

TEACHER'S GUIDE



Isadore Charters, an Aboriginal artist, elder and residential school survivor at SFU shares his story with students through storytelling and totem pole carving. Photo by SFU Public Affairs and Media Relations for Flickr. Released under CC-by-2.0

CLB

6

Traditional Aboriginal Education

Content Objectives

In this unit, students will:

- learn about traditional ways Aboriginal Peoples educated their children before contact with Europeans
- learn about the importance of oral traditions and the role of Elders as knowledge keepers and teachers in Aboriginal cultures
- explore some traditional Aboriginal stories from different First Nation communities
- identify and practice effective storytelling techniques
- discover how some Aboriginal traditions are being used in schools today to preserve Aboriginal languages and cultures

Imagine

CLB Competency

Speaking 6 – IV Ask for and give information in some detail; express opinions, feelings, obligation, ability and certainty one-on-one and in small group discussions or meetings.

Think, write, share

Write answers to the questions below on your own. Then share your answers with your partner(s). Try to come to some agreement about your answers and definitions.

Teacher's note: *These questions are meant to get students thinking about the topic of education more critically.*

1. How do you define teaching?
2. How do you define learning?
3. In your opinion, where and when does learning take place?
4. In your opinion, what is the goal of education?
5. How does our education influence how we see the world and our place in it?

Teacher's note: *this section begins with a brief personal account of a day in the life of a young aboriginal girl in her village. Brief narratives by this imagined little girl are included in this unit and the unit on residential schools as she goes to Indian Residential School, returns to her village, becomes a mom and finally becomes a grandmother who is going through the truth and reconciliation process.*

These narratives are NOT based on one real person's life. Rather they are a compilation of information from a variety of personal narratives told by Indian Residential School survivors. These narratives have been taken from numerous sources including the Musqueam Nation's website, the Aboriginal Healing Foundation, The Truth and Reconciliation Commission, the Legacy of Hope Foundation and the Indigenous Foundations program at UBC. The purpose of these narratives is to give a personal voice/perspective to this topic so that students will be able to better understand the impact of Indian residential schools on individuals and communities.

Read

This morning I woke up early. My brother woke me up, again. He likes to get up early to go fishing with Dad and Grandpa on the boat. Yesterday, I went with Grandma and Mom into the forest to peel cedar bark. Grandma is going to teach me how to make a mat. I want to make a basket, but she says I should make a mat first.



Today, I helped Mom and the aunties clean the house and prepare the meals. Grandma spent a lot of the day weaving. I hope Mom will let me sit with Grandma tomorrow while she weaves. I want her to tell me the story of the elk and the little wren again. It is one of my favourite stories.

Discuss

With your partner(s), answer the following questions. The answers are not directly stated in the story, so you will need to infer from the information you have.

1. Who is this little girl? How old is she? (*young Aboriginal girl, 5 or 6 years old*)
2. Where is she? (*in her village*)
3. What year do you think it is? Why do you think so? ? (*this could be 200 years ago or today – teacher can highlight the continuation of both traditional teachings and the important role family members play in educating children in Aboriginal cultures*)
4. What season is it? How do you know? (*Cedar bark is peeled in the spring when the sap is running.*)
5. How does this story about her day relate to the topic of education? (*the children are learning from spending time with, watching and listening to the adults – experiential learning*)

Consider

CLB Competency
Speaking 6 – IV Ask for and give information in some detail; express opinions, feelings, obligation, ability and certainty one-on-one and in small group discussions or meetings.
Reading 6 – IV Understand moderately complex descriptive or narrative texts on familiar topics.
Writing 6 – II Reduce a page of information to an outline or summary.

TRADITIONAL ABORIGINAL EDUCATION

Before you read

Underline the words you have seen before. Circle the words you use. Then use your dictionary to look up the meaning of the words you don't know.

Teacher's note: *the following words are highlighted yellow in the text below.*

WORD	MEANING
balance (n.)	-----
contribute to (v.)	-----
elder (n.)	-----
experiential (adj.)	-----
harmony (n.)	-----
morals (n.)	-----
role model (n.)	-----
storyteller (n.)	-----
supernatural (adj.)	-----
values (n.)	-----

Predict

The words above are from an article about traditional Aboriginal education. Look at the words again. With your partner can you guess what some of the main ideas of the article might be? Write your ideas below.

(Answers will vary. Teachers should encourage students to make as many predictions of main ideas as they can.)

Prediction #1:

Prediction #2:

Prediction #3:

Teacher note: *This reading introduces students to key aspects of traditional Aboriginal education. This will give them a foundation to better understand the impacts of the Indian Residential School System on these cultures. Complete this unit before moving on to the unit on the Indian Residential School System.*

The reading has also been formatted in a way that helps students take notes while they read (see Appendix A). The full text is included in the Student Materials so that teachers can create their own activities as well.

Read

TRADITIONAL ABORIGINAL EDUCATION

Experiential Learning

In traditional Aboriginal societies, children did not go to school for only a few hours a day as many children do today. Instead, teaching and learning took place all day every day in both the home and community. This is because the **purpose** of education in traditional Aboriginal societies **was to learn how to live, how to survive, and how to participate in and contribute to one's household and community**. Therefore, children were encouraged to take part in everyday activities alongside adults, to watch and listen, and then eventually practice what they had learned. In this way, Aboriginal children learned the skills and knowledge they needed by observing and listening to their parents, grandparents and other community members. Similarly, it was the job of every adult in the community to make sure that each child learned the information and skills that they would need for adult life. For example, in Coast Salish communities young boys learned how, when and where to fish by going fishing with their fathers, uncles and grandfathers, and by listening to the stories that these men told about their fishing experiences. Similarly, young girls learned how to weave beautifully patterned blankets from mountain goat hair and intricate baskets from the **bark** of **cedar trees** by watching and helping their mothers, aunts and grandmothers. In this way, many adults in the community became teachers by passing on, or sharing, their knowledge and experiences. This informal, **experiential** style of teaching and learning started when children were very young and continued throughout adulthood.

Storytelling

Along with **modeling** (clues are in the previous paragraph) practical skills such as fishing and basket weaving, Aboriginal peoples also taught their children important lessons, spiritual beliefs, **values** and histories through oral storytelling. In fact, oral storytelling played an extremely important role in traditional Aboriginal education and culture, and it continues to be an essential part of Aboriginal societies. There are many different types of stories. For example, some are life experience stories, some are creation stories, some are stories that teach **morals** and values, and some are oral histories of a particular place or community. In addition, each Aboriginal community and even family has its own stories. This means that many stories are unique to a particular First Nation, community or family. These stories are only told and/or heard by members of that group of people. Also, many stories include specific **geographical places such as mountains, rivers or lakes** and specific animals such as ravens, coyotes, rabbits, and buffalo that are found in a particular First Nation's **territory**. Therefore, in order to truly understand a story, the listener often has to be familiar with **the land** where that story comes from. These stories are frequently used to teach Aboriginal children about the land and the animals, and the importance of maintaining **balance** and **harmony** in the natural world. Sometimes these stories explain how a particular place was created, or where the Sun and Moon come from. Some stories have a moral, or a lesson about right and wrong, while others tell of great journeys and adventures. Therefore, by listening to these stories during childhood and throughout their lives, Aboriginal people learn who they are, where **they and their ancestors come from**, how the world was created, and how to interact with that world.

The Trickster

Many of these important lessons are taught through stories about the Trickster. The Trickster is an important character in many Aboriginal stories because it is through its attitude, actions and experiences that lessons are taught. The Trickster character takes on many different forms in Aboriginal stories because of the **diversity** of the **many Aboriginal cultures** in Canada. For example, in some cultures the Trickster is in the form of Coyote, while in other cultures the Trickster may be Raven or Whiskey-Jack or Rabbit or even an old man. The Trickster can also change his/her/its form to be a human male or female, an animal or a **supernatural** being. Even the personality of the Trickster varies from story to story. In some cultures, the Trickster is a powerful, helpful, and well-intentioned character, or even a Creator. In other cultures, the Trickster has a more **devious** role, and is often **creating trouble for itself and others**. This trouble often comes because the Trickster **has not followed important advice or rules, or because it has been selfish or greedy**. Sometimes he/she/it has not thought carefully about the **consequences, or effects, of its actions**. The form and personality that the Trickster has depends on the culture of the particular First Nation and the landscape of its territory. However, no matter which form this character has, there is usually an important lesson in the story that is being told.

The Storyteller

Because storytelling plays such an important role in Aboriginal culture and education, not just anyone can have the job of **storyteller**. Every detail of these stories has to be remembered and retold exactly, so that the story does not change as it is passed on from one generation to the next. Therefore, in many communities, only respected **Elders** know and tell certain stories, especially important oral histories that explain the origins of a particular place or First Nation. However, an Elder is not simply an older

or elderly person in the community. Although each First Nation defines who an Elder is in its own way, usually an Elder is someone who is very knowledgeable about the history, values and teachings of his/her culture. Also, he or she lives his/her life according to these values and teachings. Because Elders have gained their position through their knowledge, wisdom and behaviour, they are considered to be valuable role models and teachers to all members of the community. Therefore, it is the Elder's responsibility to accurately remember and teach the oral histories and stories of his/her culture. These oral histories and stories have been passed down from generation to generation for thousands of years, and they are essential to maintaining Aboriginal identity and culture.

References

Archibald, J. (2008). *Indigenous Storywork: Educating the heart, mind, body and spirit*. Vancouver, BC: UBC Press

Hanson, E. (n.d.). Oral Traditions. Retrieved from:
<http://indigenousfoundations.arts.ubc.ca/home/culture.html>

Vocabulary in context

Use the clues in the reading to find words in the text that have the same or similar meaning as the words listed below. Write the word on the line.

Teacher's note: *It may be helpful to have students underline the clues that they used to find each word, and then compare clues with a partner, or the teacher can go through the clues with the whole class. (Clues have been emboldened and coloured in the text for teachers only.) If a class has not practiced finding meaning from context before, the teacher could write the answers on the board—not in the correct order—to make this task a bit easier.*

Paragraph 1

1. goal _____ **purpose** _____
2. outside of a tree _____ **bark** _____

Paragraph 2

3. to show someone how to do something _____ **modeling** _____
4. relating to a specific place _____ **geographical** _____
5. an area of land _____ **territory** _____
6. members of your family that lived a long time ago _____ **ancestors** _____

Paragraph 3

7. including many different types of people or things _____ **diversity** _____
8. being dishonest _____ **devious** _____
9. result or effect _____ **consequence** _____

Comprehension

Write answers to the following questions in complete sentences. Try to use your own words rather than copying directly from the text. When you are finished, share your answers with a partner.

Teacher's note: *When possible quotes from the reading are given as answers here, so teachers can know if students' answers are copied or written in their own words.*

1. In traditional Aboriginal cultures, what was the purpose of education?
 "the purpose of education in traditional Aboriginal societies was to learn how to live, how to survive, and how to participate in and contribute to one's household and community" – paragraph #1
2. In a traditional Aboriginal community, where and when did teaching and learning take place?
 "teaching and learning took place all day every day in both the home and community" – paragraph #1
3. How do you think an Aboriginal Elder might define teaching?
 Answers will vary. No "correct" answer.
 This is only meant to give students a chance to think about another person's perspective.
 Possible answer: passing along knowledge and skills to the next generations
4. In what ways is this view of education similar to your own?
 Answers will vary.
5. In what ways is it different?
 Answers will vary.
6. Many Aboriginal cultures in BC have beautifully carved masks, totem poles or sculptures as well as the intricately patterned blankets. How do you think these items might relate to the Aboriginal tradition of storytelling?
 Carved masks and button blankets are often used during ceremonies such as potlatches and feasts when traditional stories and oral histories are told. Dancers wear these items as costumes in order to become one of the characters in the story. Transformation masks, masks that open to reveal another character inside, are sometimes used when stories about Trickster changing his shape or appearance are told.

Similarly, the characters found on sculptures and totem poles also sometimes tell a story. Some totem poles represent the creation story of a particular family or clan, and some sculptures, such as Bill Reid's *Raven and the First Men*, depict creation stories of humankind.

Teacher's note: *There are many good images of First Nations masks, totem poles, sculptures and blankets online that you can show to your students before they discuss question #6 above.*

Stories

CLB Competency

Listening 6 – IV Understand short group interactions and discussions on familiar topics.

Listening 6 – IV Understand descriptive or narrative monologues or presentations on generally familiar and relevant topics.

Speaking 6 – IV Ask for and give information in some detail; express opinions, feelings, obligation, ability and certainty one-on-one and in small group discussions or meetings.

Teacher's Notes: *The audio for this section comes from The Legends Project which aired on the CBC radio show Ideas. The following overview of this project is taken from the Legends Project website.*

Legends Overview

The Legends Project is a compilation of traditional oral stories, legends and histories of Canada's Inuit and First Nations, gathered in communities across the country from coast to coast to coast. They are transcribed, lightly dramatized, cast within the communities, and recorded in English and the native language. The goals of the project have evolved into meeting the increasing urgency to help First Nations' communities protect and promote their endangered languages, as well as lend pride to their rich cultural history.

These colourful tales depict a time when animals and humans spoke the same language, when a farting wolverine or a fanciful fish had as much to teach as a legendary hero. From creation stories to life lessons, these ancient legends and myths of our First Nations are part of the foundation of this country.

Visit the CBC Ideas Legends Project website or one of the specific episode links below to play/stream the audio of these programs (choose the program you would like to hear and ctrl + click on the link). The websites below include a brief introduction to the First Nation or community as well as a description of the episode. Click on LISTEN on the right hand side of the text to hear the episode.

NOTE: The most up-to-date links to specific program episodes have been included along with the main *Ideas* Legends Project website. However, internet links can be unpredictable or sometimes removed without notice. If a link is not working, try using a different web browser such as Google Chrome or Firefox. If it is still not working, visit the *Ideas* Legends Project website and try to use the links on that page.

Sometimes these episodes are rebroadcast on the *Ideas* radio show and posted as podcasts on the Ideas podcasts website. It is recommended that teachers download the podcast versions (MP3 files) of the episodes they wish to use to their computers if possible. If schools/teachers download the MP3 files, they will have them saved for future use. <http://www.cbc.ca/ideas/podcasts/>

Alternately, schools may be able to purchase copies of this program for their resource room. <http://www.cbc.ca/ideas/program-copies/>

Suggested Procedure

Each 54-minute program contains 4 to 5 legends as well as introductions to and explanations of each story. Choose 1–2 legends from a program to play during a lesson rather than playing the entire 54 minute program. Teachers can encourage students to listen to other episodes at home for extensive listening practice.

The “Legends of the Kwakwaka’wakw” episode has been outlined below to give teachers a better understanding of the layout and length of the audio material. Materials for Story #2 “The Little Wren” can be found in Student Materials.

The Legends

Legends of the Kwakwaka’wakw (Cormorant Island, off northeast coast of Vancouver Island)

<http://www.cbc.ca/ideas/episodes/2013/06/28/legends-of-the-kwakwakawakw/>

Story #1 - Creation Stories & Oral Histories (5:15 – 15:10)

- creation of Kwakwaka’wakw culture, feasts and the importance of giving things away (potlatch)
- importance of potlatches, songs, dances and stories
- contact with Europeans, banning of potlatch

Story #2 - The Little Wren (fable) (15:50 – 24:54)

- Little wren asks large elk to move over on a forest trail so he can pass, but elk won’t move. Elk snorts wren up 4 times to try to kill him. Wren finally outsmarts elk and kills him. Wren shares the elk meat and bones with the villagers.
- morals: never waste anything; never bully someone who is smaller than you

Story #3 - History of the Killer Whale Clan (intro 25:35 – 26:35, story 26:30 – 31:15)

Story #4 - Legend: Killer Whale and Man (32:30 – 37:33)

- history of how killer whale and humans made a peace agreement

Story #5 - History of the Grease Trail (trade route) on Vancouver Island (39:30 – 48:30)

Legends of the Old Massett Haida

<http://www.cbc.ca/ideas/episodes/2013/02/15/legends-of-the-old-masset-haida/>

Legends of the Kainai (traditional Blackfoot legends told on the Blood Reserve in southern Alberta)

<http://www.cbc.ca/ideas/episodes/2013/04/19/legends-of-the-kainai/>

Legends of the Ahtahkakoop (Plains Cree Nation in central Saskatchewan)

<http://www.cbc.ca/ideas/episodes/2013/07/26/legends-of-the-ahtahkakoop-2/>

Legends of the Cayuga (Six Nations Reserve, southern Ontario)

<http://www.cbc.ca/ideas/episodes/2013/08/16/legends-of-the-cayuga-1/>

Legends of the Ilnu of Mashteuiatsh of Quebec

<http://www.cbc.ca/ideas/episodes/2013/05/10/legends-viii-legends-of-the-ilnu-of-mashteuiatsh-of-quebec-2/>

Legends of the Gwich'in (Yukon and Northwest Territories)

<http://www.cbc.ca/ideas/episodes/2013/05/31/legends-of-the-gwichin/>

Link to the CBC *Ideas* Legends Project website: <http://www.cbc.ca/ideas/episodes/legends/>

A TRADITIONAL LEGEND (CBC LEGENDS PROJECT – THE ELK AND THE LITTLE WREN)

Before you listen

You are going to hear a traditional Aboriginal story told by members of the Kwakwaka'wakw Nation who live on Cormorant Island off the northeast coast of Vancouver Island. All of these words are used in the story. Before you listen, work with a partner to match each word to its definition. Use your dictionary for the words you do not know.

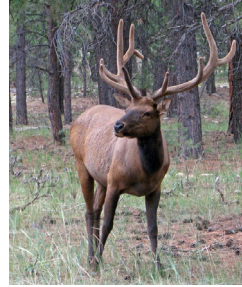
- | | |
|-------------------------------|--|
| 1. __e__ bounce (v.) | a. to breathe air through your nose in a noisy way to show you are annoyed |
| 2. __b__ cape (n.) | b. a long piece of clothing without sleeves that fastens around your neck; superman wears a red cape |
| 3. __g__ hooves (n.) | c. a path through a forest or countryside |
| 4. __d__ nostrils (n.) | d. the two holes at the end of your nose |
| 5. __h__ sniff (v.) | e. to move quickly up and down |
| 6. __a__ snort (v.) | f. long thin pieces of wood from a tree or branch |
| 7. __f__ sticks (n.) | g. the hard feet of an animal such as a horse, cow, deer or elk |
| 8. __c__ trail (n.) | h. to breathe air into your nose loudly, for example when you are have a cold or you are crying |

Predict

There are 2 main characters in the story you are going to hear: a small brown wren and a large elk. One day, these 2 animals meet on a forest trail. Using this information and the words above, predict what you think might happen in this story. Share your prediction with your partner.



Carolina Wren. Photo by SEAN.CUILL for Flickr. Released under CC-by-2.0



Grand Canyon National Park Bull Elk 0781. Photo by Grand Canyon National Park for Flickr. Released under CC-by-2.0 (cropped from original)

Listen

Listen to the story (CBC Ideas – Legends of the Kwakwaka'wakw – (15:50 – 24:54)). Put these events in order. Write numbers on the lines.

- __3__ The little wren makes a cedar cape.
- __2__ The elk decides to snort up the little wren.
- __5__ The villagers come to the trail to see what has happened.
- __4__ The little wren makes a fire.
- __1__ The little wren begins bouncing on the elks hooves.
- __6__ The villagers have a feast.

Listen again

Listen to the story again and answer the following questions.

1. What is the main problem or conflict in this story?
The wren wants to get past the elk on the path, but the elk won't move.
2. How is this conflict resolved?
The little wren outsmarts the elk.
3. What are the morals of this story?
Answers may vary:
 - Don't be a bully.
 - Don't pick on people who are smaller than you.
 - Share what you have with others.

Discuss

Discuss the following questions with a partner.

1. The climax is the most interesting or exciting event of a story. What is the climax of this story?
The wren lights a fire in the belly of the elk and kills him.
2. What are 2 adjectives to describe the personality of the wren? What is something that the wren does or says in the story to support your answer?
Answers will vary – clever, determined
3. What are 2 adjectives to describe the personality of the elk? What is something that the elk does or says in the story to support your answer?
Answers will vary – stubborn, mean, cruel
4. How did the narrator learn this story?
She learned it from her grandmother.
5. In Aboriginal cultures, stories had to be remembered precisely so they could be passed down from generation to generation. How do the storytellers make this story memorable for the listeners?
They use sound effects and repetition.

The Facts

CLB Competency

Listening 6 – IV Understand descriptive or narrative monologues or presentations on generally familiar and relevant topics.

Speaking 6 – IV Ask for and give information in some detail; express opinions, feelings, obligation, ability and certainty one-on-one and in small group discussions or meetings.

Writing 6 – II Reduce short, factual oral discourse (such as live or recorded phone messages, pre-recorded public information lines, podcasts and short presentations) to notes or messages.

HISTORIES, FABLES AND FOLKTALES

Did you know...

A folktale is a story that has been orally passed down from generation to generation. Usually people do not know who, when or where it was written. A fable is a story that uses animals as the main characters and has a moral, or lesson. A fairytale is a story that includes magical beings such as witches and wizards, and usually has a happy ending. A myth is a story that explains a natural phenomenon or event, or a belief or behaviour of a certain culture.

Before you listen

Discuss the following questions in small groups.

1. In your culture, are there different types of stories?
2. How are they different?
3. Who are these different types of stories told to?
4. What is the purpose of telling these different types of stories?

Note taking practice

Fill in the table with information from the listening. Only use key words and phrases. You may need to infer, or guess, some information. Then share your answers with a partner.

	Oral Histories	Informal Stories
What is the purpose of this type of story?		
Where is this type of story told?		
When is this type of story told?		
Who tells this type of story?		
Who is the intended audience?		

A Feast

Today the Chief of our village is holding a feast to celebrate his daughter's wedding. Many people are coming from the other villages. There will be many songs, many dances, and many important stories told.

Listen



Histories, Fables and Folktales: <http://youtu.be/8YqiWTuJYBY>

AUDIO SCRIPT: HISTORIES, FABLES AND FOLKTALES

It is important to understand that in Aboriginal cultures, as in many other cultures, there are different types of stories and these stories have very different purposes. Because Aboriginal Peoples didn't use a written language, important historical events for families, communities and nations were recorded through oral histories. These oral histories also recorded and explained major geographical events that took place in a nation's territory. In essence, these oral histories are the unwritten history books of each Aboriginal culture. Therefore, these oral histories are extremely important to each community, and must be remembered and retold precisely. Because of this, only specific people in a community, usually respected Elders, are given the right and the privilege to tell them. Oral histories are frequently told during special ceremonial occasions such as potlatches and feasts. It is at these ceremonies that these oral histories are formally witnessed, or heard, and recognized by community members and other invited guests. After these oral histories are told, it is the responsibility of these witnesses to remember and respect the histories and events that have been shared with them.

In contrast to these oral histories, many informal stories such as folktales and fables are also told in Aboriginal cultures. As in many other cultures, these tales are often told in the home. These informal stories can be told by anyone, and traditionally were told in the evening to teach children good behaviour or for entertainment. Informal stories such as these are important in many cultures around the world. In fact, many cultures have traditional folktales, fables, fairytales and myths that people learn in school or at home when they are young and continue to tell throughout their life. Do you have a favourite tale to tell?

World Perspectives

CLB Competency

Listening 6 – IV Understand short group interactions and discussions on familiar topics.

Speaking 6 – IV Ask for and give information in some detail; express opinions, feelings, obligation, ability and certainty one-on-one and in small group discussions or meetings.

Writing 6 – IV Write 1 or 2 connected paragraphs to relate a familiar sequence of events, a story, a detailed description, or a comparison of people, things, routines or simple procedures.

Interview

Using key words and phrases, write your own answers to the questions below. Then interview a partner. If possible, try to interview someone from a different culture. Do not show your answers to your partner, tell them.

Question	Your answers	Your partner's answers
In your culture, what types of stories are commonly told?		
In your culture, what types of characters are commonly used in traditional stories?		
In your culture, is there a Trickster-type character used in traditional stories? If so, describe him or her and his or her personality.		
In your culture, who are the storytellers? Do they have a special position/status?		
What are some common morals that are included in the stories in your culture?		

Paragraph writing

Use the information from the interview chart to write a compare/contrast paragraph. Follow these steps.

1. Organize your ideas in an outline. (see Appendix B for outline sample)
2. Write the first draft of your paragraph.
3. Read your draft carefully. Have you included explanations and examples to make all of your ideas clear for your reader?
4. Read your first draft again and check for spelling, punctuation and grammar errors. (see Appendix C for Self-editing Worksheet)
5. Add compare/contrast signal words, coordinators and subordinators to connect ideas in your paragraph (similarly, in contrast, etc.).
6. Write your final draft.

Teacher's note: Before students write the final draft, it may be helpful to review compare/contrast signal words and the difference between compound and complex sentences, so students feel more comfortable using these in their paragraph. Note: only compare/contrast words have been included in the tables below.

Compare/Contrast Signal Words & Phrases

Use these words/phrases to connect your sentences: in contrast, in comparison, similarly, likewise, however, on the other hand.

Punctuation note: Notice that these words and phrases are followed by a comma.

Compare/Contrast Coordinators & Subordinators

Use these words/phrases to connect two clauses: but, yet, although, though, even though, while, whereas

Compound Sentences (independent clause + independent clause)

independent clause	, coordinator (but/yet/and) ; transition word (however/in contrast),	independent clause
<p>e.g., Folktales in my culture typically have a strong male hero, but stories in my partner's culture usually have more female characters.</p> <p>e.g., Folktales in my culture typically have a strong male hero; however, stories in my partner's culture usually have more female characters.</p>		

Complex Sentences (independent clause + dependent clause)	
independent clause	subordinator + dependent clause
<p>Subordinators to show contrast</p> <p>although/though/even though = information in one clause is unexpected based on the information in the other clause</p> <p>e.g., Although there are many traditional stories in my culture, few people tell stories to their children nowadays.</p> <p>while/whereas = direct opposites</p> <p>e.g., Folktales in my culture typically have a strong male hero, whereas stories in my partner's culture do not. (Note: Unlike many other subordinators, a comma is used with "while" and "whereas" regardless of which clause comes first.)</p>	

Create

CLB Competency
Listening 6 – IV Understand short group interactions and discussions on familiar topics.
Listening 6 – IV Understand descriptive or narrative monologues or presentations on generally familiar and relevant topics.
Speaking 6 – I Participate in routine social conversations for some everyday purposes (such as apologies, excuses, expressing opinions, and making suggestions or arrangements).
Speaking 6 – IV Give detailed presentations about sequences of events; incidents in the past, present or future; simple processes; or to describe or compare things such as people and places.
Writing 6 – IV Write 1 or 2 connected paragraphs to relate a familiar sequence of events, a story, a detailed description, or comparison of people, things, routines or simple procedures.

Teacher's note: *It is important to clarify here that students are NOT trying to write an Aboriginal story. The goal of this task is for students to write a fable and have the opportunity to be creative, practice working in a group, improve speaking, pronunciation and listening skills and build their confidence.*

If teachers have been working on particular areas of pronunciation, they may wish to have students focus on those while they narrate their fable. If not, this task lends itself to practicing stress, intonation, thought groups and/or pausing.

Teachers may want to have students brainstorm ways of making a story memorable. For example, many stories use a lot of repetition, only 2–3 characters, and relatively simple vocabulary. Also, teachers may want to encourage students to use not only their voice, but other sound effects such as clapping or stomping to make the telling of the story more interesting and memorable.

The listener's worksheet (see Appendix E) helps listeners focus on the key events of the story, and gives them a specific purpose for listening.

Write a Modern Fable

You are going to create your own modern fable with animals as characters. The story will be fiction but should have a moral or lesson. Use animals and places that are local to your area of BC. Be creative! After you have written your story, you will share it with your classmates. This activity will not only give you an opportunity to create and tell an amusing story in English, but also help you learn a bit more about the area where you live.

STEP 1 – Brainstorming and Planning

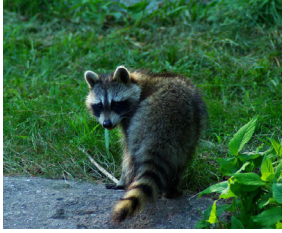
Characters

Work in a small group. Write the name of each animal below the picture. Then write 2–3 words on the second line that describe the characteristics of each animal. Now choose 2–3 animals to include in your fable and discuss the following questions with your group. Each person in your group should take notes on what is discussed.

1. What are the similarities between these animals?
2. What are the differences?
3. If these animals met in a story, what are some possible problems or conflicts that might arise?
4. What are some lessons that might come from this encounter or meeting?

Setting

Make a list of local places and landmarks that are found in your area. These can include natural landmarks such as hills or mountains, or they can be interesting or popular local buildings, parks, etc. Choose the season. Choose the year.



Raccoon. Photo by Jassen for Flickr. Released under CC-by-2.0



Beaumont Park Crow 1202 3. Photo by C-Hoare for Flickr. Released under CC-by-2.0 (cropped from original)



Squirrel. From Microsoft Office.



Portrait of a frog sitting on rocks by a lake. Photo by photochem_PA for Flickr. Released under CC-by-2.0



Cougar ready to pounce. Photo by Neil McIntosh for Flickr. Released under CC-by-2.0



Grasshopper. Photo by Andrew Magill for Flickr. Released under CC-by-2.0



Black bear. Photo by Casey Brown for Flickr. Released under CC-by-2.0



Garter Snake. Photo by USFWS - Pacific Region for Flickr. Released under CC-by-2.0



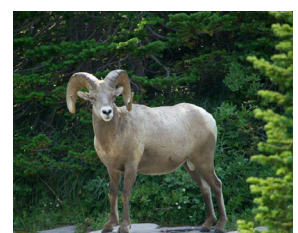
Coyote. Photo by Larry Lamsa for Flickr. Released under CC-by-2.0



Orca Family. Photo by Thomas Hubauer for Flickr. Released under CC-by-2.0 (cropped from original)



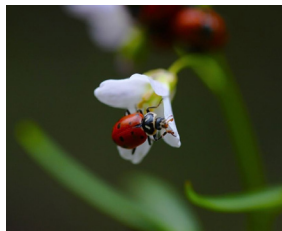
Common Seal or the Harbor Seal. Photo by Arnstein Rønning for Flickr. Released under CC-by-2.0



Bighorn Ram. Photo by GlacierNPS for Flickr. Released under CC-by-2.0



Skunk. Photo by Don DeBold for Flickr. Released under CC-by-2.0



Ladybug. Photo by the_tahoe_guy for Flickr. Released under CC-by-2.0



The stare...Eagle. Photo by Brendan Lally for Flickr. Released under CC-by-2.0



Great Blue Heron. Photo by Tom Brandt for Flickr. Released under CC by 2.0



Wolf. Photo by Crypto Wolf for Flickr. Released under CC by 2.0



Fox. Photo by Peter Trimming for Flickr. Released under CC-by-2.0

Plot

After you have chosen your characters and setting, brainstorm the plot—or story/events—of your fable with your group. Each person should take notes, so they can use them to write and retell the story later. Remember to include problems or conflicts for the main characters that will move the story along. Also include a climax in your plot. This is the most exciting or important event in the story.

Notes:

Teacher's note: *It may be helpful to give students a graphic organizer that maps out the different plot elements of a story such as the introduction/exposition, problems/conflicts (rising action), climax, resolutions (falling action), and conclusion. This will help them organize their ideas before they write their story. There are many free graphic organizers available online.*

STEP 2: Writing

On your own, use the notes you made on the characters, setting and plot to write your fable. Have fun and be creative! Be sure to use narrative or time order signal words and phrases to help your reader clearly understand the events in the story.

Teacher's note: *Before students write their fable, it will be helpful to review adverb time clauses with the subordinators included in the sidebar.*

Time Order Signal Words/Phrases

Use these words/phrases at the beginning of your sentences: one day, the next day, on the third day, a few weeks later, then, next, after that, soon, later, meanwhile, at the same time, suddenly, eventually.

Soon the rabbit was very far ahead of the tortoise. He decided to stop and take a little nap.

Time Order Subordinators

Use these words/phrases to connect two clauses: after, as soon as, before, when, while, since.

After the rabbit woke up from his nap, he realized that the tortoise had passed him in the race.

STEP 3 – Peer Feedback

Exchange first drafts of your fable with another member of your group. Use the peer feedback form to review your partner's writing.

Teacher's Note: *see Appendix D for Peer Feedback Form.*

STEP 4 – Revise

Use the feedback from your classmate to revise your story. Rewrite it on a new piece of paper.

Teacher's Note: *To prevent students from simply reading their stories aloud in Step 6 (Sharing), teachers can ask students to write key ideas/events from the story in note form on 4–5 cue cards and then hand in the final draft of the fable.*

STEP 5 – Storytelling Strategies

We all know someone who is a great storyteller. Whenever this person tells a story about a recent event or retells the plot of a movie or TV program, everyone is completely captivated. So what makes this person so good at telling stories? Before you tell your fable to other classmates, take some time with your group to answer the following questions.

1. What does a good storyteller do with his/her voice?
2. What does a good storyteller do with his/her body?
3. What makes a story memorable?

Now, take turns practicing telling your fable using the strategies you came up with. Your group members can give you feedback about your use of voice and body language.

Teacher's note: *Hand out and review the listener's worksheet(s) before students share their stories in new groups. Jigsaw the students to create new small groups with 3–4 different stories. Decide whether students will fill out a listener's worksheet for each member of the new group or only one person.*

STEP 6 – Sharing

In new groups, take turns sharing your modern fables. Be sure to use body language and your voice to make the story as interesting and memorable as possible for your listeners. Remember, if you simply read your story, your audience may fall asleep!

Aboriginal Education Today

CLB Competency

Speaking 6 – IV Ask for and give information in some detail; express opinions, feelings, obligation, ability and certainty one-on-one and in small group discussions or meetings.

Reading 6 – IV Understand moderately complex descriptive or narrative texts on familiar topics.

Teacher's note: Below are some websites where you and your students can find out more about current First Nations education initiatives and to access images and videos about Aboriginal education programs.

First Nations Schools Association (FNSA) <http://www.fnsa.ca/>

First Nations Education Steering Committee (FNESC) <http://www.fnesc.ca/>

BC Ministry of Education <https://www.bced.gov.bc.ca/abed/>

Before you read

Discuss the following questions with a partner.

1. Why do so few people in Canada know about Aboriginal culture, traditions and stories?
2. Why do so few people in Canada speak an Aboriginal language?

Read

ABORIGINAL EDUCATION TODAY

For a long period in Canada's history, Aboriginal people were not allowed to educate their children in the traditional way. Traditional ceremonies, such as feasts and potlatches, during which stories and oral histories were told were banned by the Canadian government. Many of the masks, blankets and other important ceremonial items were taken and sold to collectors or given to museums. Furthermore, thousands of Aboriginal children were removed from their families and villages to attend Indian Residential Schools. At these schools, Aboriginal children were not allowed to speak their languages or practice their traditions. They were also made to believe that Aboriginal culture was not as good as Euro-Canadian culture, and that it was not a good thing to be Aboriginal. All of these events led to the unfortunate loss of many Aboriginal languages, traditions and stories. This is the reason why many Aboriginal people today cannot speak an Aboriginal language and are not familiar with Aboriginal traditions. However, this is slowly beginning to change.

Many Aboriginal and non-Aboriginal people in Canada today recognize that the loss of these languages and cultural practices is a tragic part of Canada's history, and they are working very hard to save what is remaining. In many communities, Aboriginal Elders who still remember their native languages and

traditions are being asked to share this knowledge with younger generations. Traditional stories are being digitally recorded, and Aboriginal languages are being documented and uploaded onto websites so that people can learn and practice them. And many aspects of traditional Aboriginal education, including experiential learning and storytelling, are being used in newly created Aboriginal daycare centres and schools. Elders are being invited to these schools to share their stories and pass on their skills. Children are learning how to speak their languages, how to carve, how to weave, how to drum and how to dance. New masks, blankets and drums are being created for ceremonial feasts, and new stories are being created and told about Aboriginal families and communities today, stories and histories that can be shared from one generation to the next for many centuries to come.

Aboriginal knowledge, traditions and perspectives are now also finding their way into mainstream Canadian schools. For example, many school districts in BC now have Aboriginal Education Enhancement Agreements. These are agreements between school districts and local Aboriginal communities to work together to increase knowledge and respect for Aboriginal culture, language and history among all students. Because of these agreements, many elementary and high school students can now take Aboriginal language or art classes, and learn more about Aboriginal history and culture. Also, new classroom curricula and materials have been created so that students have more opportunities to learn about Aboriginal perspectives and worldviews. For example, English 12 First Peoples is an English class for high school students that uses books and stories written by Aboriginal authors. This class also explores the importance of oral storytelling traditions and gives both Aboriginal and non-Aboriginal students a chance to learn more about the experiences, values, beliefs, and lives of Canada's First Peoples.

Relearning “Today is a big day. My granddaughter started kindergarten today. She is going to a Musqueam school where her teachers will speak hə́nq̓əmiḥə́h. I'm so happy that she is going to learn the language that I was forced to forget when I went to Indian Residential School so long ago. I am so happy that the young people now have a chance to learn the traditional stories, songs and dances that I was not allowed to learn. Today is a great day.”

Comprehension

Write short answers in your own words for the questions below.

- What are two reasons that few people in Canada know about Aboriginal stories and traditions?
 - Traditional ceremonies were banned.
 - Aboriginal culture was not considered important.
 - Aboriginal children were not encouraged to maintain their culture.
 - Ceremonial items were sold or given away.
- Why do so few Aboriginal people speak an Aboriginal language?
 - Aboriginal children were not allowed to speak their language at Indian Residential School.
 - Aboriginal children were made to believe that it was not good to be Aboriginal, so they did not want to speak their language.

3. In what ways are Aboriginal elders helping to preserve Aboriginal cultures?
 - They are sharing their knowledge with younger generations.
 - They go to schools and teach the children traditional stories and skills such as carving, weaving, drumming, etc.
 - They are teaching and recording Aboriginal languages.
4. What are two reasons that new stories, masks, drums and other ceremonial items are being created today?
 - New stories are being created to represent the experiences of Aboriginal people today.
 - Many ceremonial items were sold or given away, so new ones need to be created.
5. Why do school children have more opportunities to learn about Aboriginal culture and traditions today?
 - School districts and local aboriginal communities are working together to increase knowledge and respect for Aboriginal culture, language and history among students.
 - New curricula and materials based on aboriginal perspectives have been created.

My Perspective

CLB Competency

Writing 6 – IV Write 1 or 2 connected paragraphs to relate a familiar sequence of events, a story, a detailed description, or a comparison of people, things, routines or simple procedures.

Projects & Assignments

These projects and assignments give you a chance to share your ideas and perspective on this topic.

Journal/Blog Writing

1. Reflect on what you've learned by comparing your knowledge of Aboriginal education before the unit and what you understand now.
2. Write a story about a funny, unusual or exciting experience you've had since you arrived in Canada.
3. Write about the use of experiential learning in your own culture.
4. Write about the use of storytelling in your own culture.
5. Compare traditional education in your culture to education today.
6. Compare education in your country to education in Canada.

Sharing and Connecting

CLB Competency

Listening 6 – IV Understand short group interactions and discussions on familiar topics.

Listening 6 – IV Understand descriptive or narrative monologues or presentations on generally familiar and relevant topics.

Speaking 6 – I Participate in routine social conversations for some everyday purposes (such as apologies, excuses, expressing opinions, and making suggestions or arrangements).

Reading 6 – IV Access, locate and compare 2 or 3 pieces of information from online reference sources.

Projects & Assignments

These projects and assignments give you a chance to learn more about Aboriginal education and stories and/or share what you have learned with others.

Visit the Public Library

Visit the public library to find a book of traditional Aboriginal stories. Choose a story and share it with the class or a small group of classmates.

For students in Vancouver, the VPL has an Aboriginal Storyteller in Residence program.

https://www.vpl.ca/events/details/aboriginal_storyteller

Learn from an Elder

Invite an Aboriginal elder from your community to come and share some of his/her stories and teachings with your class. The staff at your local Aboriginal Friendship Centre may be able to put you in touch with an elder in your community.

<http://www.bcaafc.com/bc-friendship-centres>

Teacher's note: *There are important protocols to be followed when inviting an elder to come and speak. Please ask the staff at the local friendship centre about appropriate protocol and gifts.*

Appendix A

TRADITIONAL ABORIGINAL EDUCATION

Teacher's notes: *This reading introduces students to key aspects of traditional Aboriginal education. This will give them a foundation to better understand the impacts of the Indian Residential School System on these cultures. Complete this unit before moving on to the unit on the Indian Residential School System.*

The reading has been formatted in a variety of ways below so that instructors have some flexibility in how they use it. The full text is also included in the Student Materials so that teachers can create their own activities if they wish. The CLB competencies listed below are framed around note-taking and jigsaw with note-taking formats.

If teachers have not explicitly taught note-taking strategies to their class, it may be helpful to allow students to read the article fully and then complete the margin notes together as a class as a way of introducing note-taking.

TRADITIONAL ABORIGINAL EDUCATION – ANSWER KEY

Instructions: *As you read, take notes on the article by filling in the missing information in the margin. Try to use key words or phrases instead of whole sentences.*

Experiential Learning

In traditional Aboriginal societies, children did not go to school for only a few hours a day as many children do today. Instead, teaching and learning took place all day every day in both the home and community. This is because the purpose of education in traditional Aboriginal societies was to learn how to live, how to survive, and how to participate in and contribute to one's household and community. Therefore, children were encouraged to take part in everyday activities alongside adults, to watch and listen, and then eventually practice what they had learned. In this way, Aboriginal children learned the skills and knowledge they needed by observing and listening to their parents, grandparents and other community members. Similarly, it was the job of every adult in the community to make sure that each child learned the information and skills that they would need for adult life. For example, in Coast Salish communities young boys learned how, when and where to fish by going fishing with their fathers, uncles and grandfathers, and by listening to the stories that these men told about their fishing experiences. Similarly, young girls learned how to weave beautifully patterned blankets from mountain goat hair and intricate baskets from cedar bark by watching and helping their mothers, aunts and grandmothers. In this way, many adults in the community became teachers by passing on, or sharing, their knowledge and experiences. This informal, experiential style of teaching and learning started when children were very young and continued throughout adulthood.

Note-Taking Practice

topic of this paragraph = *traditional/ experiential education*

school = *home and community*

goal of education = *teach children how to live, survive, participate in & contribute to household & community*

kids learned by

- *watching/observing*
- *listening*
- *practicing*

teachers = *parents, grand-parents, adults, community members*

Storytelling

Along with modeling practical skills such as fishing and basket weaving, Aboriginal Peoples also taught their children important lessons, values and family and community histories through oral storytelling. In fact, oral storytelling played an extremely important role in traditional Aboriginal education and culture, and it continues to be an essential part of Aboriginal societies. There are many different types of stories. For example, some are life experience stories, some are creation stories, some are stories that teach morals and values, and some are oral histories of a particular place or community. In addition, each Aboriginal culture, community and even family has their own stories. This means that many stories are unique to a particular First Nation, or community, or family. Therefore, these stories are only told and/or heard by members of that group of people. Also, many stories include specific geographical places such as mountains, rivers or lakes and specific animals such as ravens, coyotes, rabbits, and buffalo that are found in a particular First Nation's territory. Therefore, in order to truly understand a story well, the listener has to be familiar with the land where that story comes from. These stories are often used to teach Aboriginal children about the land and the animals, and the importance of maintaining balance and harmony with nature. Sometimes these stories explain how a particular place was created, or where the sun and moon come from. Some stories have a moral, or a lesson about right and wrong, while others tell of great journeys and adventures. Therefore, by listening to these stories during childhood and throughout their lives, Aboriginal people learn who they are, where they and their ancestors come from, how the world was created, and how to interact with that world.

The Trickster

Many of these important lessons are taught through stories about the Trickster. The Trickster is an important character in many Aboriginal stories because it is through its attitudes, actions and experiences that lessons are taught. The Trickster character takes on many different forms in Aboriginal stories because of the diversity of the many Aboriginal cultures in Canada. For example, in some cultures the Trickster is commonly in the form of **Coyote**, while in other cultures the Trickster may be **Raven** or **Whiskey-Jack or Rabbit or even an Old Man**. The Trickster can also change his/her/its form to be a **human male or female**, an **animal** or a **supernatural being**. Even the personality of the Trickster varies from story to story. In some cultures, the Trickster is a **powerful, helpful, and well-intentioned** character, or even a Creator. In other cultures, the Trickster has a more **devious** role, and is **often creating trouble** for itself and others. This trouble often comes because the Trickster has not followed important advice or rules, or because it has been selfish or greedy. Sometimes it has not thought carefully about the consequences of its actions. The form and personality that the Trickster has depends on the culture of the particular First Nation and the landscape of its territory. However, no matter which form this character has, there is usually an important lesson in the story that is being told.

topic of this paragraph =
*storytelling / importance of
storytelling*

stories teach important

- *lessons*
- *values*
- *family & community
histories*

many different, unique stories

types of stories

- *life experiences*
- *creation stories*
- *morals & values (fables)*
- *histories of place or people*

*hearing & understanding stories =
learning about and understand-
ing self, Nation, ancestors and
world*

topic of this paragraph =
Trickster

*Trickster = important character
in Aboriginal stories*

*Trickster has many forms b/c of
different cultures (highlight or
underline some of these)*

*Trickster has many personalities
(highlight or underline traits)*

some Trickster lessons =

- *follow rules & advice*
- *don't be selfish/greedy*
- *think about consequences
of your actions*

The Storyteller

Because storytelling plays such an important role in Aboriginal culture and education, not just anyone can have the job of storyteller. Every detail of these stories has to be remembered and retold exactly, so that the story does not change as it is passed on from one generation to the next. Therefore, in many communities, only respected Elders know and tell certain stories, especially important oral histories that explain the origins of a particular place or First Nation. However, an Elder is not simply an older or elderly person in the community. Although each First Nation defines what an Elder is in its own way, a common trait is that **an Elder is someone who is very knowledgeable about the history, values and teachings of his/her culture. Also, he or she lives his/her life according to these values and teachings.** Because Elders have gained their position through their knowledge, wisdom and behaviour, they are considered to be valuable role models and teachers to all members of the community. Therefore, it is the Elder's responsibility to accurately remember and teach the oral histories and stories of his/her culture. These oral histories and stories have been passed down from generation to generation for thousands of years, and they are essential to maintaining Aboriginal identity and culture.

So what happens when there are no more children to pass these stories to, or when the children no longer understand the language of the Elders or the landscape of their people?

topic of this paragraph =
storyteller

challenge of storytelling =
remembering & retelling details exactly

storytellers =
Elders

(T may want to tell Ss that other respected people are also given privilege of keeping and telling stories)

Elder
(highlight or underline the definition in the text)

Elders are respected teachers

Without stories Aboriginal people

- *lose identity*
- *lose culture*

TRADITIONAL ABORIGINAL EDUCATION

Instructions: *As you read, take notes on the article by filling in the missing information in the margin. Try to use key words or phrases instead of whole sentences.*

Experiential Learning

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Storytelling

Along with modeling practical skills such as fishing and basket weaving, Aboriginal Peoples also taught their children important lessons, values and family and community histories through oral storytelling. In fact, oral storytelling played an extremely important role in traditional Aboriginal education and culture, and it continues to be an essential part of Aboriginal societies. There are many different types of stories. For example, some are life experience stories, some are creation stories, some are stories that teach morals and values, and some are oral histories of a particular place or community. In addition, each Aboriginal culture, community and even family has their own stories. This means that many stories are unique to a particular First Nation, or community, or family. Therefore, these stories are only told and/or heard by members of that group of people. Also, many stories include specific geographical places such as mountains, rivers or lakes and specific animals such as ravens, coyotes, rabbits, and buffalo that

Note-Taking Practice

topic of this paragraph =

school = *home and community*

goal of education =

kids learned by

-
-
-

teachers =

topic of this paragraph =

stories teach important

- *lessons*
-
-

are found in a particular First Nation's territory. Therefore, in order to truly understand a story well, the listener has to be familiar with the land where that story comes from. These stories are often used to teach Aboriginal children about the land and the animals, and the importance of maintaining balance and harmony with nature. Sometimes these stories explain how a particular place was created, or where the sun and moon come from. Some stories have a moral, or a lesson about right and wrong, while others tell of great journeys and adventures. Therefore, by listening to these stories during childhood and throughout their lives, Aboriginal people learn who they are, where they and their ancestors come from, how the world was created, and how to interact with that world.

types of stories

- *life experiences*
- *creation stories*
-
-

hearing & understanding stories = learning about and understanding self, Nation, ancestors and world

The Trickster

Many of these important lessons are taught through stories about the Trickster. The Trickster is an important character in many Aboriginal stories because it is through its attitudes, actions and experiences that lessons are taught. The Trickster character takes on many different forms in Aboriginal stories because of the diversity of the many Aboriginal cultures in Canada. For example, in some cultures the Trickster is commonly in the form of Coyote, while in other cultures the Trickster may be Raven or Whiskey-Jack or Rabbit or even an old man. The Trickster can also change its form to be a human male or female, an animal or a supernatural being. Even the personality of the Trickster varies from story to story. In some cultures, the Trickster is a powerful, helpful, and well-intentioned character, or even a Creator. In other cultures, the Trickster has a more devious role, and is often creating trouble for itself and others. This trouble often comes because the Trickster has not followed important advice or rules, or because it has been selfish or greedy. Sometimes it has not thought carefully about the consequences of its actions. The form and personality that the Trickster has depends on the culture of the particular First Nation and the landscape of its territory. However, no matter which form this character has, there is usually an important lesson in the story that is being told.

topic of this paragraph =

Trickster =

Trickster has many forms because of different cultures (highlight or underline some of these)

Trickster has many personalities (highlight or underline traits)

some Trickster lessons =

- *follow rules & advice*
- *don't be selfish/greedy*
-

The Storyteller

Because storytelling plays such an important role in Aboriginal culture and education, not just anyone can have the job of storyteller. Every detail of these stories has to be remembered and retold exactly, so that the story does not change as it is passed on from one generation to the next. Therefore, in many communities, only respected Elders know and tell certain stories, especially important oral histories that explain the origins of a particular place or First Nation. However, an Elder is not simply an older or elderly person in the community. Although each First Nation defines what an Elder is in its own way, a common trait is that an Elder is someone who is very knowledgeable about the history, values and teachings of his/her culture. Also, he or she lives his/her life according to these values and teachings. Because Elders have gained their position through their knowledge, wisdom and behaviour, they are considered to be valuable role models and teachers to all members of the community. Therefore, it is the Elder's responsibility to accurately remember and teach the oral histories and stories of his/her culture. These oral histories and stories have been passed down from generation to generation for thousands of years, and they are essential to maintaining Aboriginal identity and culture.

So what happens when there are no more children to pass these stories to, or when the children no longer understand the language of the Elders or the landscape of their people?

topic of this paragraph =

challenge of storytelling =
remembering & retelling details exactly

storytellers =

Elder
(highlight or underline the definition in the text)

Elders are respected teachers

Without stories Aboriginal people

- *lose identity*
-

Appendix B

Teacher's notes: *The following compare/contrast paragraph outline sample has been provided to help students organize their ideas before writing. This outline follows a point-by-point organization pattern as this pattern lends itself well to the information in the interview worksheet. This outline is not included in the student materials.*

COMPARISON/CONTRAST PARAGRAPH OUTLINE

Before you write your paragraph, use this outline to help you organize your ideas. Write your ideas in note form, not complete sentences.

TOPIC SENTENCE / MAIN IDEA:

SUPPORTING IDEA #1 _____

DETAILS

1. (your culture)

2. (your partner's culture)

SUPPORTING IDEA #2 _____

DETAILS

1. (your culture)

2. (your partner's culture)

SUPPORTING IDEA #3 _____

DETAILS

1. (your culture)

2. (your partner's culture)

CONCLUDING SENTENCE:

Appendix C

CLB Competency

Reading 6 – iii Understand moderately complex instructions and instructional texts for multistep procedures related to everyday situations.

Teacher's notes: *The following self-editing form has been provided to help students review their own writing in a focused, constructive manner. The form will help students practice noticing and correcting specific writing errors. Encourage students to take their time when reviewing and reflecting on their writing.*

PARAGRAPH – SELF-EDITING FORM

Instructions: *Read your paragraph carefully and use the following statements to check your writing. Make revisions/corrections to your paragraph when necessary.*

1. Each sentence begins with a capital letter and ends with an appropriate punctuation mark. (Circle yes or no.) Yes / No

If you circled “no,” take a minute to make corrections.

2. All words are spelled correctly. Yes / No

(If you are not sure about the spelling of a word, ask a classmate or your teacher, or look up the spelling in your English/English dictionary.)

3. Each new paragraph is indented. Yes / No

4. Each paragraph begins with a clear topic sentence. Yes / No

5. Each paragraph has supporting details such as examples and explanations to make the ideas clear for your reader. Yes / No

6. Each paragraph has only one main idea, and all sentences are related to that idea. Yes / No

7. The composition flows smoothly from beginning to end. Yes / No

8. You used comparison and/or contrast signal words, coordinators and subordinators to show the relationships between ideas. Yes / No

9. You have read your writing carefully and made many good revisions. Yes / No

10. You are proud of the final draft of your composition. Yes / No

Appendix D

CLB Competency

Reading 6 – iii Understand moderately complex instructions and instructional texts for multistep procedures related to everyday situations.

Teacher's notes: *The peer feedback form has been provided to help students review their classmates' writing in a focused, constructive manner. The feedback students receive from this form along with the process of peer reviewing a classmate's writing may help them begin to notice and correct their own writing errors.*

A MODERN FABLE – PEER EDITING WORKSHEET

Instructions: Read your partner's first draft of his/her fable and answer the following questions. When you are finished, return the fable and this worksheet to your partner.

Name of author: _____

Name of peer editor: _____

1. Does each sentence begin with a capital letter and end with an appropriate punctuation mark? (Circle yes or no.) Yes / No

If you circled "no," put a star (*) above the missing capital letter or punctuation.

2. Are all of the words spelled correctly? Yes / No

If you circled "no," circle the words that are spelled incorrectly.

3. Can you understand every sentence in the story? Yes / No

If you circled "no," underline the sentences that you cannot understand.

4. Are there any sentences that seem unnecessary or off-topic? Yes / No

If you circled "yes," put brackets () around the sentences that seem off-topic.

5. Does the story flow smoothly from beginning to end? Yes / No

If you circled "no," put a slash / where the ideas seem to jump or suddenly change.

6. Are the characters' personalities and appearances described clearly? Yes / No

Characters:

Personality:

Appearance:

Where and when does the story take place?

What do you think the moral of the story is?

Appendix E

CLB Competency

Listening 6 – IV Understand descriptive or narrative monologues or presentations on generally familiar and relevant topics. (Presentations are informal, with the use of visuals and up to about 10 minutes.)

Teacher's notes: *The listener's worksheet has been provided to help students focus on the key events of the story and give them a specific purpose for listening. Hand this worksheet out and review it with the whole class before the storytelling begins, so that students have specific listening goals. Discourage students from note-taking while the story is being told, so that the storytelling does not become a dictation activity. This worksheet can be reviewed quickly, put away during the story and then filled in after the fable is told. Finally, encourage listeners to be attentive and patient—they should not interrupt the storyteller.*

A MODERN FABLE – LISTENER'S WORKSHEET

Instructions: *After you listen to your classmate's fable, fill in this worksheet. Once everyone in the group has shared their fables, go over your answers with your group to check your comprehension and share your feedback.*

Name of storyteller: _____

Name of listener: _____

1. Where and when does this story take place?

2. Who are the main characters? What are their personalities?
 - 1)

 - 2)

 - 3)

3. What are 3 major events in the story?
 - 1)

 - 2)

 - 3)

4. What do you think the moral of the story is?

5. What did you enjoy most about this story? Why?

6. What is one storytelling strategy (use of voice, gestures, eye-contact, sound effects, etc.) your partner used very well?