp in the evenings.
- Shorts
- Swimsuit and small towel
- Rain jacket with hood and rain pants
- Sun hat
- Whistle
- Drybags (to keep clothes and sleeping gear dry)
- Sunscreen and bug repellant
Cultural Protocol

Every community and region will vary on their protocols. When a group is going out on the land with any organization (school, business, etc.), there should always be an Elder (knowledge keeper of the land) guiding and mentoring the group as they go. It is important for teachers, for example, to reach out to Elders and knowledge holders, as mentors that can guide the teachers in the protocol specific to the community they are in. It is also always important to remember that when we are traveling to other Indigenous territories, we ask permission from the people who live there and ask how to pay the land in a respectful way to their ancestors. Here is a description of some of the Dene protocol for traveling on the land and water. Again, each region will have their own variations.

Paying the Water
- Before traveling on the water, you need to pay the water with tobacco, money (change) or a tea bag (the contents inside). You will say a prayer to keep you safe on the water until you arrive at your destination. If there is an Elder present, have them say the prayer in the language of the land.
- When you are entering into a lake and are traveling across the lake, it is important to pay the water again, praying for safety and good weather because it is known that the water can get more choppy causing boats to stay put for a few days.

Paying the Land
- Before traveling on the land, you need to pay the land with tobacco, money, or tea. If you have an Elder with you, have them say a prayer in their language. Each individual can also say their own prayers to themselves.
- When you cross over new territories, you will have to pay the land again, asking for permission from the ancestors to allow you to cross safely, because you are entering another Indigenous land that is not of your own culture.
- When you take something from the land, such as plant medicines or animals, it is important to pay the land again, to express gratitude for what the land has provided.

Feeding the Fire
- When groups are going out on the land for a rites of passage or a fall hunt, for example, the whole community will often have a feeding of the fire ceremony to pray for the young people’s protection and give good wishes before their journey.

Suggested Procedures for Setting Up Camp

Here are some ideas for how to make camp set-up run smoothly with a group of youth or children. This is mostly aimed at groups setting up different camps each day as they travel from location to location (on multi-day canoe trip, for example).

- Make it an expectation that all group work needs to be done before participants start doing personal tasks like setting up their tents.
- Start by getting them to unload boats and pull them up onto shore.
- Then get them to collect firewood so that you can keep it dry in case it rains later in the evening.
- Have participants change into dry shoes. This is important because they can develop foot rot from being in wet shoes all day.
- It is important to establish a kitchen area, and an area where participants can set up their tents and go to the bathroom. Do this early to avoid confusion. A general rule is to have all the tents at least 50 paces from the kitchen for bear safety. Put all the group gear, such as food barrels etc. in the kitchen to make it clear. With smaller children it can be helpful to make a small barrier around the kitchen and fire that they aren’t allowed to cross unless they are helping with meal preparations.
- If it is raining, you’ll want to set up a tarp over the kitchen. Tie the four corners of the tarp to trees using the taut line hitch to make it adjustable. If using a stick to prop up the centre of the tarp, cover the end with something so the stick doesn’t poke through.
- Once all group tasks are done, participants can get started on their personal chores like setting up their tents while dinner is being prepared. One option is to have a small group of students help with dinner while the rest set up tents.
- Keep the firewood under the tarp and make the fire just outside the tarp so that the smoke and sparks don’t get caught in the tarp.
- To start a fire, use the small twigs under a spruce tree, or birchbark as the fire starter. Hold a lighter to handful of it and place the burning pile in the fire box or fire pit. Gradually add larger and larger pieces to the fire.
- If only wet wood is available, having some kind fire-starter, such as cotton balls soaked in Vaseline or tea lights provides a good consistent and sustained flame that will help the wet wood catch.
- As soon as there is free space on the fire, put a pot of water on for dishes.
- After everyone has eaten, have each participant clean their own dish and cutlery and then have two participants do the rest of the group dishes (have them rotate every day).
- After dishes allow them participants to play freely for a while and then gather them for a group activity, such as story-telling, hand games, or other program-related activities.
- Having participants brush their teeth before the group activity makes it easier for them to go right to bed afterwards.
- Before going to bed, make sure the campsite is secured against animals, rain and wind:
  - Animals: First you need to have all foods packed away in smell proof containers, barrels are best because bears can’t get into them. Make sure they are all properly closed. Clean dishes can stay out.
  - Rain: Ensure that everything is closed up and that any clothes that were lying around or hung up to dry are put away.
  - Wind: If there was a tarp up, take out the pole holding up the middle so that it is low to the ground, you can also loosen the taut line hitches holding the corners to trees so that the tarp can sit directly on the ground and put a barrel on top to secure it. In the morning you will be able to just retighten the ropes and put the pole back up and the tarp will be good to go again for breakfast. Make sure that there are no pieces of garbage lying around or anything else that could get blown away. Ensure that canoes are safely stowed on land so that if a storm came, the waves wouldn’t be able to reach the canoes and sweep them away.

Sample Safety Policies

This set of safety policies is an example designed for school winter camps. Each school district and community may have different policies already in place, so it is important to check with local authorities.

First Aid
- All first aid kits must be checked and re-stocked before each outing.
- There must be at least two master first aid kits kept in agreed upon locations in camp at all times.
- A small first aid kit must be carried by the lead school staff member on all outings.
- Every snow machine will carry a basic first aid kit at all times.
- Everyone in the group must be told where all the First Aid kits are when they arrive at camp.
- One adult qualified with wilderness first aid will be designated as the primary first aid responder. All other adults qualified with first aid will be designated as secondary first aid responders. At least one certified adult must be with the group at all times.
**Satellite Phone**
- The satellite phone will be checked and charged before each outing.
- While the group is at camp, the phone will be kept in a designated location that all adults in camp are aware of.
- The lead school staff member will be in charge of bringing the phone with them any time the whole group leaves camp.

**Snow Machine Travel**
- All students and school staff must wear a helmet.
- Students are not allowed to drive the snow machines.
- Students must remain seated with their arms and legs inside the sled at all times. No jumping in and out of the sleds.
- For travel over long distances (travel to the camp, for example) all snow machines in the group must travel together, stopping for at least one break for every hour of travel.
- For shorter trips from camp (to get wood or check fishnets, for example), there should be at least two snow machines traveling together.
- At least one snow machine and an adult capable of driving that machine should remain in camp if any students stay behind during outings.

**Fire Safety**
- Cabins must be equipped with fire extinguishers.
- Students may help stoke fires, but only when they have demonstrated they can do it safely and only when an adult is present.
- No playing with fire.
- Outdoor fires must not be left unattended.

**Knife/Axe/Chainsaw Safety**
- Students in grade 6 and up may use knives and axes, but only under adult supervision and only once they have demonstrated they can use the tools safely.
- Students using axes must wear safety goggles.
- Students are not permitted to use the chainsaws, however they can help haul wood as long as they keep a safe distance away from falling trees.
- In an isolated environment, no chainsaws should be used an hour before sundown.
- There must be a First Aid kit with any group going to get wood.

**Firearms Safety**
- The firearm will be kept unloaded and locked at all times until it is about to be used during a hunt.
- The firearm and ammunition will be kept in the care of the firearm operator (the certified and licensed owner of the gun) at all times. If the firearm is to be left unattended, the ammunition must be kept far away from the firearm or kept under lock and key.
- Students will be instructed to never handle the firearm or its ammunition except under direct supervision of the licensed gun holder.
- All individuals involved in a hunt must be aware of the location of the firearm and not walk in the line of the muzzle.

**Adult Supervision**
- Students can never be left alone in camp, however students in grades 7 and up can be left alone in the cabins if at least one adult is nearby.
- Ideally, there is a student-to-adult ratio of 4-1 at all times.
Appendix A: Sample Organizational Material for Camps
In this section, you will find:

**Sample Camp Jobs**
These samples use Dehcho Dene Zhatie words for different animals as the names of the teams. Students are divided into teams of 3 or 4, and are assigned a “job” each day on rotation. Jobs can vary depending on the time of year and the type of camp, as shown by the two examples included here.

One of the camp jobs is “weather crew”. A template used to record the weather each morning is included here. Students can be provided with a compass (to locate wind direction) and a thermometer, in order to do this job.

**Sample Camp Schedules**
There are three sample schedules included here. Please note that the activities included are just examples and could easily be swapped out by any of the lessons that are described in more detail earlier in this document.
- The first is for a week-long winter camp where students are staying overnight. Activities are scheduled for the whole group at once.
- The second is an example of how schedules can be made for a week of day camps in situations where multiple instructors are available. In this schedule, students are divided into groups and rotate around between the sessions led by the different instructors.
- The third schedule shows possible sessions for a class that is able to get outside each afternoon for a week. This one includes more detail on the sessions, including learning goals.

**Boat Camp Trip Jobs**

<table>
<thead>
<tr>
<th></th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
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<tbody>
<tr>
<td><strong>Cooks</strong></td>
<td>Gah</td>
<td>Chi</td>
<td>Golqv</td>
<td>Sah</td>
<td>Gah</td>
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<tr>
<td><strong>Fire Duty</strong></td>
<td>Sah</td>
<td>Gah</td>
<td>Chi</td>
<td>Golqv</td>
<td>Sah</td>
</tr>
<tr>
<td><strong>Weather crew</strong></td>
<td>Golqv</td>
<td>Sah</td>
<td>Gah</td>
<td>Chi</td>
<td>Golqv</td>
</tr>
<tr>
<td><strong>Garbage patrol</strong></td>
<td>Chi</td>
<td>Golqv</td>
<td>Sah</td>
<td>Gah</td>
<td>Chi</td>
</tr>
</tbody>
</table>

**Cooks**: Help prepare and clean up after meals.

**Fire Duty**: Help gather firewood and make sure everyone else helps too, when needed. Help start the fire and keep it going. Make sure everyone is being safe around the fire. Make sure there is a pot or bucket of water near fire.

**Weather Crew**: Take weather recordings and fill in the chart in the morning.

**Garbage Patrol**: Make sure all garbage is picked up at night and before we leave the site in the morning.

**Team Members**: Gah (Rabbit); Sah (Bear); Golqv (Moose); and Chi (Duck).
### Winter Camp Jobs

<table>
<thead>
<tr>
<th></th>
<th>Monday</th>
<th>Tuesday</th>
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<tbody>
<tr>
<td>Cooks</td>
<td>Tsá</td>
<td>Nóda</td>
<td>Dígaa</td>
<td>Nogíe</td>
<td>Tsá</td>
</tr>
<tr>
<td>Fire/snow duty</td>
<td>Nogíe</td>
<td>Tsá</td>
<td>Nóda</td>
<td>Dígaa</td>
<td>Nogíe</td>
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<tr>
<td>Weather crew</td>
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<td>Nogíe</td>
<td>Tsá</td>
<td>Nóda</td>
<td>Dígaa</td>
</tr>
<tr>
<td>Cabin cleanup</td>
<td>Nóda</td>
<td>Dígaa</td>
<td>Nogíe</td>
<td>Tsá</td>
<td>Nóda</td>
</tr>
</tbody>
</table>

**Cooks**: Help prepare and clean up after meals, including group dishes and emptying dishwasher.

**Fire/Snow Duty**: Help bring firewood into the cabin and make sure everyone else helps too, when needed. Keep an eye on the fire throughout the day and add wood when needed (let an adult know before you do). Make sure everyone is being safe around the fire. Fill pot with snow to melt on stove when needed.

**Weather Crew**: Take weather recordings and fill in the chart in the morning.

**Cabin Cleanup**: Sweep and tidy cabin. Make sure all garbage is picked up in and around the cabin.

**Team Members**: Tsá (Beaver); Nogíe (Fox); Dígaa (Wolf); and Nóda (Lynx).
## River Weather Journal

<table>
<thead>
<tr>
<th>Date</th>
<th>Today’s meteorologists</th>
<th>Observations of morning conditions</th>
<th>Precipitation (if currently raining or cm of rain since last measurement)</th>
<th>Today’s forecast</th>
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<tbody>
<tr>
<td></td>
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<td>Temperature (degrees C)</td>
<td>Cloud cover (%)</td>
<td>Wind direction</td>
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## Grade 5/6 Spring Day Camp

<table>
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<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
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<tr>
<td></td>
<td>Travel to camp</td>
<td>Travel to camp</td>
<td>Travel to camp</td>
<td>Travel to camp</td>
<td>Travel to camp</td>
</tr>
<tr>
<td>Morning Program (Include snack part way through)</td>
<td><strong>Opening circle</strong>&lt;br&gt;Time for students to explore.&lt;br&gt;Camp safety and expectations.</td>
<td><strong>Morning circle and prayer</strong>&lt;br&gt;Group A: Forestry session&lt;br&gt;Group B: Plants/animals&lt;br&gt;Group C: Drymeat-making</td>
<td><strong>Morning circle and prayer</strong>&lt;br&gt;Group B: Forestry session&lt;br&gt;Group C: Plant/animal&lt;br&gt;Group A: Drymeat-making</td>
<td><strong>Morning circle and prayer</strong>&lt;br&gt;Group C: Mother’s day poems&lt;br&gt;Group A: Habitats with&lt;br&gt;Group B: Drymeat-making</td>
<td><strong>Morning circle and prayer</strong>&lt;br&gt;Spring Games competition including:&lt;br&gt;- Scavenger hunt&lt;br&gt;- Log sawing/chopping&lt;br&gt;- Bush Javelin, discus and shot-put&lt;br&gt;- Tea boil</td>
</tr>
<tr>
<td></td>
<td>Lunch and camp jobs</td>
<td>Lunch and camp jobs</td>
<td>Lunch and camp jobs</td>
<td>Lunch and camp jobs</td>
<td>Lunch and camp jobs</td>
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<tr>
<td>12:10-1:00</td>
<td>ENR Wildlife safety talk.&lt;br&gt;Wildlife games / team building exercises with the whole group.</td>
<td>Group B: Moose hide&lt;br&gt;Group A: Plants/Animals&lt;br&gt;Group C: Forestry session</td>
<td>Group C: Moose hide&lt;br&gt;Group A: Mother’s day poems&lt;br&gt;Group B: Habitats</td>
<td>Group A: Moose hide&lt;br&gt;Group C: Habitats with&lt;br&gt;Group B: Mother’s day poems</td>
<td>Spring Games competition continued.</td>
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<tr>
<td></td>
<td>Lunch and camp jobs</td>
<td>Lunch and camp jobs</td>
<td>Lunch and camp jobs</td>
<td>Lunch and camp jobs</td>
<td>Compile/present weather data</td>
</tr>
<tr>
<td>2:30-3:10</td>
<td>Closing circle (Including reviewing what we did/learned and writing group journal entry.)</td>
<td>Closing circle (Including reviewing what we did/learned today)</td>
<td>Closing circle (Including reviewing what we did/learned today)</td>
<td>Closing circle (Including reviewing what we did/learned today)</td>
<td>Closing circle (Including reviewing what we did/learned this week)</td>
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<tr>
<td></td>
<td>Travel back to school</td>
<td>Travel back to school</td>
<td>Travel back to school</td>
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</tbody>
</table>

**Other on-going activities:**
- Tracking weather (students record data during lunch).
- Building a windbreak for the fire
- Taking pictures for class camp newsletter
- Helping with camp chores (cooking, cleaning, getting wood)
# Grade 5/6 Winter Camp

<table>
<thead>
<tr>
<th>Time</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
</tr>
</thead>
<tbody>
<tr>
<td>8-9:30</td>
<td>Packing sleds</td>
<td>Wake-up and breakfast</td>
<td>Wake-up and breakfast</td>
<td>Wake-up and breakfast</td>
</tr>
<tr>
<td>9:30-10:00</td>
<td>Morning circle and prayer</td>
<td>Morning circle and prayer</td>
<td>Morning circle and prayer</td>
<td>Closing circle and prayer</td>
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<tr>
<td></td>
<td>Dene Zhatié words of the day</td>
<td>Dene Zhatié words of the day</td>
<td>Dene Zhatié words of the day</td>
<td>Dene Zhatié words of the day</td>
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<td></td>
<td>Travel to camp</td>
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<tr>
<td>Morning Program</td>
<td>Camp set-up</td>
<td>Setting snares around</td>
<td>Full day out on trapline</td>
<td>Skiing</td>
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<td></td>
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<td>camp (snowshoeing)</td>
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<td>-looking for tracks</td>
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<td></td>
<td></td>
<td>-animal habitats</td>
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<td></td>
<td></td>
<td>-Dene Zhatié phrases</td>
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<tr>
<td>12-1:00</td>
<td>Lunch</td>
<td>Lunch</td>
<td>Picnic Lunch</td>
<td>Lunch</td>
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<tr>
<td>Afternoon program</td>
<td>Opening circle/</td>
<td>Fire-building</td>
<td>Full day out on trapline</td>
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<tr>
<td></td>
<td>firefeeding ceremony</td>
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<td></td>
<td>Get wood</td>
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<td>Dene Games</td>
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<td>-poll push</td>
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<td>-stick hang</td>
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<td>-stick pull</td>
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<td></td>
<td>-snow snake</td>
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<tr>
<td>5:30-7:00</td>
<td>Dinner preparations, eating</td>
<td>Dinner preparations, eating</td>
<td>Dinner preparations, eating</td>
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<td></td>
<td>and cleanup</td>
<td>and cleanup</td>
<td>and cleanup</td>
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<tr>
<td>Evening program</td>
<td>Stories and orientation to</td>
<td>Stories</td>
<td>Hand games</td>
<td>Bonfire</td>
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<td></td>
<td>past present uses of area</td>
<td>Moon and star observations</td>
<td></td>
<td>Stories</td>
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<td></td>
<td></td>
<td>Hide and seek</td>
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<tr>
<td>Day</td>
<td>Description of activities</td>
<td>Targeted Learning Goals</td>
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</tbody>
</table>
| Mon  | **Aquatic insect collection/observation**  
- Discussion of what living and nonliving things students might find in the water  
- Demonstration of a few adaptations of aquatic insects (air bubble, breathing tube and pincers)  
- Students collect, observe, then release aquatic insects. | **Science:**  
(*Habitats and Communities*)  
Describe structural adaptations of plants and animals that demonstrate a response to their environment.  
**Dene Kede**  
*Water and Rivers p.34*  
Know the basics of water safety: do not play in water along shore unless accompanied by an adult. |
| Tues | **Medicine/ plants walk**  
- Students are guided along a trail by the cultural educator, stopping to learn about the different plants and their uses, harvesting various medicines or edible plants along the way.  
**Berry picking**  
- Students look for and collect various types of berries, discuss their uses and the different types of habitats they are found in. | **Dene Kede**  
*Earth Medicines (p.43, 44)*  
Be familiar with medicines from the land which promote overall health. Know what to pay for taking medicine from the land.  
Know that students must not take or use earth medicines without the knowledge of an adult.  
**Trees (p.38-39)**  
Know the kinds of trees in the local area.  
Know that the birch is considered the most useful of trees: snowshoe frames, baskets, syrup, firewood, stems for scraping hides...  
**Plants (p.65)**  
Recognize, name and pick local plants (or parts) used for food |
| Wed | **Survival scavenger hunt**  
- In teams, students locate pieces of gear and natural items that would help them stay safe and healthy. (Teams report back to the leader to get their next clue after each item is found and retrieved or drawn.) Items include: Good fire-starting materials, firewood for cooking with, berries, boat safety gear, and spruce gum, for example.  
**Other teamwork games**  
- Leading each other with blind-folds through obstacle courses, for example. | **Dene Kede:**  
**Camping:** (p. 60)  
Recognize and value the need for careful planning and foresight when camping.  
Be able to help in packing for a camp.  
**Fire** (p. 19)  
Identify good kindling for starting a fire.  
Identify and know where to find good firewood.  
**Plants** (p. 65)  
Recognize, name and pick local plants (or parts) used for food.  
**Earth Medicines** (p. 43)  
Be familiar with medicines from the land which promote overall health. |
|---|---|
| Thu | **Fire building**  
- In teams and with supervision, students gather firewood and fire-starting materials and light their own fires.  
- Students make bannock on a stick on their fires. | **Dene Kede**  
**Fire** (p. 19)  
Identify good kindling for starting a fire.  
Identify and know where to find good firewood.  
Demonstrate respect toward the fire. |
| Fri | **Canoeing**  
- Discuss the kinds of canoes that students’ great-grandparents would have used and what they were used for.  
- Discuss what we should do before traveling on the water (pay the water with tobacco for example)  
- Discuss safety and proper use of equipment.  
- Students practice entering canoes safely and using basic strokes to move around in shallow water. | **Social studies**  
4-K-L-012A Demonstrate understanding of how the land traditionally shaped transportation, technologies ... of First Peoples.  
**Dene Kede**  
**Water and Rivers** p. 34  
Know the basics of water safety: do not play in water along shore unless accompanied by an adult. |
Appendix B: Land & Culture-Based Education Resources (Literature Review)

In this section, you will find a list of resources related to on-the-land and cultural education, along with summaries and ideas for how they could be useful to educators.
<table>
<thead>
<tr>
<th>Title of the Resource and where it is sourced from</th>
<th>Summary of the Resource and Ideas for how it Could be Used</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dene Kede K-6 Foreword (p.xiii - xiv)</td>
<td>This section of the Dene Kede goes into detail as to how the Dene Kede curriculum was created, why it was created, etc. It gives a framework to see how to begin understanding how to create a relevant and effective curriculum for students in the NWT.</td>
</tr>
<tr>
<td><a href="https://www.ece.gov.nt.ca/sites/ece/files/resources/dene_kede_k-6_full_curriculum.pdf">https://www.ece.gov.nt.ca/sites/ece/files/resources/dene_kede_k-6_full_curriculum.pdf</a></td>
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</tr>
<tr>
<td>Dene Kede Teacher’s Manual Part 1:</td>
<td>This teacher’s manual gives insight into the nature and purpose of the Dene Kede curriculum. It also shines light on how the Dene Kede curriculum is to be taught and why. It gives ideas for structuring lessons and unit plans using the Dene spiral learning model.</td>
</tr>
<tr>
<td><a href="https://drive.google.com/file/d/1o_D2PREVDPmuNJXyn-Y21KFV.JFwqZOsl/view?usp=sharing">https://drive.google.com/file/d/1o_D2PREVDPmuNJXyn-Y21KFV.JFwqZOsl/view?usp=sharing</a></td>
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</tr>
<tr>
<td>Dene Kede example lesson plan (p.32-48 of the Teacher Resource Manual) Part 2:</td>
<td>The lesson plan has the Thematic Unit: Rabbit. It shows full lesson plans for on-the-land and in-class experiences related to this topic, with clear connections to the four Dene relationships described in the curriculum. This is helpful in many ways. It shows a great example of how to create culturally appropriate thematic units. Teachers should confirm that the information presented in this unit is relevant to their region before taking it and using it directly. That said, it provides a good template as a starting point for implementing the Dene Kede.</td>
</tr>
<tr>
<td><a href="https://drive.google.com/file/d/137fXu1YWPDJ1qwrGoxfrMNw6d8XsM5m/view?usp=sharing">https://drive.google.com/file/d/137fXu1YWPDJ1qwrGoxfrMNw6d8XsM5m/view?usp=sharing</a></td>
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<tr>
<td>Dehcho First Nations: Traditional Knowledge and Research Protocol</td>
<td>The purpose of the Traditional Knowledge Protocol is to provide guidelines that can assist Dehcho communities in negotiating Terms and Conditions for the use of Traditional Knowledge in external research studies and industrial development.</td>
</tr>
<tr>
<td><a href="http://reviewboard.ca/upload/ref_library/DCFN%20TK%20research%20protocol.pdf">http://reviewboard.ca/upload/ref_library/DCFN%20TK%20research%20protocol.pdf</a></td>
<td>It is important for education resource developers to follow the protocols and guidelines associated with interacting, documenting, and preserving knowledge. There are many protocol documents out there, but this is an ideal one from the Dehcho.</td>
</tr>
<tr>
<td>Resource</td>
<td>Description</td>
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<tr>
<td>Deh Gáh School on-the-land learning resources website <a href="https://sites.google.com/a/coa.edu/learning-from-the-land/home">https://sites.google.com/a/coa.edu/learning-from-the-land/home</a></td>
<td>This site draws from the Dene Kede as well as academic curriculum goals and suggests key experiences that could be done on the land with various age groups. It includes some logistical resources as well.</td>
</tr>
<tr>
<td>Dene Nation. (1984) <em>Denendeh</em>: A Dene Celebration. Dene Nation.v <a href="https://www.amazon.ca/Denendeh-celebration-Rene-Nation-Fumoleau/dp/0969184107">https://www.amazon.ca/Denendeh-celebration-Rene-Nation-Fumoleau/dp/0969184107</a></td>
<td>Denendeh explains our history, culture, our ways of knowing, our relationship with the land, treaties, negotiations, timelines, and how the Dene people have been working towards a future of respect and change. This is a great resource to incorporate in the classroom for Educators because not every Dene child knows their background or who they are. Having access to this book would help shape their knowledge of the Dene ways of knowing, living, and being. For students, this resource is a key to identity and self-knowledge.</td>
</tr>
<tr>
<td>Dene Laws; Dehcho First Nations <a href="https://dehcho.org/government/about-us/dene-laws/">https://dehcho.org/government/about-us/dene-laws/</a></td>
<td>The Dene of the Dehcho, and across Denendeh, have always lived according to the Dene Laws. They are an important part of Dene History and traditions. This site explains the Dene Laws, which are the umbrella laws, providing strong guidance in a Dene individual’s life. Everything Dene people do is meant to abide by the Dene Laws, whether that is in the home, out in public, at gatherings, on the land, while harvesting wildlife and plants, etc. It is important to have these values and principals acknowledged and taught to students as they hold sentimental meaning and sacredness that is beneficial for the lives of Indigenous children.</td>
</tr>
<tr>
<td>Elder Videos <a href="http://www.isuma.tv">www.isuma.tv</a> <a href="http://www.isuma.tv/find/Dene">http://www.isuma.tv/find/Dene</a> (For videos specifically from Dene regions)</td>
<td>This site includes videos of many Elders from across Denendeh. Many videos are recorded in Dene, with English subtitles. They are rich in our knowledge from our elders who walked before us on the land. They teach about our history, ways of living, and expectations of our elders for our youth and the future of our culture and language. It could be used by educators in many ways: - For teaching our ways of doing things. - For young people to be exposed to the language, and for older students to grow their language comprehension. - For use alongside the Dene Kede, give the rich meaning to teacher and students.</td>
</tr>
<tr>
<td>Resource</td>
<td>Description</td>
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<tr>
<td>George Blondin’s stories from the past</td>
<td>This document has many stories written by George Blondin that have been told in the past. This is particularly useful because within the stories, you can see the Dene principles of life. These principles can guide educators in their lesson plans and help create more effective lessons. The stories themselves can even be used within various lessons.</td>
</tr>
<tr>
<td><a href="https://www.ece.gov.nt.ca/sites/ece/files/resources/legends_and_stories_from_the_past_by_george_blondin.pdf">https://www.ece.gov.nt.ca/sites/ece/files/resources/legends_and_stories_from_the_past_by_george_blondin.pdf</a></td>
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<tr>
<td>Gwich’in Values; Gwich’in Tribal Council</td>
<td>This site explains the values that resonate with the Gwich’in people, language, and culture. The values include Respect, Honor, Love, Kindness, Dance/Song, Laughter/Humour, Teaching, Our Stories/Storytelling, Spirituality, Strength, Honesty &amp; Fairness, and Sharing &amp; Caring. The Gwich’in values are an important part of the Gwich’in identity, history and traditions. For both educators and students, living by these values is an example of embracing students’ cultural identity. These values provide a vision statement for facilitating a respectful, cohesive community of learners. These values also allow students to embrace their languages, cultures, and traditions.</td>
</tr>
<tr>
<td><a href="https://gwichintribal.ca/about-gtc/mission-vision-values">https://gwichintribal.ca/about-gtc/mission-vision-values</a></td>
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<tr>
<td>Old Crow Experiential Education Project resources (History and Geography Teacher’s Manual)</td>
<td>This is a document filled with games and other activities that relate history and geography to traditional ways of living. This is very useful for teachers because of the variety of activities for the different age groups that can be done out at a culture camp. Students could even do some of the activities at home with their families as well.</td>
</tr>
<tr>
<td><a href="https://drive.google.com/file/d/1ii5wOd2649vFjisuluCriEOiRTLZME-pu/view?usp=sharing">https://drive.google.com/file/d/1ii5wOd2649vFjisuluCriEOiRTLZME-pu/view?usp=sharing</a></td>
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<tr>
<td>Our Languages Curriculum, and website</td>
<td>This is the curriculum for language learning in the NWT. The website contains the curriculum itself, along with many language-learning resources. This is a very useful resource because it has an in-depth description of how to effectively teach language, along with assessment tools for many different levels of learners, and explanations as to why these approaches are used. These documents and supporting resources can guide educators who are trying to effectively integrate language learning into on-the-land experiences, and/or into the classroom.</td>
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<tr>
<td><a href="https://www.ourlanguagesnwt.com/">https://www.ourlanguagesnwt.com/</a></td>
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<td>This research book is a collection that provides readers with in-depth examples of how to overcome the challenges of Indigenous research with Indigenous worldviews, epistemologies, and ontology. In collaboration with communities and guidance from Elders and traditional knowledge keepers, each researcher and writer within the book contribute their personal narrative of Indigenous research with discussions and debates. This book is a good guide to educate readers on conducting research with Indigenous communities, as there are many protocols and steps involved in engaging with community members, Elders, and other sources of Indigenous knowledge. For Educators, this resource can help guide them in the on-going process of connecting with the community, the people, and Elders in order to respectfully gather knowledge that can be brought into their classroom.</td>
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<td>The article is about keeping Indigenous and Western Science merged and understanding of how they both balance one another and interconnect with each other. This resource reminds readers that Indigenous and western science are not limited and can range from being out on the land, Elder knowledge, observation, hands-on learning, harvesting traditional medicines, lived experiences, traditional stories and knowledge, creation stories, oral storytelling, interconnectedness, passing on teachings, survival, the Dene Laws, and protocols, etc. Students within classrooms often don't realize that the two types of knowledge coexist with each other, and understanding this would be beneficial for their development and growth.</td>
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<tr>
<td>The Tlicho Ḥmē Program is an intensive cultural learning program for high school and post-secondary students. The Ḥmē program connects young people with Elders to help ensure that Tlicho language and culture remain strong for generations. Through the Ḥmē program, young people are encouraged to learn as much as they can about their unique culture, language, history and land and take pride in themselves and their communities. This resource is useful for Educators, students, and community leaders, as it offers a model of a successful on-the-land program that can be used as an inspiration and motivation towards creating more programs across the north.</td>
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<tr>
<td>TPR website</td>
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<td>TPR (Total Physical response) is a method for learning language.</td>
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<tr>
<td>Yamoria the one who travels (online exhibit with stories) <a href="https://www.nwtexhibits.ca/yamoria/">https://www.nwtexhibits.ca/yamoria/</a></td>
</tr>
</tbody>
</table>