

YUKON FIRST NATIONS TRADITIONAL GOVERNANCE **TOPICS**

The meaning of governance Traditional Yukon First Nations governance system Traditional Yukon First Nations justice system **Traditional Yukon First Nations education Traditional Yukon First Nations economy** Traditional Yukon First Nations technology Traditional Yukon First Nations health

YUKON FIRST NATIONS TRADITIONAL

GOVERNANCE

CONTENTS

Yukon First Nations Traditional Governance: Background Information	4
Teacher Observation Chart	6
Governance Guide At a Glance	8
Sharing Circle BLM 1	12
Who Was Elijah Smith BLM 2, 3, 4	14
Together Today For Our Children Tomorrow BLM 5	18
Parent Letter BLM 6	19
Chief Oscar Isaac BLM 7, 8	20
Our Political Leaders BLM 9	23
Strong Leaders BLM 10	24
Consensus Decision-Making BLM 11, 12	25
Field Trip to First Nation Administration Office BLM 13, 14	28
Bio cube BLM 15, 16	30
Remembrance of Alice Frost BLM 17	33
Family Responsibility Chart BLM 18	36
Trade Routes Map BLM 19	37
What Can We Learn From Artifacts? BLM 20, 21	38
Seasonal Round BLM 22, 23	41
Culminating Activity Choices BLM 24	44
OWI Chart BLM 25	46
Creative Writing BLM 26	47
Caretaking BLM 27	48
Elder's Tea BLM 28	49
Check What You Have Learned BLM 29	51
Games BLM 29 Word Bank BLM 30	52 53

YUKON FIRST NATIONS TRADITIONAL GOVERNANCE **BACKGROUND INFORMATION**

Yukon First Nations have always lived in harmony with the land and animals by following laws regarding land use, the clan system, potlatches, ceremonies, stories, songs, dances and art. They have always had governance systems for justice, education, economy, technology and health.

Traditional laws help keep peace and harmony in the home, within the community, on the land, with the animals and with the whole universe. Yukon First Nations believe that the peace and harmony that exists would be disturbed and disrupted if traditional laws are broken.

Yukon First Nations followed their traditional laws strictly throughout many generations. Traditional laws were a part of all aspects of Yukon First Nations peoples' lives.

Leadership

Today, as in the past, Yukon First Nations citizens respect their leaders because of their skill and wisdom. First Nations leaders have always made decisions based upon what people want. Leaders today continue to look for wisdom from Elders and the community. Leaders speak wisely for the people and work hard to set a good example for everyone.

Long ago leaders had to be skillful hunters and traders. This role has changed and adapted to modern times but wise leaders continue to look to the traditions and the stories

Years ago, before contact, we always had a leader. A leader was selected because of his knowledge about the land and his leadership skills. It was also important that the leaders knew the **oral** history of their people – the stories, legends and songs. Roddy Blackjack an elder of the Little Salmon Carmacks First Nation

of the Elders for direction. Yukon First Nations leadership includes men and women.

Consensus was one of the laws of the people and was for making decisions.

Justice

Leaders followed traditional laws within a justice system to make sure that everyone obeyed those laws. When a person broke certain traditional laws, such as being disrespectful to another person from an opposite clan or another community, he had to make payment or retribution to the person, family or community that was hurt or offended. Sometimes potlatches were held as a form of retribution. Retribution was paid to the opposite clan, or anyone who was offended, to restore peace and harmony.

Education

Yukon First Nations children grew up on the land. They traveled with their parents and learned how to hunt, fish, trap, gather and how to make clothing and build shelters. They learned how to survive. They learned by watching and practicing and then doing whatever they needed to do on their own.

Education was the responsibility of the mother's side of the family. Children had many teachers, however. Fathers, uncles and grandfathers taught young boys the skills they needed

to become good trackers and hunters. Mothers and aunts taught girls how to prepare and preserve food, sew and help make the many things needed to travel and live on the land. Children were expected to learn by watching carefully and trying to do things on their own.

Elders showed children everything from how to make and set snares to where to find the best berry patches. Children also learned from the stories of Elders. From these teachings, they learned about First Nations legends, history and lessons of how to live correctly. Children were encouraged to learn and eventually retell these stories themselves.

I didn't have to go away to school. Stayed and learned from my parents. Learned all kinds of things cooking, sewing, hunting, and trapping. People who went to school all have to use book to do anything." Vicky Johnson, 1974

Yukon First Nations were able to educate their children about history, songs, dances, stories, artwork and methods for hunting, fishing, trapping and gathering according to what their clan believed in. Each clan was able to make sure their children learned their versions of stories, dances and songs.

Traditional education is still practiced in some Yukon First Nations families today.

Economy

Yukon First Nations traded for goods that they wanted from other First Nations and outsiders. Knowing how to communicate with people who spoke other languages was important for trade and bartering. Traditional trade routes were extensive, reaching into Alaska, the Northwest Territories and beyond..

Technology

Yukon First Nations used the resources of the land and the waters to live. Wood was available for shelter, fuel and tools. Stones and rocks were made into tools. Animal skins were sewn into clothing, dolls, bedding, shelter, sleds and boats. Bones provided materials for tools such as fishhooks, crochet hooks, needles and containers. Eagle feathers were used in gopher snares. Girls had to learn tanning and sewing skills at a young age while boys had to develop their skills as hunters of the land.

Health

In order for Yukon First Nations to live healthy lives and maintain a balance with nature, they had to move with the seasons. These Seasonal Rounds made sure that families could gather food and medicines at all times of the year.

Teacher Observation Record: Curricular Competencies

How to use this table: Over time, keep track of student performance of the curricular competencies. Choose 3-5 students to observe per day, decide what you will be observing for, and record the competency that you see in action by writing the appropriate letter. Over time, patterns will emerge that you can use as evidence when making professional judgments about student learning. Aim for at least 3 observations for every student.

I = Inquires (questions, gathers, analyzes ideas, communicates findings)

A = Argues the significance of events, individuals/groups, places, developments etc.

R = Recognizes positive and negative aspects of continuities and changes

C = Causes and consequences of events, decisions, developments are determined

P = Perspective-taking on past or present events, people, places, issues

J = Judges ethically whether a decision was fair from a particular perspective

Student Names:	date:						

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date:	date:	date:	date:	date:	date:	date:
	date:	date: date:	date: date: date:	date: date: date: date:	date: date: date: date: date:	date: date: date: date: date: date:

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YFN 5 TRADITIONAL GOVERNANCE TEACHER'S GUIDE AT A GLANCE

Section	Learning	Resources	Possible Activities	Assessment
	Focus			
Page 1: Traditional Ways of Governanc e: Elders	What is an Elder? What role do they play and what are protocols around Elders according to your community?	-Photos on pg. 1 -Mapping the Way: Yukon First Nation Self-Government Video (http://www.yesnet.yk.ca/firstn ations/mappingtheway.html) -Mapping the Way Website (www.mappingtheway.ca) -Elder Protocol Page 12 of FNPP Teacher Handbook (http://www.yesnet.yk.ca/scho ols/elijahsmith/pdf/13- 14/handbook 13 14.pdf -Council of Yukon First Nations "Yukon First Nation Cultural Orientations and Protocols Toolkit" http://www.yesnet.yk.ca/firstn ations/pdf/13- 14/cyfn_cultuural_protocols.p df -Community Resource -Elder Elijah Smith Bio BLM 4 -"Together Today for our Children Tomorrow" excerpt BLM 5 -Pg. 10 Student Booklet — Sharing Circle Prompts -Book, "Together Today for our Children Tomorrow" -Video"Elijah Smith" (yesnet) -Yukon First Nations traditional territory map http://www.env.gov.yk.ca/ani mals- habitat/documents/traditional_t erritories_map.pdf and http://www.environmentyukon .ca/maps/view/zoom/1/10/448/	-Sharing Circle Lesson BLM 1(can be used to begin each session) -Who is Elijah Smith Lesson BLM 2 -Mind Map BLM 3 - Refection Writing (can be used throughout module) -Discussion on definition of Elder and review protocols -Discussion of the word 'Indian, First Nation, Aboriginal, First People" -Discuss "Together Today for Our Children Tomorrow" - meaning; introduce Elijah Smith -Invite a local Elder into classroom -Interview an Elder	-Reflection of what was learned -Discussion on key ideas, connections and questions -Sharing Circle Reflection

Section	Learning Focus	Resources	Possible Activities	Assessment
Page 2: You Will Learn About	How the book is organized what will we learn about?	-Student Booklet -Letter to parents BLM 6 -Reflection Stems List in Introduction Section Pg. 32	-Start a word wall and draw a picture that represents each word, (governance, justice, leadership, education, economy, technology, health,etc) and look for in glossary -Concept map of new words; what do they mean and what do they have in common -Book walk and how it is organized	-Reflection of what was learned -Discussion on key ideas, connections and questions
Page 3: (A) Yukon First Nation Governanc e	What is Traditional Yukon First Nation Governance?	-Pg. 3 Student Booklet -Local oral traditional law ask CELC/ESW to invite Elder or Heritage Department for a class visit	-Sharing Circle discussion on oral and/or local traditional laws -Invite Elder to talk about laws and traditional laws -Add new words to word wall	-Reflection of what was learned -Discussion on key ideas, connections and questions
Page 3 & 4: (B) Yukon First Nations Leadership (C) Inland Tlingit Leadership (D) Gwich'in Leadership	How do First Nations Leaders make decisions? Who are some of our traditional and modern First Nation leaders?	-Pg. 3 &4 Student Booklet -Local First Nation offices -Newspapers -Internet search and local First Nation Websites -Book "Han Hwech'in People of the River" Craig Mishler & William E. Simeone -Locate all Yukon First Nations on map by community and traditional name -Review local clan system from Clan Module and Teacher Guide http://www.yesnet.yk.ca/firstnations/yfn5/clans.pdf -Yukon First Nation wbsites in resource section of introduction -Assembly of First Nations website, http://www.afn.ca/index.php/e http://www.afn.ca/index.php/e http://www.afn.ca/index.php/e http://www.afn.ca/index.php/e	-Example of Traditional Leaders, Chief Isaac from Tr'ondek Hwech'in BLM 4 -Identify local First Nation Leaders BLM 5 -Sharing Circle discussion on what is consensus -Complete the consensus making lesson BLM 6 -Plan a field trip to a local First Nation office -Complete the Alice Frost Bio cube lesson BLM 7 -photo copy a Traditional Territory map on transparency and use for overlay on Yukon Map to discuss the two perspectives http://www.env.gov.yk.ca/an imals- habitat/documents/traditiona Lerritories_map.pdf -Chief & Council Role Play -Invite local First Nation Leadership into classroom	-Reflection of what was learned -Discussion on key ideas, connections and questions -Consensus participation pie BLM 6 -Field trip report BLM 7

Section	Learning Focus	Resources	Possible Activities	Assessment
Pages 5 – 6: (E) Traditional First Nation Justice (F) Traditional First Nations Education (G) Traditional First Nations Economy	What were the traditional ways of managing justice, education and economy in the local First Nation?	-Local oral traditional law ask CELC/ESW to invite Elder or Heritage Department -Potlatch information in Clans Module and Teacher Guide http://www.yesnet.yk.ca/firstn ations/yfn5/clans.pdf and http://www.yesnet.yk.ca/firstn ations/yfn5/fn5_tg_clans.pdf -Local First Nation office -Local First Nation businesses -Book,"Dene Games an Instruction and Resource Manual" -Utube- video samples of Dene Games -Aboriginal Sport Yukon http://www.yasc.ca/	-Invite a local Elder or community resource person to discuss traditional law, local potlatch laws, and family responsibilities -Complete traditional family responsibility chart BLM 8 -Act out some of the oral stories related to justice, education and economy from the local First Nation -Interview someone that works in justice, education or economic development departments -Review trade routes on the map BLM 9 -Play a bartering system game BLM 10 -Invite Aboriginal Sport Yukon to school to teach Handgames, etc -Play Handgames	-Reflection of what was learned -Discussion on key ideas, connections and questions
Page 7: (H) Traditional First Nations Technology	What are some local Traditional technologies?	-Traditional local culture camp - Ask CELC/ESW to invite local Elders and resource people -Local Heritage Departments -Local museums -Local cultural centers -Yukon Government Heritage Branch -Archaeology booklet kit from LRC	-Visit various local traditional sites -Invite Heritage to share information and artifacts -Invite local Elders or community resource person to speak about traditional technology -Complete a jigsaw, scavenger hunt or information circle on Archaeology booklets -Complete a Venn Diagram using traditional and modern tools/artifacts	-Reflection of what was learned -Discussion on key ideas, connections and questions
Section	Learning Focus	Resources	Possible Activities	Assessment
Page 8: (I) Traditional First Nations Health	How health is connected to seasonal rounds?	-Books,"Land of My Ancestors Series:" 1 – Plants as Food and Medicine _ seasonal round pages/calendar 2 –Trees and Forests 3- The Art of Clothing -Community Database on	-Sharing Circle with Elder leading to discuss traditional harvesting customs -Hike or walk to gather and identify traditional plants -Make Labrador tea and bannock invite guests to share	-Reflection of what was learned -Discussion on key ideas, connections and questions

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	1		C-1144	
		yesnet	-Collect tree pitch with a	
		-Ask CELC/ESW to invite	local Elder or First Nation	
		local Elders and community	resource person to make	
		resource people	sauve or chew pitch gum	
			-Review a seasonal round	
			calendar	
			-Complete a personal	
			seasonal round calendar In	
			the book "Land of my	
			Ancestors"	
Page 9:	How can we	-Local Elders and community	-Photo study	-Reflection of
(J)	share our	resource people	-Diorama	what was
Summary	learning?	-Local leaders	-Pizza biography	learned
Summary	icariiiig.	-Local photo collections from	-Creative writing	-Discussion on
		Heritage, Elders, community,	-Caretaking activity – circle	key ideas,
		Yukon Archives		connections
			discussion on taking care of	
		-Photos taken during unit	land and cleaning up around	and questions
		activites	school are community area	-Discuss or
			-Elders Tea – when all	have students
			students have something to	review
			share about their learning	"Check what
			invite local Elders and	you have
			leaders to view, listen and	learned
			celebrate	checklist"
				(BLM of Page
				11)
				/

A. TRADTITIONAL WAYS OF GOVERNANCE: ELDERS

SHARING CIRCLE - LET'S TALK ABOUT TRADITIONAL GOVERNANCE

Materials Needed:

- A special object is used, such as a rock, a feather, a talking stick or something that a member of the circle can lend.

Learning Focus: Main learning outcomes posted in student-friendly language	-Understand what traditional means -Understand what governance means -Identifying traditional Yukon First Nation territories on a map
Connect: Students connect to others and to curriculum content Access and activate background knowledge Acquire and build background knowledge	-Have students sit in a circle and review the circle/discussion rules -Ask students if they know what traditional means and have all students have an opportunity to share their thoughts -Ask student if they know what governance means and have all student have an opportunity to share their thoughts -Provide definition of traditional - A tradition is a belief or behavior passed down within a group or society with symbolic meaning or special significance with origins in the past. Common examples include holidays or impractical but socially meaningful clothes (like lawyer wigs or military officer spurs) en.wikipedia.org/wiki/ -Have students give examples of tradition -Give definition of governance - Governance is the act of governing. It relates to decisions that define expectations, grant power, or verify performance. It consists of either a separate process or part of decision-making or leadership processes. In modern nation-states, these processes and systems are typically administered by a government. en.wikipedia.org/wiki/ -Have students give examples of governance
Process: Interact with new ideas, build understanding by adding new information and revising former information	-Show a map of Yukon First Nation Traditional Territory -Ask to identify each area - http://www.yesnet.yk.ca/firstnations/graphics/map_small_b.gif -Ask students to give examples how each is governed traditionally by specific First Nation -Identify the overlap and tell students most First Nations share traditional territory

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Transform: Show acquired information in personalized, thoughtful ways	-In pairs or small groups, ask students to discuss and then report back to whole class on the following prompts: -How each First Nation would govern traditionally -How would they think the overlap was dealt with by each First Nation
Assessment for Learning	-Listen to/read student responses to the prompts: note who has difficulty with the main idea/learning retention -At end of lesson, remind student of the Learning Focus. Ask them to write one thing they learned today on an "exit slip" before they leave/move on to something else.

Sharing Circle BLM 1

A. TRADTITIONAL WAYS OF GOVERNANCE: ELDERS

WHO WAS ELIJAH SMITH?

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IVIA	пена	· `		11-0	

- Governance book, pg. 1
- Digital copy of "Together Today for Our Children Tomorrow"
- One copy of Elijah Smith Mind Map BLM 3per student
- Elijah Smith Bio BLM 4

Learning Focus: Main learning outcomes posted in student-friendly language	- Understand the role of Elijah Smith as an elder and a leader		
Connect: Students connect to others and to curriculum content Access and activate background knowledge Acquire and build background knowledge	- Ask students when / where they've heard the name "Elijah Smith" (school in Whitehorse / federal government building named after him) - Ask students to turn and talk with a partner about what this phrase means: "Together Today for Our Children Tomorrow." Who is coming together? Why does it say "children tomorrow?" - Share responses (May provide a response frame, such as "MY partner and I think that this phrase means that" - Explain that today we will learn about an important elder who helped to write an important document that was named "Together Today for our Children Tomorrow."		
Process: Interact with new ideas, build understanding by adding new information and revising former information			

Transform: Show acquired information in personalized, thoughtful ways	 Once the reading and mind maps are completed, ask students to now sketch pictures for each section of the mind map. The picture must show Elder Elijah Smith acting out a situation that matches the section. They must also sketch an image for "Together Today for Our Children Tomorrow." This can be extended to be a book cover page and/or write a blurb that would appear on the back of the book, like a novel. Students can share their sketches with peers at the end of the lesson. They can describe why their sketches show the various roles that Elder Elijah Smith played.
Assessment for Learning	 Always circulate to help students as they look for information; maintain an observation chart Stop and do some parts of the lesson together if more modeling is required Listen to / read student responses to the prompts; note who has difficulty with the main idea / learning intention

Who is Elijah Smith? BLM 2

Elijah Smith Mind Map:

FACTS WE KNOW:	MENTOR: (2 examples)
The Many Roles of Elijah Smith	
TEACHER: (2 examples)	GRANDFATHER: (2 examples)

"Together Today for our Children Tomorrow"

Elijah Smith Mind Map BLM 3

Elder Elijah Smith

Elijah Smith played many roles during his life. Elijah Smith was born in a small Yukon village, Hutshi in 1912. He was a member of the Crow Clan. He was awarded the Order of Canada, fought in World War II, was elected Chief of the now Kwanlin Dun First Nation in 1966, and helped the Yukon Native Brotherhood write the document called "Together Today for Our Children Tomorrow" and along with the Yukon Native Brotherhood presented it to the Canadian Prime Minister, Pierre Elliot Trudeau in Ottawa in 1973.

He was a mentor. He encouraged First Nations people to stay in school. Many of these students would eventually play instrumental roles in land claims and self-government negotiations.

He was a grandfather. Elijah could touch people with his wisdom, and children were no exception. He became the grandfather of virtually

every child he met. He opened his home to help the youth of his people. In the summers, his homestead often served as an outdoor school to many young

people.



He was a teacher. He taught First Nations people to chase their dreams and to stand up and fight for their beliefs and traditions. He spent years dedicated to the preservation of native language and culture.

Elijah Smith also taught Caucasian people about his people's culture and traditions. He taught everyone to be more understanding and more

compassionate towards their neighbors.

A federal building in Whitehorse was named after Elijah Smith as well as our school in 1992. Several grandchildren of Elijah Smith attend our school and his legacy lives on in our children's learning.

Available from: (http://www.yesnet.yk.ca/schools/elijahsmith/pdf/13-14/handbook 13 14.pdf)



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Elijah Smith Bio B LM 4

TOGETHER TODAY FOR OUR CHILDREN TOMORROW (excerpt)

YESTERDAY

The Indian People had no books. Our way of life was handed down by word of mouth. This is how we learned our history.

The Indian Way

We lived in small groups and moved from one place to another at different times of the year. Certain families had boundaries that they could not cross to hunt, because the area was used by other Indians [sic]. Sometimes we gathered together in larger groups in the summer to fish and relax after a hard winter.

We had our own God and our own Religion that taught us how to live together in peace. This religion also taught us how to live as part of the



land. We learned how to practice what is now called multiple land use, conservation and resource management. We have much to teach Whiteman about these things when he is ready to listen.

Our family was the centre of the Indian Way. The man was head of the family and was the provider of food, clothing, housing and protection. The Mother was the centre of the family and the children took her name.

Marriage, adoption and care of older people were all regulated by custom. These were many generations old and were adapted to the way of life.



Chief Ray Jackson, of the Champagne/Aishihik Indian Band, signing the document.

Education was handled by parents and was done by children watching and copying what they saw. It was the method of learning by doing. A child was considered an adult, when he proved that he could handle adult responsibilities.

People were busy supplying the needs of the community. All possessions belonged to the groups and individuals did not suffer unless the whole group was in need. This required planning, organization and leadership. These three were carried out without a formal organized system, which is one of the reasons why we are finding it difficult to adopt the Whiteman's Ways

Together Today for Our Children Tomorrow BLM 5

YUKON FIRST NATIONS TRADITIONAL GOVERNANCE

	Date:	
Dear parents, grandparents and guardians,		

Our class is about to begin the Social Studies unit, Yukon First Nations **Traditional Governance.** We are going to study how Yukon First Nations care for their citizens and structure their governments, past and present.

We hope to set up a classroom gallery of artifacts, special objects, photos, or books relating to our study. If you have anything you would be willing to place in our classroom gallery, we will ensure your things are placed in a safe location and take good care of them so that we can return everything in good condition.

We would also like to invite guests to share their knowledge with us. We are interested in listening to Elders from all cultural backgrounds. Please let us know if you can visit our classroom to share a story, photos, or other items from the Yukon's past. We would love it if you could teach us a song, a dance, or a traditional skill.

(INSERT THANK YOU IN LOCAL LANGUAGE) – website; http://www.ynlc.ca/ynlc/faq/thankyou.html for being part of our classroom community.

Letter to Parents BLM 6

B. YUKON FIRST NATIONS LEADERSHIP, C. INLAND TLINGIT LEADERSHIP, D. GWICH'IN LEADERSHIP

CHIEF OSCAR ISAAC INTERVIEW

Materials Needed:

- Map of traditional territories
- Copies of the Oscar Isaac interview for students
- A stick to be used as a gan hak

Learning Focus: Main learning outcomes posted in student-friendly language	 Understanding how First Nation Leaders make decisions with community input Identify some traditional and modern First Nation leaders
Connect: Students connect to others and to curriculum content Access and activate background knowledge Acquire and build background knowledge	-Explain that sometimes leaders must make important decisions, and that today we'll be learning about one such time -Explain that this story is about Chief Isaac, and is told by his son, who was named Oscar Isaac -Show the traditional territory of the Tr'ondek Hwech'in on a map -Ask if anyone has been to the Moosehide Gatherings, when this First Nation celebrates their history and way of life -Explain that dancing and songs are an important way of telling / sharing stories for First Nations people
Process: Interact with new ideas, build understanding by adding new information and revising former information	-Put key words / phrases from the article up so everyone can see and discuss their meanings as a class: gan hak, "like a mosquito," Tanana people, potlatch, drummer, cache -Ask students to predict and think, pair, share what the story will be about -Provide copies of the article: Oscar Isaac Interview, 1993; read it aloud to the class as they follow along -Ask students to make margin notes (*, ?, !) as key ideas, questions, surprises come to mind; briefly discuss these notes when reading is finished
Transform: Show acquired information in personalized, thoughtful ways	 In pairs or small groups, ask students to discuss and then report back to the whole class the following prompts: Why was the gan hak so special? Why did Chief Isaac want the Tanana people to have the gan hak? Do you think this was a good idea? Explain your thinking. If your bedroom was being taken over by others (like mosquitoes), what would you try to hide / keep safe? Why? (This could be a journal prompt)

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Assessment for Learning	-Listen to / read student responses to the prompts; note who has difficulty with the main idea / learning intention -At end of lesson, remind students of the Learning Focus. Ask them to write one thing they learned today on an "exit slip" before they leave / move on to something else.
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Chief Oscar Isaac Interview BLM 7

OSCAR ISAAC INTERVIEW, 1993 Tr'ondëk Hwëch'in



Chief Isaac, Discovery Day, August 15, 1924. YA, Claude and Mary Tidd fonds #7283.

Han song and drum and the gänhäk all that are going to be messed up because there's white people coming in to Dawson like a mosquito there, just by the thousand.

So I guess Chief really got a little nervous about all these stuff because he can't control his people.

So he tool all that stuff over to, I think, Tanana people for safe keep.

And that stick there is a real fancy ... they make it that way and it's supposed to head everything like a potlatch ceremony and burial. Everything they do, the stick go first and then the drummer and then the dance next. So this gänhäk here ... plays a very important role in Hän tradition.

This one [indicating gänhäk] is just for the dance leader, that's all. It doesn't represent anything, just represent the best dancers. You control the whole tribe there and they all watch you, if you come in like this there and they all watch you, if you come in like this [demonstrates gänhäk]. Walter Northway, he dance with this ... Every part of him move and he speak.

And that time, Chief Isaac make a speech you know. They have these handcraft, gänhäk, you know, the Dawson native people build that, use them for dance and last night they dance.

Gee. that time the people talk about it, they really been proud of the Dawson people for dancing and singing the song and the Dawson, Chief Isaac, they make a speech.

He said, the gänhäk — we going to leave it

here, we not going to take it back home.

We gave it to the village. Some young man, some young somebody have to take care that gänhäk, don't just lay it around any place.

After you use it, bundle it up and put it away in a cache and use it till you wear it out.

Oscar Isaac Interview BLM 8

Name	Date	

OUR POLITICAL LEADERS

Local Government	
First Nation	
Our Chief's name Something I know about the Chief.	
Community	
Our mayor's name Something I know about the mayor.	
Territorial Government	
Our Grand Chief's Name Something I know about the Grand Chief.	
Our Premier's name Something I know about the Premier.	
Federal Government	
The Chief of the Assembly of First Nations is Something I know about the Chief of the Assembly of First Nations.	
Our Yukon Regional First Nations representative at the Assembly of	First Nations.
Our Prime Minister's name is Something I know about the Prime Minister.	

Find out the names of chiefs and mayors in other communities in the Yukon. Make a list on the back of this paper.

Would you like to be a political leader? Why? Why not?

Name	Date
STRON	G LEADERS
Compare the leaders of long ago with tresponsibilities	the leaders of today.
Long Ago	Today
Long Ago	Today
What is the same about leaders from lo	ong ago and those of today?

Strong Leaders BLM 10

B. YUKON FIRST NATIONS LEADERSHIP, C. INLAND TLINGIT LEADERSHIP, D. GWICH'IN LEADERSHIP

CONSENSUS DECISION-MAKING

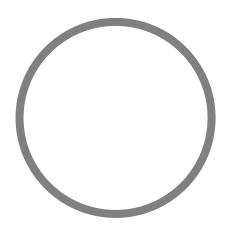
Materials Needed: - Consensus Pie activity sheet

Learning Focus: Main learning outcomes posted in student-friendly language	- Understand how First Nation Leaders make decisions with community input - Identify some traditional and modern First Nation leaders
Connect: Students connect to others and to curriculum content Access and activate background knowledge Acquire and build background knowledge	-Write the word "Consensus" on the board -Show some images of people talking together -Ask students if anyone knows what consensus is; do not tell them if they are correct -Explain that our class has a decision to make, and that we all have to agree -Choose one of the following ideas, or think of a new one: how much reading time each night? Uniforms in school? Rules about junk food in school? Hats in school? Digital devices in school?
Process: Interact with new ideas, build understanding by adding new information and revising former information	-Provide a brief explanation of "point of view" and "perspective" -Form pairs of students to discuss the different points of view that might exist on this topic (5 minutes) -Ask pairs to now agree on a decision and be able to explain why this is the best decision (5 minutes) -Pairs form groups of four and compare decisions; if different, have them try to convince each other (5 minutes)

Transform: Show acquired information in personalized, thoughtful ways	-Ask students to return to the whole group -Lead a whole class discussion about how easy or difficult it was to come to an agreement -What happens when not everyone agrees? -Is there a way for people to respectfully agree to disagree? -Link this process back to the word "consensus." Explain that it means "general agreement among all members of a group." -Also explain that this was how many decisions were made by First Nations leaders can we imagine why this is an effective method of decision-making? What are its draw-backs? (Pros / Cons) -Ask students to write in their journals how they felt during this process. What did they notice about themselves and others? Students could also complete the "Consensus Pie" activity.
Assessment for Learning	-Circulate among the pairs / groups to ensure students are on- task; help groups who are stuck -Listen to conversations and then read student responses to see who does / doesn't understand the concept of consensus

Consensus Decision-Making BLM 11

Date _ Name



- 1. Draw a piece of the pie to show how well you participated in the discussions. Write a title on each piece. Each piece can be up to one quarter of the pie:
 - Listening to others
 - Explaining my ideas
 - Taking turns
 - Coming to a consensus with my group
- 2. What did you like best about this activity?
- 3. What was the hardest part of the activity?
- 4. What is your opinion of consensus decision-making?

Consensus BLM 12

B. YUKON FIRST NATIONS LEADERSHIP, C. INLAND TLINGIT LEADERSHIP, D. GWICH'IN LEADERSHIP

FIELD TRIP TO A FIRST NATION **ADMINSTRATION OFFICE**

Materials Needed: Field trip permission forms (for students) Field trip planning checklist (for teacher)

Yukon Education Field trip policy (for teacher)

Learning Focus: Main learning outcomes posted in student-friendly language	- To understand who our leaders are and what responsibilities they have
Connect: Students connect to others and to curriculum content Access and activate background knowledge Acquire and build background knowledge	 Explain to students where they are going, who they will see Ask students to record 2-3 ideas they are wondering about Create a master list of wonderings and ask students to ask these questions during the trip Students can take on roles during the trip, such as: spokesperson, photographer, videographer, interviewer, note-taker, helper Also be clear on expectations for behavior – set criteria on how we learn from others in a new setting
Process: Interact with new ideas, build understanding by adding new information and revising former information	 Visit the administration office and allow students to take the lead in asking questions Perhaps divide the class into groups to rotate through different activities at the administration office
Transform: Show acquired information in personalized, thoughtful ways	 After the visit, take time to reflect on the experience. Review the master list of wonderings and record what you learned as a group Ask students to write or draw, or create a news report about their visit; or to speak to a younger class about what they learned

Date _____ Name _____

Field-trip Report

WHERE ____

WHEN

PEOPLE I MET WHAT I LEARNED

PARTICIPATION PIE

Listening, Respect, Helping, Interest Draw a piece of pie to show how you participated in each area. Write a title on each piece. Each piece can be up to one quarter of the pie.

B. YUKON FIRST NATIONS LEADERSHIP, C. INLAND TLINGIT LEADERSHIP, D. GWICH'IN LEADERSHIP

BIO-CUBE ACTIVITY

-Article: "A Remembrance of Alice Frost" BLM 17 Materials Needed:

-Bio-cube patterns BLM 16 for each student

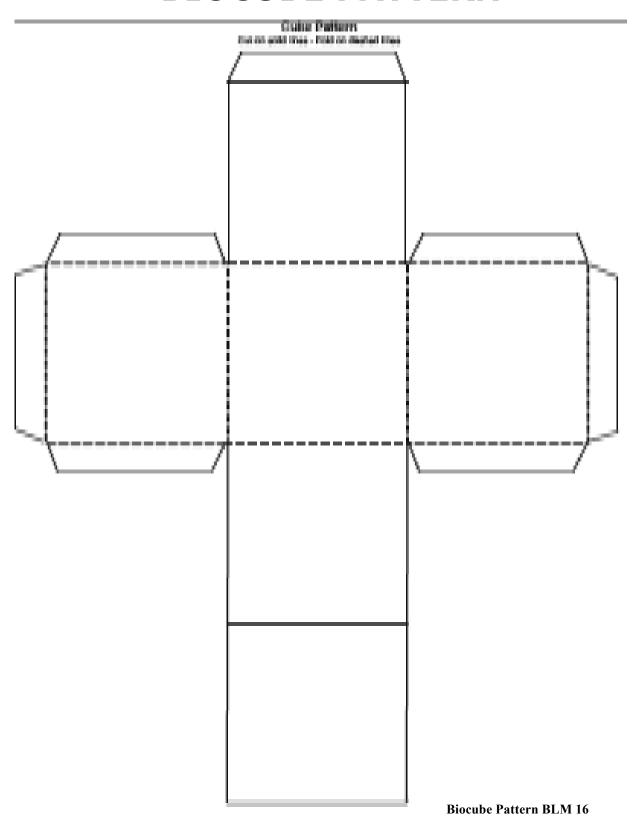
-Tape / glue / markers / pencil crayons

Learning Focus: Main learning outcomes posted in student-friendly language	-Understanding how First Nation Leaders make decisions with community input -Identify some traditional and modern First Nation leaders
Connect: Students connect to others and to curriculum content Access and activate background knowledge Acquire and build background knowledge	-Explain that we've been learning about different First Nations leaders and now we need to pay tribute to them for their leadership -One way of paying tribute is to create an artwork in their honour -Today we will read about an important leader and together create an artwork in her honour
Process: Interact with new ideas, build understanding by adding new information and revising former information	-Read the article "A Remembrance of Alice Frost" to the class; you may have students take on the roles of the various speakers in order to dramatize it a little -Have an overhead / visual of the article up for everyone to see -As students read, underline key ideas and make margin notes (questions, connections, surprises) -Explain to students what you were doing and why (model your thinking) -Demonstrate how to fill in a bio-cube with this information: one square each for the leader's name, a picture; one fact for each other side; decorate, then fold and glue

Transform: Show acquired information in personalized, thoughtful ways	-Ask students to choose important leaders they've learned about or would like to know about, from past or present -Facilitate students finding at least 4 important facts and a picture about their chosen leaders to put onto their biocubes -Provide time to complete the projects
Assessment for Learning	-Circulate to ensure students are able to find important information about their chosen leaders; remind them that they are creating tributes and therefore these bio-cubes need to be respectfully completed -Collect students' notes/highlighted pages to see if they are noting important information; a mini-lesson on this skill may be necessary -Have students share their completed bio-cubes in small groups to celebrate their learning and then place them on display

Bio Cube Activity BLM 15

BIOCUBE PATTERN



A REMEMBRANCE OF ALICE FROST

Hansard, Monday, February 23, 1998 – 1:30 p.m.

Speaker: We would like to pay tribute to Alice Frost, who passed away early in January. We all know Alice was a great member of the community of Old Crow. She will be missed. She was a chief, a councillor and she also contributed her life skills to the community of Old Crow as an alcohol worker. She also contributed to cross-country skiing for many, many years.

Our condolences go to the Frost family and Njootli family. She will be missed.

Are there any more tributes?

Hon. Mr. McDonald: Mr. Speaker, I would like to rise to join with you in paying tribute to Alice Frost, a very well-respected Elder of the Vuntut Gwitchin.

Mr. Speaker, as you have pointed out, she has been a chief and she has spoken out strongly on behalf of her people, and she has become very politically involved in the community of Old Crow in land claims and in speaking out for the lobby regarding the protection of the Porcupine caribou calving grounds.

But, Mr. Speaker, I remember Alice best as a strong advocate for education for the Vuntut Gwitchin people.

She was instrumental in having the Yukon College campus established in Old Crow and was a member of the community campus committee while she was serving as chief.

She has always been a very strong advocate for young people participating in education programming and combining that with cross-country skiing, and assisted with the TEST program, which resulted in a number of Old Crow skiers, including her daughters Shirley and Glenna, being on the national junior women's cross-country ski team.

Mr. Speaker, she is well-known, as well, for her beautiful beadwork, and we have examples of that work at my own home. She is now survived, of course, by her husband Donald and her children and many grandchildren. I would ask all members to join with us now in paying tribute to a very well-respected leader.

Mr. Ostashek: Mr. Speaker, on behalf of the Yukon Party caucus and the office of the official opposition, we would like to join with you and the NDP caucus in paying tribute to a life-long Yukoner and a well-respected Elder of the Yukon community, who passed away earlier this year at 60 years of age, after a lengthy battle with cancer.

Over the years, I came to know and respect Alice. She was liked and respected by everyone who knew her, and her loss will be felt not only in Old Crow, but throughout

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the Yukon. missing text? Committed to making Old Crow a healthier and safer community to live in.

Alice worked hard to bring in the alcohol ban in Old Crow and, in turn, helped create programs to help those in need of healing. These programs remain in effect today and will continue to serve the people of Old Crow, for which many are very grateful.

As a political and community leader, Alice will be remembered as an outspoken individual, determined to help her community and ensure the health of future generations. Although she herself was soft-spoken, she was always able to draw the attention of others with her words of wisdom and commonsense approach to issues of the heart.

Not only was she able to see the value in helping others, but she did her best to preserve the Yukon's traditional past. Known for her intricate beadwork that was often given to people from across Canada, Alice was recognized by many as a role model and an inspiration to her people for continuing and carrying on traditional ways of the Vuntut Gwitchin people.

Her contributions to the people of Old Crow will be remembered, as well as her wisdom, gentle humour and determination to help others to help themselves. She will be greatly missed, and we extend our deepest sympathy to her husband, Donald, and her children and family.

Ms. Duncan: I would also like to rise today to pay tribute to Alice Frost on behalf of the Yukon Liberal Party caucus.

Alice Frost was a strong community leader, as has been noted by my colleagues in the Legislature here today. Her work as Chief of the Vuntut Gwitchin First Nation and as a candidate for this Assembly will live after her and history, I know, will ensure that we remember her as a wise and just individual.

Alice's gift to the Yukon is her work as chief and as a justice of the peace. Her brother, Grafton Njootli, said at the potlatch for Alice, "Our women are our leaders."

Her far greater legacy, however, is instilling in her children the strong values that she held dear — that is, the courage to act with truth and with understanding to do what is right for the people of Old Crow.

Our caucus would like to honour the memory of Alice Frost and extend our heartfelt condolences to her husband, Donald, and their children, especially to Shirley, who joins us in the Legislature today, and to Marvin Frost, who is now the chief. May each of you find strength from the teachings of your mother.

Alice Frost Information Sheet 2 of 3 BLM 17





peacefully...in "We live harmony with nature here in Old Crow. You wont' find very many places like this left in this world, and we happen to be one of the lucky ones. So lets get together and fight to keep it this way."

- Alice Frost speaking at the Berger Inquiry in Old Crow, July 13th 1975

On Nov 4, 1999, the Yukon College - Old Crow Campus was renamed to honour the late elder and former Chief Alice Frost . whose efforts with the leadership at the time led to the construction of the current campus building. Alice was an outspoken advocate on many issues, one of which was education. She left behind her a strong legacy, her voice and talents were far reaching, and will be long remembered.







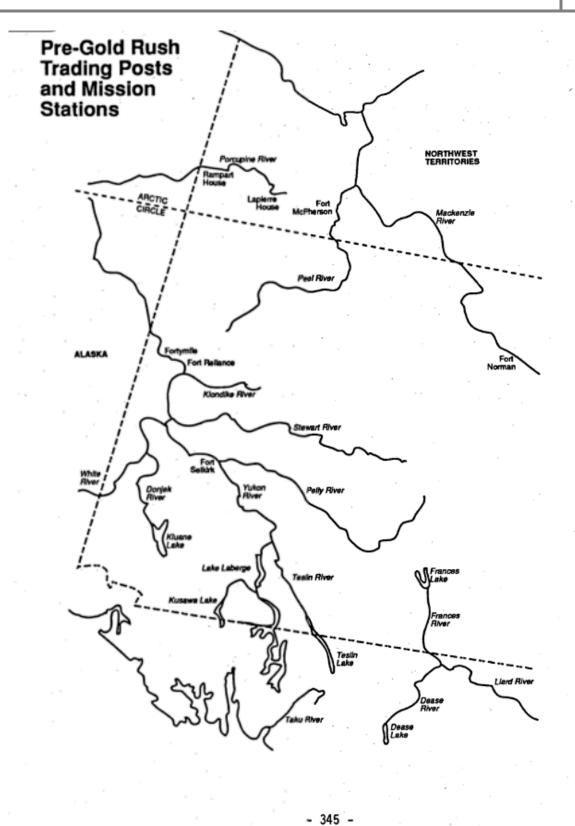


Alice Frost Information Sheet 3 of 3 BLM 17

Name:	Date:	
Family Member	Responsibility	
Father		
Mother		
Child		
Uncle to Child		
Aunt to Child		
Grandparents		
Other Community Members		

Family Responsibilities Chart

Family Responsibility Chart BLM 18



Trades Routes Map BLM 19

H. TRADITIONAL FIRST NATIONS TECHNOLOGY

WHAT CAN WE LEARN FROM ARTIFACTS?

Materials Needed:

- Governance book, pg. 7
- LRC kit: RK 2896
- Artifact Study BLM for every student
- Field trip forms
- Clipboards

Learning Focus: Main learning outcomes posted in student-friendly language	- Understand that every artifact tells a story and we can learn a lot about the past from artifacts
Connect: Students connect to others and to curriculum content Access and activate background knowledge Acquire and build background knowledge	 Show the class examples of artifacts and ask them to discuss with a partner "What is an artifact?" (something made or given shape by man, such as a tool or a work of art) For example, show an old rotary telephone as an artifact. What could we infer, or guess about the people who used this tool? Have students turn and talk, share responses. Complete a sample Artifact Study BLM together as a class about the rotary phone (or something similar) Explain that every culture has created artifacts for various purposes. Today we'll be looking at artifacts from First Nations cultures.
Process: Interact with new ideas, build understanding by adding new information and revising former information	 Read page 7 from the Governance book to the class Hand out copies of the Artifact Study BLM for each student Show the class RK 2896, which contains many artifacts Ask students to work in small groups; distribute artifacts among the groups. If possible, supply magnifying glasses to each group Students work together, but individually complete their Artifact Study sheets

Transform: Show acquired information in personalized, thoughtful ways	 VISIT to a museum or cultural centre (ensure all field trip forms are complete; invite an elder, CELC, and/or community member to attend with the class) Students bring along 1-3 Artifact Study BLMs and clipboards. As they tour the site, they are to complete artifact studies on 1-3 items found in the museum/cultural centre Upon return to class, students can share their artifact studies in small groups Ask students to reflect on their learning: By studying artifacts closely, I learned that / Artifacts can tell us information like
Assessment for Learning	 Always circulate to help students as they look for information; maintain an observation chart Stop and do some parts of the lesson together if more modeling is required Listen to / read student responses to the prompts; note who has difficulty with the main idea / learning intention

Artifacts Study Lesson BLM 20

Name	Date	
	ARTIFACT STUDY	_
1. Draw a p	icture of the artifact you are studying.	
2. What mat	terials is the artifact made from?	
3. How old	do you think the artifact is?	
4. Where do	you think the artifact came from?	
5. What do	you think the artifact was used for?	

Artifact Study BLM 21

6. Have you seen anything like this artifact before? Where?

I. TRADITIONAL FIRST NATIONS HEALTH

WHAT IS A SEASONAL ROUND?

Materials Needed:

- Governance book, pg. 8
- Copies of the Seasonal Round BLM for each student
- Chart papers and markers

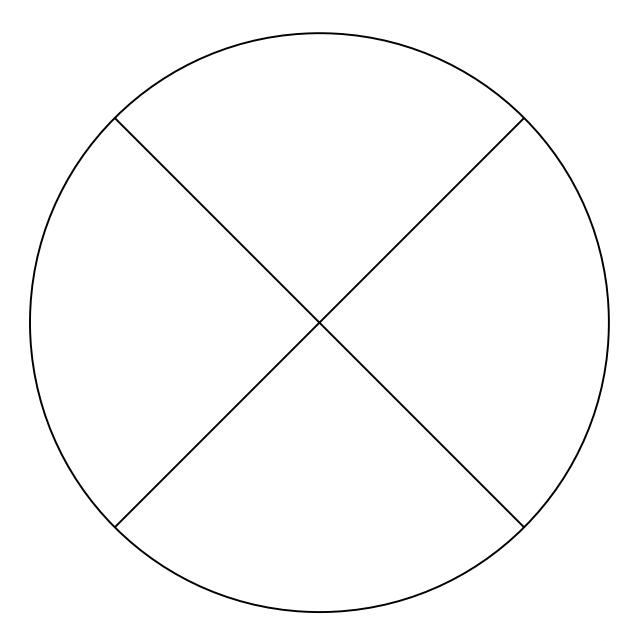
Learning Focus: Main learning outcomes posted in student-friendly language	- Understand the role of the seasonal round as part of the health of First Nations people and their connection to the land.
Connect: Students connect to others and to curriculum content Access and activate background knowledge Acquire and build background knowledge	- Activate student thinking by: - Ask students what events / trips do their families do at certain times every year. For example, ice-fishing at Easter, camping in June, berry-picking in August, fishing in Haines in the fall, Christmas at home, travel at spring break? – Students turn and talk, then share volunteer responses - Explain that traditional First Nations did similar trips throughout the year. Quote Virginia Smarch from <i>Part of the Land, Part of the Water</i> : "That's why I don't hesitate to say an old native person is part of the land, part of the water, because when they used to go around in this country they didn't stay in one place long enough to make such a mess. And they believed strictly in that – that they had to treat their animal spirits right, or else they'd go without."

	1
Process: Interact with new ideas, build understanding by adding new information and revising former information	 Read pg. 8 in the Governance book Around the room, post one chart paper for each season. Print the name of the season on the chart paper. Divide the students into 4 groups: What the Land Looks Like; Food from Land and Water; Types of Shelters; Traditional Work (can have two groups with same task, depending on # of students) Each group will begin at a different chart paper. Allow 3-5 minutes for the groups to list ideas on the chart paper related to their roles. You may want to colour-code the ideas by giving each group a different colour marker to use. At each paper, the job of writer should rotate; all ideas are accepted and recorded; students will be using their communicating and collaborating skills When all groups have recorded ideas on all 4 seasons chart papers, post them all at the front of the room. As a class, reflect on the ideas and revise as necessary
Transform: Show acquired information in personalized, thoughtful ways	 Provide each student one copy of a large seasonal round BLM. Students will create an illustrated seasonal round calendar. Each season must include a picture that relates to: - the land at that time of year – the food that is available from the land/water – the type of shelter that is used at that time of year – the traditional work that is done at that time This project may be done individually or in partners Students can respond to the following prompt at the bottom, or on the back of their calendars: "The seasonal round is important for First Nations people because"
Assessment for Learning	- Listen to / read student responses to the prompts; note who has difficulty with the main idea / learning intention

What is a Seasonal Round? BLM 22

Name	Date

SEASONAL ROUND



Seasonal Round BLM 23

CULMINATING ACTIVITY CHOICES

-A variety of photos of First Nations people, places, and artifacts Materials Needed:

-One "OWI" template for each student

-Materials for a diorama

-Information about First Nations leaders

Learning Focus: Main learning outcomes posted in student-friendly language	- Students demonstrate and share their learning about Traditional Governance
Connect: Students connect to others and to curriculum content Access and activate background knowledge Acquire and build background knowledge	-Explain that we are at the end of our unit on Yukon First Nations Traditional Governance, and it is time to demonstrate and celebrate our learning -Our culminating projects will be shared with others set a date and event -Students will have a choice in projects and which learning they'd like to demonstrate: Choice #1: Photo Study; Choice #2: Diorama; Choice #3: Talk Show Role Play
Process: Interact with new ideas, build understanding by adding new information and revising former information	-Photo Study: demonstrate for students how to examine a picture from a detective point of view. Choose a photo for the whole class to examine and model completing an "OWI" sheet; Set criteria for an effective inference. Students can then choose 3-5 photos to examine for their photo study. -Diorama: show a sample diorama and explain how it was made, while offering other possibilities. Set criteria for an effective diorama and provide some materials for students to get started. -Talk Show Role Play: students will work in pairs to pretend one is an interviewer and the other a First Nations leader. The interviewer must ask questions about leadership and culture; the leader must answer in that role. Set criteria for these questions and answers. -It is important that students understand they are creating demonstrations of learning, and therefore, their learning must show in the projects.
Transform: Show acquired information in personalized, thoughtful ways	-As students work on their projects, repeatedly remind them that they must show their understandings of traditional governance.

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Assessment for Learning	-Circulate to support students; make observations of student learning as they complete their work -On the "showcase day," have students self-assess and use their projects as evidence of learningYou or the students may wish to do a different project – there are many possibilities as long as the learning intention is being met
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Culminating Activities BLM 24

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Name:	Date:
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Carefully examine the provided photo and fill in the chart:

OBSERVE	WONDER	INFER
Record everything you notice in the photo.	Record your questions. What does the photo make you wonder?	Record answers to your questions, based on what you've observed <u>plus</u> what you already know.

What can you infer from this photo about ...

- a) Yukon First Nations traditional governance?
- b) Yukon First Nations technology?
- c) Yukon First Nations economy?
- d) How Yukon First Nations lived long ago?

OWI BLM 25

CREATIVE WRITING- DAY IN A LIFE

Materials Needed:	-List of visualization questions
	-Paper/pencil/pen/computer
	-Creative writing templates

Learning Focus: Main learning outcomes posted in student-friendly language	-Students will create a day in the life of a ten year old First Nation child in the past using creative writing -Students will imagine what life was like for a ten child
Connect: Students connect to others and to curriculum content Access and activate background knowledge Acquire and build background knowledge	-Have all students sit in a circle and explain they will be doing a visualization exercise; which is closing their eyes and imagining what the teacher is saying -Explain to the students they will pretend they are a ten year old child in a First Nation village about 100 or more years ago; with no roads, cars, planes, houses, schools, streets -Explain to the students that they lived in a village with hide shelters, horses, dogs, river, canoes, snowshoes, mocccasins, hide clothing,
Process: Interact with new ideas, build understanding by adding new information and revising former information	-Explain to students they will writing about an experience a ten year old First Nation child has in his/her traditional village -Read the list of visualization questions and have students close their eyes and visualize the answers -Have students share their visualizations
Transform: Show acquired information in personalized, thoughtful ways	-Ask students to return to their desks -Provide organizational charts for students to work from if needed -Explain to students they may draw pictures to tell their story -Have students begin their creative writing reminding them about their visualizations and to use these to tell their story
Assessment for Learning	-Circulate to support students; make observations of student learning as they complete their work -Have students share their stories with a classmate, group, assembly, etc.

Caretaking BLM 26

CARETAKING

Materials Needed: -Gloves

-Garbage bags

-Rakes

-School yard map

Learning Focus: Main learning outcomes posted in student-friendly language	-To engage in discussion on taking care of the land -Students will understand the connection First Nation people have with the land -Students will organize themselves to complete a school yard clean-up
Connect: Students connect to others and to curriculum content Access and activate background knowledge Acquire and build background knowledge	-In an open circle discuss with students why it is important to care for the land -Ask students to think about why it would be important for First Nation people to take care of the land -Discuss some examples of how First Nation people care for the land -Ask students what would happen if First Nation people did not take care of the land?
Process: Interact with new ideas, build understanding by adding new information and revising former information	-Have students plan their school clean up -Put up the school yard map and ask students how we would section it off and how many sections would be needed -Students need to form groups and each group selects a section of the school yard -Students select a day and time for their clean-up -Who will get the garbage bags and gloves -Where will rakes come from? School/home?
Transform: Show acquired information in personalized, thoughtful ways	-On the day of the clean-up all materials are gathered -Students get into their groups and go off to their sections and begin cleaning -Remind students all garbage will be taken to the large bins where the school puts their garbage
Assessment for Learning	-While students are planning their clean-up day listen to ensure all have the opportunity to contribute -During discussion make note of students who are not understanding the Learning Focus

Trades Routes Map BLM 27

J. SUMMARY

ELDER'S TEA {TWO TO FOUR SESSIONS}

Materials Needed: -Invitations

-List of Elders

-Bannock/butter/jam/tea/pots/electric kettle/cups/small

Plates

-List of questions

-Small gift made by student (flower/necklace/picture)

-Elder Protocol list/information:

http://www.yesnet.yk.ca/firstnations/protocols.html

http://www.education.gov.yk.ca/pdf/yfn resource for teachers 2

012.pdf (pg.6 & 7)

Learning Focus: Main learning outcomes posted in student-friendly language	-Understand Elder Protocol when asking for their teachings -Identify one aspect of an Elder's childhood -Understand the role of an Elder in First Nation communities -Planning and organizing a Elder's Tea in the classroom	
Connect: Students connect to others and to curriculum content Access and activate background knowledge Acquire and build background knowledge	-Circle/discussion on Elder protocol -Invite CELC or ESW -Ask students what is an Elder and protocol -Give definition of Elder Protocol and examples of -Ask students who is their Elder	
Process: Interact with new ideas, build understanding by adding new information and revising former information	-Discuss why Elders are important to family units -Discuss how we could honor them in our classroom -Discuss protocols and the connection to how students would practice this in the classroom and with Elders -Ask students who they would like to invite to Elder's Tea and make a list -As a group discuss and make the agenda on how the event will happen -As a group discuss what types of questions students would like to ask Elder	

Transform: Show acquired information in personalized, thoughtful ways	-Students begin planning Elder's Tea by making invitations -Students get addresses/delivery or have CELC assist in delivery and contact of local Elders -Students make small gifts for Elders; drawing/paper flowers/bannock bags/tea bags/Labrador tea leaves etcWith the assistance of CELC or volunteer parents have bannock prepared and ready for the day of event (this can be frozen and thawed for Tea) -Have students work in groups to create questions to add to full scap at front of classroom	
Assessment for Learning	-Circulate among students to listen to their conversations on event to find out if all students understand the event -Circulate among students to engage in the Elder question discuss and promote thoughtful inquiry -Have students share their completed gifts and their question they will have for their Elder and put all gifts on display until they will be gifted.	

Elder's Tea BLM 28

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Na	ame Date
	I would like to know what you have learned about Yukon First Nations Traditional Governance
	• Choose 3-5 points and show evidence of your learning through words, pictures,drawings or role-playing
	Governance is the way leaders take care of their people. Traditional governance looked after everyone's needs: education, justice, economics, resources, technology, health and trade.
	Yukon First Nations leaders guided their people by following traditional laws and values and continue to follow these today.
	Everyone was part of the Yukon First Nations traditional governance system: leaders, Elders, adults, youth and children. The land provided resources during all seasons.
	There was trade among different First Nations. Good leaders listen carefully and speak wisely. Traditional leaders were strong leaders.
	Good leaders look for the wisdom of the Elders and the people. Elders know the traditional laws and values and speak up to guide everyone. In the past, First Nations practised consensus decision-making.
	Good leaders worked to keep peace and harmony in the communities. Today each Inland Tlingit community has a chief and every clan has a hereditary clan leader.
	Traditional Gwich'in leadership used a hereditary system of leadership. Alice Frost was the first female Chief of Old Crow.
	Today the Vuntut Gwitchin First Nation elects a Chief and Council. The traditional justice system was based on laws and values that everyone had to follow.
	Potlatches were held for many reasons. A good justice system keeps peace and harmony.
	In traditional times, Yukon First Nations children grew up on the land. Yukon First Nations children learned the ways of their mother's clan. Each clan has their unique ways of doing things.
	The land provided Yukon First Nations with their living. It was the basis of their economy.
	Yukon First Nations bartered with other First Nations people. First Nations people had to get permission to cross other First Nations' boundaries. Traditional technology used the resources from the land, water and wildlife. Yukon First Nations lived a healthy lifestyle on the land when they followed their seasonal round.
	Yukon First Nations took good care of their Elders. Yukon First Nations worked hard to prepare and harvest for the next season. Yukon First Nations govern their land with care and respect.

Check What You Have Learned BLM 29

GAME CENTER/ FREE TIME ACTIVITY -**PASSWORD**

The game "Password" helps students recognize vocabulary while applying critical thinking skills. It is based on the old TV show "Password."

Objective: The class works as a group to help the contestants guess a secret password.

Players:

Moderator: This person chooses the password but doesn't reveal it to the questioners. The moderator ensures that the game runs smoothly and does the following:

- names who will tell a word clue to the contestants;
- ensures that everyone has a turn;
- asks someone to repeat his or her word if it is unclear;
- encourages the audience to use effective word clues; and
- declares when a contestant guesses the correct password.

Contestants: The questioners try to guess the secret word after each clue is given.

Audience: The audience tells word clues to help the contestants guess the secret password.

Procedure:

- 1. Choose two students to be the first contestants. You can always use the "I'm thinking of a number ..." guessing game to determine the contestants.
- 2. The two contestants go to the front of the room and face their classmates.
- 3. The moderator reveals the secret password (writing it on the chalkboard or a chart or hold up a card) to everyone but the two contestants.
- 4. The rest of the students raise their hands to volunteer one-word clues that might help the contestants guess the secret password.
- 5. The moderator calls on clue volunteers until one of the contestants correctly guesses the secret password.
- 6. The contestant who guesses the password remains at the front of the class or chooses someone to take his or her place.
- 7. The student who gave the final clue replaces the contestant who did not guess the correct word.

Alternate Game:

The students may play this game in groups of two or three.

Tip for using "Password" in other curriculum areas: Choose words appropriate for your students' abilities. Words for which they might know multiple synonyms or meanings are best. You might use a thesaurus to create a list of possible words before playing the game. Write those words in large letters n cards so students can use them as the game is played. Save the cards from year to year.

Sample password: ferocious

Possible clues: fierce, vicious, wild, fiendish, savage, cruel, brutal

More possible passwords: understand, taste, slam, easy, recess, ancient, nasty,

laugh, drink, impatient, hot, pound, glimpse, friend, correct, motion

Game Centre: Password BLM 29

Alice Frost	banned	barter
Caretakers of the land	ceremony	chief
clan	communicate	community
consensus	Crow clan	deplete
dignity	economy	Elders
elect	express	First Nation

Word Bank 1/3 BLM 30

First	First	
Nations	Nations citizen	Generation
governance	Governance system	government
harmony	harvest	hereditary
history	inland	Inland Tlingit
justice system	laws	Medicine men
nation	negotiate	Peter Moses

Word Bank 2/3 BLM 30

point of view	potlatch	Proud
prosper	provider	provider
resources	resources	respect

Word Bank 3/3 BLM 30