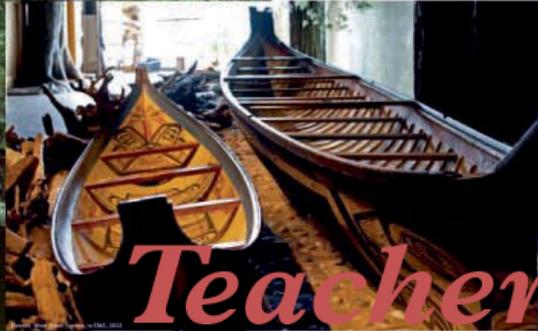


A Cultural Reader on Aboriginal Perspectives in Canada

Teacher's Notes



FOREWORD FROM THE EDITORS

The *Teachers' Notes* is a teacher's companion to the *Student's Book* entitled ***A Cultural Reader on Aboriginal Perspectives in Canada***.

The *Teachers' Notes* is broken down into 36 sections corresponding to the 36 units in the *Student's Book*. Each section contains the detailed description of the activities in the units of the *Student's Book*, a key to the activities as well as some further ideas for the teacher.

The **detailed description** of the activities extends to the following information.

- **Level:** this is the level of language proficiency that is required for students to successfully complete the tasks. The level is given in the conventional system of level of proficiency (ranging from beginner to proficiency level) as well as in the Common European Framework of Reference for Languages (ranging from A1 to C2).
- **Time:** this is the intended and approximate duration of the activity and is given in minutes.
- **Skills:** this provides information on what language skills are practised during the activities in the unit.
- **Activity:** this provides a concise description of the activities in the unit.
- **Preparation:** this informs the teacher about any preparation (photocopying, etc. and looking up information) necessary prior to using the activities in class.
- **Procedure:** this describes the different stages of each activity and their interrelatedness within the unit containing them.
- **Extension/variation:** this explains and describes easy-to-realise alternatives and/or possible further activities connected to the original activity.

A **key** to each unit contains the right (or suggested) solutions to the activities.

Further teaching ideas are provided under the following headings.

- **Sources:** this provides details about the texts and illustrations used in the *Student's Book*.
- **Further information:** this provides further information and readings related to the topics of the units and/or the ideas under the 'extension/variation' heading. These references direct teachers primarily to web-based links or occasionally provide further texts for reading printed in the *Teachers' Notes*.

The editors hope that you will find the *Teachers' Notes* useful and practical. Should you have any comments, feel free to contact us at banhegyi_matyas@kre.hu or judit_nagy@kre.hu.

Judit Nagy, Mátyás Bánhegyi, Dóra Bernhardt and Albert Rau

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1. Culture Areas

Description

Level: Pre-intermediate (B1)

Time: 40-45 minutes

Skills: writing, reading and speaking.

Activity 1 focuses on the names and the geographical location of the six major Culture Areas of Canada.

Activity 2 features some well-known terms related to the lifestyle of the Native North-Americans. This activity aims at demonstrating the extent of the notion of culture area with the help of well known culture-related words. E.g. a *canoe* exists in various culture areas but the material and style differs (cultural variation), and there are also items which exist only in one specific area (geographic location) Makes sure you explain this to the students (see “further information”)

Activity 3 deals with some well-known terms related to the lifestyle of the Native North Americans living in the six culture areas mentioned in Activity 1.

Preparation: Copy a worksheet for each student or for each pair of students, and prepare a large-size copy for the board.

Procedure:

Activity 1

First, explain the notion *culture area* (“a broad geographic unit within which cultures tend to be similar”) [MacMillan, Allan. *Native Peoples and Cultures of Canada*. Vancouver: Douglas & McIntyre, 1995., p.3] more closely, by giving concrete examples. (E.g. igloos → Arctic culture area) Also explain that lifestyles greatly depend on the geography/ resources that a given area has.

Make a bigger copy of the map and put it to the board in order for every student to see it clearly. Then, with the help of the map, try to find out the right order of the letters, and where each area belongs on the map. (You can also ask helping questions. E.g. “What do we call the large region in the north?”) If you think your students are unlikely to find out the name of the culture areas, you can write these on A4-size sheets: *Arctic, Subarctic, Northwest Coast, Plateau, Plains* and *Eastern Woodlands*, blue tack them on the board, let students look for a few minutes, then take the sheets off the board so that students have to use their memory. Students can work individually, in pairs, or in smaller groups.

Activity 2

Ask students to describe what they can see in the pictures using their own words. (If students are reluctant to speak, give them short sample sentences such as “This is a boat.” or the slip with the questions below.) Present the short key vocabulary task, which can be done in pairs and checked together. Next, ask students to find the definitions of each term.

Questions to go with the pictures:

1. *Is it a living thing or an object?*
2. *Is it small or big/ heavy or light?*
3. *What shapes/ patterns/ colours does it have?*
4. *What is it made of? /Can you name any of its parts?*
5. *What is it used for?*

Key vocabulary task:

antler/ branched/ carve/ narrow/ racquet/ totem

_____ = sports equipment with which you hit the ball (e.g. in tennis)
_____ = a thin strip of leather for fastening things to each other
_____ = to make objects by cutting away material (e.g. from wood or stone)
_____ = thin
_____ = with parts growing in many directions
_____ = this grows on the head of a male deer

Activity 3

Check whether the students understand the key words in the box below. Let students work in pairs to find the correct solution. Tell them the pictures may help them decide on the most suitable word. To check, ask students one-by-one to read out the sentences loud.

driftwood / whalebone / moccasin / (sleeping) robe / roots / harvest / diversity / religious / renowned / potlatch / feast

Extension/ variation:

Activity 1

As a follow-up, ask students to choose one of the six culture areas and do some research on it at home. Every student should write five sentences on the culture area of their choice as homework. (Tell them they can only borrow information from the Internet they themselves understand.) During the next class, give students 15 minutes to share the information they have collected by walking around and telling as many people as they can within the time frame.

You can also ask students to imagine the life of these tribes by giving them clues on the climate and the natural resources in the region (see the links in the section “further information”).

Activity 2

Ask students to collect other native-related words in small groups as a contest. Each group should write their collected vocabulary items on slips of white paper and blue-tack them onto the board. (You may also ask students to provide short definitions in English to explain their items.) Then, as a class, create headings such as “food”, “clothing”, etc., and place the items under the proper heading. If there are many words on the board, then students can be given the homework to write down their home-made definitions to go with these words in their exercise books. If there are only few words, then you can ask students to collect more at home with the help of the Internet (and perhaps also to provide short definitions to go with these items). If the class is at a more advanced level of English, you may assign them the task to look up culture-area specific vocabulary elements.

Key

Activity 1

1. NISLAP = Plains
2. TRANESE DOLOWDANS = Eastern Woodlands
3. TICCAR = Arctic
4. RUSBICTAC = Subarctic
5. THROSNEWT STOCA = Northwest Coast

6. TULAPEA = Plateau



Activity 2

1. Canoe + D. + picture 2
2. Totem + C. + picture 1
3. Caribou + E. + picture 4
4. Snowshoes + A. + picture 5
5. Teepee + B. + picture 3

Solution to key vocabulary task (extra):

racquet = sports equipment with which you hit the ball (e.g. in tennis)
thong = a thin strip of leather for fastening things to each other
carve = to make objects by cutting away material (e.g. from wood or stone)
narrow = thin
branched = with parts growing in many directions
antler = this grows on the head of a male deer

Activity 3 can also be arranged as a class contest. You can also ask students to do research on what other typical activities and cultural markers are associated with the six culture areas (see links in section “Further Information”).

As homework, you can assign students to write a sentence with each new word based on the pictures in the unit.

Activity 3

1. Dog teams pulled the snow sleds the Arctic Peoples – the Inuit – made from driftwood, whalebone, and caribou antlers.
2. Buffalo hides made tipi covers, clothing, moccasins, and sleeping robes of the Plains Peoples.
3. The lives of the Algonquian speakers’ of the Eastern Woodlands tribes were governed by the seasons: hunting in fall and winter; harvesting roots and berries in summer.

4. The Plateau Peoples had great diversity of dress, religious beliefs, and language. They spoke dialects of four major language groups.

5. Renowned carvers of totems, masks, bowls, and helmets, the Pacific Northwest tribes revered shamans for their links to the spirit world. The potlatch, a communal ritual of feasting, storytelling, dancing, and gift-giving, was all important.

Sources

Activity 1

Map: http://cgkids.ca/ATLAS/themes.aspx?id=first&sub=first_cultures_arctic&lang=En

Activity 2

Definitions:

<http://cgkids.ca/ATLAS/glossary.aspx?alpha=c&id=38&lang=En>

<http://www.thefreedictionary.com/totem>

<http://www.thefreedictionary.com/caribou>

<http://www.thefreedictionary.com/snowshoe>

<http://dictionary.cambridge.org/dictionary/british/tepee?q=tepee>

Pictures:

- canoe: <http://en.wikipedia.org/wiki/File:Morris-canoe-600.jpg>

- totem: http://en.wikipedia.org/wiki/File:Totem_poles.jpg

- caribou: <http://cr.wikipedia.org/wiki/File:Caribou.jpg>

- snowshoes: http://en.wikipedia.org/wiki/File:Asaph_snowshoes.JPG

- teepee: <http://en.wikipedia.org/wiki/File:Tipi01.jpg>

Activity 3:

Pictures:

- dogsled: http://en.wikipedia.org/wiki/File:Dog_sled_quebec_2010.JPG

- buffalo hide teepee:

http://www.google.hu/imgres?q=buffalo+hide+teepee+wikipedia&hl=hu&biw=1680&bih=830&tbn=isch&tbnid=cAIJUGoUnJrTM:&imgrefurl=http://wiki.answers.com/Q/Did_the_Sioux_dress_in_buffalo_ski_n&docid=jnuHRqaYDZOjNM&imgurl=http://www.allardauctions.com/images/auctions/Website%252520Photos/0231.jpg&w=325&h=281&ei=7MURT9LvFeWl4gS5rMzPBA&zoom=1&iact=rc&dur=476&sig=117440680345860479388&page=1&tbnh=151&tbnw=175&start=0&ndsp=32&ved=1t:429,r:23,s:0&tx=67&ty=82

- berry gathering: <http://thebutterflydiaries.wordpress.com/2010/01/10/chief-seattle/>

- hunting:

<http://www.nationalgeographicstock.com/ngsimages/explore/explorecomp.jsf?xsys=SE&id=610701>

-- soulcatcher (belonging to a shaman): <http://en.wikipedia.org/wiki/File:Soulcatchertlingit.jpg>

The sentences in the activity are adapted from:

http://cgkids.ca/ATLAS/themes.aspx?id=first&sub=first_cultures_arctic&lang=En

http://cgkids.ca/ATLAS/themes.aspx?id=first&sub=first_cultures_plains&lang=En

http://cgkids.ca/ATLAS/themes.aspx?id=first&sub=first_cultures_woodlands&lang=En

http://cgkids.ca/ATLAS/themes.aspx?id=first&sub=first_cultures_plateau&lang=En

http://cgkids.ca/ATLAS/themes.aspx?id=first&sub=first_cultures_pacific&lang=En

Further Information

General information on Natives in Canada and the six culture areas:

http://canadachannel.ca/HCO/index.php/A. Aboriginal_Canada

<http://firstpeoplesofcanada.com/>

<http://www.fourdirectionsteachings.com/index.html>

Information on the above mentioned culture areas one by one:

<http://www.thecanadianencyclopedia.com/articles/native-people-arctic>

<http://www.thecanadianencyclopedia.com/articles/native-people-subarctic>

<http://www.thecanadianencyclopedia.com/articles/native-people-northwest-coast>

<http://www.thecanadianencyclopedia.com/articles/native-people-plateau>

<http://www.thecanadianencyclopedia.com/articles/native-people-plains>

<http://www.thecanadianencyclopedia.com/articles/native-people-eastern-woodlands>

The variety of canoes is a good example to illustrate the different culture areas. Depending on *purpose* (e.g. transport, hunting, fishing, carrying cargo) and on *geographical factors* (e.g. type of wood available).

The material you find at the websites below is also suitable to show students the process of aboriginal canoe building, which can be easily turned into an exciting exercise if you print the different steps on separate sheets and ask students to put these into the correct order.

Haida canoes (text): <http://www.civilization.ca/cmc/exhibitions/aborig/grand/gh11eng.shtml>

Haida canoes (picture): <http://www.civilization.ca/cmc/exhibitions/aborig/grand/gh11eng.shtml>

Dugout canoes (text): <http://www.civilization.ca/cmc/exhibitions/aborig/watercraft/wad01eng.shtml>

Dugout canoes (picture) – West Coast style:

http://www.civilization.ca/cmc/exhibitions/aborig/watercraft/images/wad05_2b.gif

Bark canoes (text): <http://www.civilization.ca/cmc/exhibitions/aborig/watercraft/wab01eng.shtml>

Bark canoes (picture) – Ojibwa style:

http://www.civilization.ca/cmc/exhibitions/aborig/watercraft/images/wab03_6b.gif

2. Algonquian Quiz

Description

Level: intermediate (B1).

Time: 30 minutes (without the activities in the extension/ variation section)

Skills: reading, writing

Activity: This is a gap filling exercise about Algonquian Indians suitable to extend native lifestyle-, and custom-related vocabulary and to practice past tense and passive verb forms.

Preparation: Copy the worksheet and revise past tense verb forms and the passive voice.

Procedure: Tell your students that they are going to read sentences about the Algonquian Indians and their customs. Next, introduce the key words of the unit through the exercise below. Let students work on their own or in pairs for 10 minutes and then check in class. Distribute the worksheet to each student/ each pair of students. Students do the gap filling on their own or in pairs, as a contest. Set the time limit for 10 minutes, then check the quiz sheet in class.

Extension/Variation: As a follow-up, you can copy the links below for your students and ask them to collect five facts about Algonquian customs and lifestyles and to write a short entry about their findings in their exercise books.

You may ask your students to list other Native American customs they know about. For example: *clothing and jewellery, ceremonies, foods, artifacts, family life, myths and beliefs*. Or, alternatively, students may work in groups on one of the italicized aspects in the computer lab (see cards below) and summarize their findings in a 5-minute project presentation.

Also, you can ask students to download an image (picture/ photo) of Algonquians and bring it to class. Then students form groups of 4-6, and they try to describe their pictures to the others in the group. (They may look up words in the dictionary at home in preparation for the description.)

Algonquian Quiz Key Vocabulary

Match the words in the box with a suitable definition below.

bark/ birch/ burial/ clan/ conical/ fowl/ husk/ lodge/ mantle/ overlap/ rush/ stalk

1. _____ : a very large family, or many people living together as a group
2. _____ : a tall plant like grass that grows near water, suitable for making baskets
3. _____ : a thin stem that holds a leaf, a fruit or a flower
4. _____ : a dry outer covering of seeds or grain (e.g. corn)
5. _____ : the “skin” of a tree

6. _____: a kind of tree with white bark
7. _____: a piece of clothing without sleeves which is worn over the clothes (old days' fashion)
8. _____: when a part of one thing covers a part of the other thing
9. _____: a bird (which is kept for its meat and eggs, e.g. chicken)
10. _____: the act or ceremony of placing a dead body in the grave
11. _____: cone-shaped (e.g. an ice-cream cone is such)
12. _____: Native people's tent or home which is built of logs

<i>clothing jewellery</i>	<i>and</i>	<i>ceremonies</i>	<i>foods</i>
<i>artifacts</i>		<i>family life</i>	<i>myths and beliefs</i>

Key

1. b) 2. c) 3. b) 4. a) 5. d) 6. d) 7. c) 8. d)

Key to Algonquian Quiz Key Vocabulary:

1. **Clan**: a very large family, or many people living together as a group
2. **Rush**: a tall plant like grass that grows near water, suitable for making baskets
3. **Stalk**: a thin stem that holds a leaf, a fruit or a flower
4. **Husk**: a dry outer covering of seeds or grain (e.g. corn)
5. **Bark**: the "skin" of a tree
6. **Birch**: a kind of tree with white bark
7. **Mantle**: a piece of clothing without sleeves which is worn over the clothes (old days' fashion)
8. **Overlap**: when a part of one thing covers a part of the other thing

9. **Fowl:** a bird (which is kept for its meat and eggs, e.g. chicken)
10. **Burial:** the act or ceremony of placing a dead body in the grave
11. **Conical:** cone-shaped (e.g. an ice-cream cone is such)
12. **Lodge:** Native people's tent or home which is built of logs

Sources

Hodge, Frederick Webb ed. *Handbook of American Indians North of Mexico*. Washington, DC: Smithsonian Institute, 1978.

Picture (background): <http://upload.wikimedia.org/wikipedia/commons/3/3a/Algonquins.jpg>

Further Information

N.B. The term Algonquian (also: Algonkian) denotes the cultural linguistic group which includes speakers of many different Native tribes from the past and the present, and Algonquins (Algonkins) are contemporary Ottawa valley Native communities. [Eastern Algonquians may be referred to as Chippewa(yan) or Ochipwe, and Western Algonquians as Ojibwa(y).]

Students may ask about the whereabouts of Algonquians within North-America. To answer this question, the following link may be useful:

<http://www.accessgenealogy.com/native/tribes/algonquian/algonhist1.htm>

A few key terms connected to the historical Ojibwa – Ottawa -- Algonquins (also an Algonquian group) can be found in the box below:

small, independent bands/ family hunting units/ late spring and summer gatherings/ trade with agricultural communities/ like to be referred to as Anishinabe (= person, first man), patrilineal clan membership/ fishing/ plant collection/ sap collection/ wild rice harvested from the boat/ hairstyle made shiny with bear grease/ cultural hero: Nanabush or Nanabozho/ Kitchi Manitou (Great Spirit)/ Midewiwin (Great Medicine Society)

Source: McMillan, Alan D. *Native Peoples and Cultures of Canada*. Vancouver/ Toronto: Douglas & McIntyre, 1995. pp 98-103.

Students may look these terms on the Internet and work them into a coherent text.

The activity below may help students understand the notions *language family* and *dialect* and place *Algonquian* in this framework:

Activity

Today, there are 53 different Aboriginal languages belonging to 11 different language families. Match the words with their correct definition to learn about some interesting issues concerning Aboriginal languages.

A dialect...

A language family...

Cree...

Algonquian...

... is the Aboriginal language that is most widely spoken in Canada.

... is the largest Aboriginal language family in Canada, and the most widespread. Languages belonging to this family are spoken on the Plains, in Manitoba and Ontario, in Quebec and on the Atlantic Coast.

... is a regional version of a language that may have some distinctive words, expressions or sounds, but can be understood by other speakers of the same language even if they are from different regions.

... is a group of languages that are historically related and have some words and structures in common. Kwak'wala, for example, belongs to the Wakashan, while Dogrib to the Athapaskan family

Key to activity right above

A **language family** is a group of languages that are historically related and have some words and structure in common. Kwak'waka, for example, belongs to the Wakashan language family, while Dogrib belongs to the Athapaskan family.

A **dialect** is a regional version of a language that may have some distinctive words, expressions or sounds, but can be understood by other speakers of that language, even if they are from different regions.

Algonquian is the largest Aboriginal language family in Canada, and the most widespread. Algonquian languages are spoken on the Plains, in Manitoba and Ontario, in Quebec and on the Atlantic Coast.

Cree is the Aboriginal language most widely spoken in Canada.

As for contemporary Ottawa Algonquians, you may look up the following website:
<http://www.tanakiwin.com/history.htm>

Further information on Algonquian Indians can be found at the following web-sites:

The History of Canada Online:

[http://canadachannel.ca/HCO/index.php/2. First Nations - East](http://canadachannel.ca/HCO/index.php/2_First_Nations_-_East)
[http://canadachannel.ca/HCO/index.php/3. Daily Life - East](http://canadachannel.ca/HCO/index.php/3_Daily_Life_-_East)
[http://canadachannel.ca/HCO/index.php/First Nations - East Image and AV Gallery](http://canadachannel.ca/HCO/index.php/First_Nations_-_East_Image_and_AV_Gallery)
[http://canadachannel.ca/HCO/index.php/Aboriginal Canada Texts and Documents](http://canadachannel.ca/HCO/index.php/Aboriginal_Canada_Texts_and_Documents)
[http://canadachannel.ca/HCO/index.php/First Nations - East Web Resources](http://canadachannel.ca/HCO/index.php/First_Nations_-_East_Web_Resources)
[http://canadachannel.ca/HCO/index.php/First Nations - Student Activities](http://canadachannel.ca/HCO/index.php/First_Nations_-_Student_Activities)

Encyclopedia of Canada's Peoples:

<http://www.multiculturalcanada.ca/Encyclopedia/A-Z/a2>
<http://www.multiculturalcanada.ca/Encyclopedia/A-Z/a3>
<http://www.multiculturalcanada.ca/Encyclopedia/A-Z/a4>

A student project with illustration of clothing and settlement:

<http://www.mce.k12tn.net/indians/reports1/algonquian.htm>

3. People of the North: the Inuit

Description

Level: pre-intermediate, intermediate, upper intermediate (B1-B2).

Time: 40-45 minutes.

Skills: reading, speaking, writing.

Activity:

Activity 1: the activity aims at bringing Inuit culture closer to students through popular .

Activity 2: A light-hearted joke forms the basis of this exercise in text cohesion, which also facilitates students' cooperation in a group and the discussion of the nature of jokes on a more general level (i.e. stereotypes and prejudices).

Activity 3: The activity provides students with some interesting facts about Nunavut and Inuit people in Canada. The task also aims at practicing grammar (verb forms) through this topic.

Preparation: Photocopy the page, and cut out the lettered slips. Print out the handouts set A and set B. Also print out the lettered gapped texts below.

Procedure:

Activity 1: Ask students to form pairs (e.g. the way their slips matched), and tell them they have to figure out the anagrams based on the pictures, then they have to match these with the definitions below the pictures.

Activity 2: Ask students to form small groups (or pairs), and give them a set of joke slips. Their task will be to arrange the slips in the correct order to reconstruct the joke.

(Note: A "punch line" is the last line of the joke, which makes the audience laugh. If the audience does not laugh, the joke "falls flat.")

Activity 3: First, give the numbered gapped texts out to student pairs. Ask each student pair to fill in their text with suitable form of a suitable verb. Tell them to let you know when they are ready, and correct each pair's work separately. After students are ready with their first text, give them the second text, which has the lettered gaps. Ask them to find someone who has the other set, and they should ask each other questions until they find the solution for each gap. (If they know already something about the topic, they can guess first what is missing.)

Activity 2: You may divide the class into two and give them to separate jokes. (For a second joke, see the sheet below. The additional joke is a bit more difficult, so you can give this to students with a better command of English in the group). Once the jokes are sorted out, pair up students from the two groups and ask them to tell their joke to their partner.

If you want to make the task even more difficult (e.g. for intermediate or upper intermediate level groups), mix up the lines of the two jokes, and give the mixed set to the small groups to get the two jokes.

Activity 3: A discussion can follow regarding whether students would enjoy living in Nunavut or not and why.

Variation/ Extension:

Additional joke to Activity 2

- A. The Inuk grins:
- B. "We go fishing, and make love to our women," the Inuk replies.
- C. The tourist thinks a while, and asks another question:
- D. "We don't go fishing..."
- E. "During the summer you don't have any nights, and during the winter you don't have any days... What do you do during that endless summer day?" he asks.
- F. "Then, what do you do during that endless winter night?"
- G. A tourist goes to the pole, and meets an Inuk.

Activity 3:

Set A

Ask your partner about the missing information to complete the gaps.

The Inuit

Canada's Inuit prefer being referred to as _____ (A), "the people" in their language, and not Eskimos, "raw meat eaters."
Most modern Inuit ride _____ (B), live in _____ (C) and wear manufactured _____ (D) and boots.
However, traditional wear is still in fashion: women with young children like _____ (E) a parka with a large hood, which can function as a _____ (F) for carrying babies around!
And while young children watch television, their grandmother chews a piece of _____ (G) to soften it so that she can make _____ (H) out of it!
Inuit find it important to teach their children about their _____ (I). In school, children learn Inuktitut as well as English. Community Elders teach _____ (J) courses where young Inuit learn about hunting, butchering and skinning of slain animals as well as the preparation of Inuit food.

Set B

Ask your partner about the missing information to complete the gaps.

Nunavut

In the _____ (A) as changes were taking place in the north. Inuit people were concerned about oil, _____ (B) and mineral exploration, and were also worried about their cultural _____ (C), closely connected to the land.

Inuit respect the _____ (D) of the land, animals and plants, which beliefs help them use natural _____ (E) wisely. They want to continue their traditional land – hunting and _____ (F), they do not want to lose their traditional way of life.

In 1992, Inuit reached an agreement with the Government of Canada to create a new territory called Nunavut. Nunavut was born on _____ (G), and it covers one-fifth of Canada, with a surface area of _____ (H) square kilometres. It is home to some 25,000 people, _____ (I) among them are Inuit. It has 28 villages or communities, including the capital, Iqaluit, which can be found on _____ (J), where the territorial government is seated. About 4,500 people live in Iqaluit.

Extra Activity: Building an Inukshuk



Would you like to learn how to build an inukshuk? Put the instructions in the correct order.

H.) For the arms, choose two smaller flat stones. The heavier end of them should rest on the large flat stone.

I.) Find a relatively large, flat stone and place it firmly on the ground.

K.) Finally, you will need a smaller, round stone for the head to be put on the shoulder piece.

K.) To make the upper body sit well on the legs, you may need to put a few smaller piece of rock under the first flat stone of the upper body.

N.) For the legs, you will need two big, roundish stones, which you should place on the flat ground piece.

S.) One big flat stone will not be enough for the upper body! Choose one or two more flat stones of the same size to place on top of the first one.

U.) Next, bridge the stones for the legs with a flat piece to start building the upper body.

U.) To fix the arms, put a big, flat shoulder tone on them. Make sure the arms are firmly in place.

Read the starting letters in front of the sentences together. What word do you get?

Key:

- I.) Find a relatively large, flat stone and place it firmly on the ground.
- N.) For the legs, you will need two big, roundish stones, which you should place on the flat ground piece.
- U.) Next, bridge the stones for the legs with a flat piece to start building the upper body.
- K.) To make the upper body sit well on the legs, you may need to put a few smaller piece of rock under the first flat stone of the upper body.
- S.) One big flat stone will not be enough for the upper body! Choose one or two more flat stones of the same size to place on top of the first one.
- H.) For the arms, choose two smaller flat stones. The heavier end of them should rest on the large flat stone.
- U.) To fix the arms, put a big, flat shoulder tone on them. Make sure the arms are firmly in place.
- K.) Finally, you will need a smaller, round stone for the head to be put on the shoulder piece.

Further inukshuk pages can be found at:

<http://www.inukshukgallery.com/inukshuk.html>

<http://www.pinnaclefarms.ca/ORIANAsite/AboutNamesandLogo/InukshukNew.html>

<http://inuitinukshuk.com>

Key:

Activity 1: KAYAK, 2.) HUSKY, 3.) IGLOO 4.) PARKA

Activity 2: 1.) E, 2.) D, 3.) B, 4.) F, 5.) A, 6.) C

Key to go with the additional joke:

1.) G, 2.) E, 3.) B, 4.) C, 5.) F, 6.) A, 7.) D

Variation / extension to Activity 3

Set A 1): 1. began, 2. were, 3. worried, 4. respect, 5. want, 6.lose, 7. create, 8. is, 9. seated, 10. live

Set A 2): A. Inuit, B. snowmobiles, C. houses, D. parkas, E. *amautik*, F. pouch, G. caribou skin, H. moccasins, I. traditions, J. life skills

Set B 1): 1. prefer, 2. ride/ use, 3. live, 4. wear, 5. function 6. chews, 7. soften, 8. find, 9. learn/ speak, 10. teach

Set B 2): A. 1970s, B. gas, C. well-being, D. spirits, E. resources, F. trapping, G. April 1st, 1999, H. 2 million, I. 21,250, J. Baffin Island

Sources

<http://en.wikipedia.org>

Source of pictures:

Activity 1:

http://da.wikipedia.org/wiki/File:Greenland_kayak_seal_hunter_2006.jpg

<http://en.wikipedia.org/wiki/File:Huskiesatrest.jpg>

http://en.wikipedia.org/wiki/File:Eskimo_Family_NGM-v31-p564.jpg

<http://en.wikipedia.org/wiki/File:Igloos.jpg>

Activity 2:

<http://funnydb.net/funny-joke/92046/eskimo-read-in-a-turkish-newspaper-a-tourist-goes-to-the-pole-and-meets-an-eskimo>

http://modelsteam.myfreeforum.org/archive/eskimo-joke_o_t_t_19471.html

Activity 3

<http://www.aadnc-aandc.gc.ca/eng/1303138100962>

Source of pictures:

http://en.wikipedia.org/wiki/File:Saxifraga_oppositifolia_14-98-45.jpg

http://en.wikipedia.org/wiki/File:Inuksugalait_Foxe-PI_2002-07-26.jpg



http://upload.wikimedia.org/wikipedia/en/1/1a/Nunavut_License_plate.jpg

extra activity (inukshuk building):

http://en.wikipedia.org/wiki/File:Inukshuk,_Canadian_Embassy,_Washington.jpg

Further Information

General information: <http://www.aadnc-aandc.gc.ca/eng/>

Inuktitut words with puzzle:

<http://www.aadnc-aandc.gc.ca/eng/1303138100962>

Aboriginal Canada Portal: Kids:

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/eng/ao04607.html>

Aboriginal Canada Portal: Youth:

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/eng/ao30904.html>

4. Safe Travel to Nunavut

Description

Level: pre-intermediate (B1).

Time: 30 minutes (without the extension)

Skills: writing, reading, speaking

Activity: This activity offers some practical tips for future visitors of Nunavut Parks and shows how this experience may be different from visiting a natural park in Central Europe.

Preparation: Photocopy a worksheet for each student or student pair. You may also print out a detailed map of Nunavut to accompany the worksheet. (<http://atlas.nrcan.gc.ca/site/english/maps/reference/provincesterritories/nunavut>)

Procedure: Give students a few minutes to browse the text for unknown words. To complete the activity, tell students that each gap has ONE preposition missing, which they have to supply while reading the information. The numbers 2 and 4 in brackets mean that those items can be used twice or four times, respectively. Advise students to cross out the prepositions they have already used. At the end of the activity, you can play the questions game: students sit in a circle, and, one by one, they have to ask the class one question about the text. If they cannot, or if they ask a question someone else has asked before, they are out. The winner is the person who remains last.

Extension/ variation: If you divide the class into two, you may ask one group to fill in the original activity, the other group the one below. After checking the correct solutions students can pair up and inform each other on the content of their text.

You are going to read a text how to cross streams and rivers while travelling in Nunavut Parks in the North of Canada. Some nouns and adjectives given are missing from the text. Fill in the gaps correctly. Use only one word in each gap.

levels - safe - course - cold - immediate - lower - flat - tumbling - crossing - major – flow - necessary - ski pole - ability - strongest

Stream and river depths can change over the _____ (1) of a day and from one day to the next. This creates a challenge to assess _____ (2) crossings. Rivers in Nunavut are also very _____ (3) and must be treated with additional caution when crossing. Consider the following:

Cross _____ (4) rivers and streams early in the day, especially those that are glacier fed. Water _____ (5) tend to be lowest early in the morning when the sun is weakest.

Rainfall can dramatically increase river and stream _____ (6). Changes in water levels and flow rate may be _____ (7), or delayed by several hours.

If in doubt about your _____ (8) to cross a stream or river, wait until the water level is _____ (9). It may be necessary to wait for a few hours or days until flow diminishes.

The dynamic nature of rivers and streams means that safe crossing places change. You will have to assess each _____ (10) for yourself, looking up and down stream for the safest place.

River or stream sections on _____ (11) ground with several branches tend to be shallower than single, main channels.

Undo waist and chest straps when crossing so that your pack can be removed quickly if _____ (12).

Cross as a group, linking arms to support one another. Move diagonally across the current, with the _____ (13) member upstream.

Use a _____ (14) or hiking stick to test water depth and to help with balance while crossing.

Neoprene booties with water sandals will protect your feet from cold water, _____ (15) rocks as well as keep your boots and socks dry.

Source: <http://www.nunavutparks.com/english/visitor-information/safe-travel-information.html>

Key

Activity 1

(0)	of
(1)	in
(2)	on
(3)	in
(4)	with
(5)	for
(6)	for
(7)	at
(8)	in
(9)	in
(10)	to

Key to go with extra activity 1b:

1	<i>course</i>	5	<i>levels</i>	9	<i>lower</i>	13	<i>strongest</i>
2	<i>safe</i>	6	<i>flow</i>	10	<i>crossing</i>	14	<i>ski pole</i>
3	<i>cold</i>	7	<i>immediate</i>	11	<i>flat</i>	15	<i>tumbling</i>
4	<i>major</i>	8	<i>ability</i>	12	<i>necessary</i>		

Sources

Activity 1:

Source of text: <http://www.nunavutparks.com/english/visitor-information/safe-travel-information.html>

Source of pictures: <http://upload.wikimedia.org/wikipedia/commons/6/6a/IqaluitStop.jpg>

1/b

Source of text: <http://www.nunavutparks.com/english/visitor-information/safe-travel-information.html>

Further Information

<http://www.nunavutparks.com/english/parks-special-places/index.html>

<http://www.nunavutparks.com/>

<http://www.nunavuttourism.com/>

<http://www.comeexplorecanada.com/nunavut/>

<http://explorenorth.com/library/weekly/aa040199.htm>

<http://www.canadiangeographic.ca/kids/fun-facts/default.asp>

Trivia quiz: <http://www.funtrivia.com/playquiz/quiz207552635f0.html>

Inuit games demonstration: <http://www.youtube.com/watch?v=m7pnQQzJ3iM>

5. Iqaluit

Description

Level: pre-intermediate (B1).

Time: 30 minutes (without the extension).

Skills: writing, reading, speaking.

Activity: This worksheets aims at familiarizing students with the brief history of Iqaluit, the capital city of Nunavut.

Preparation: Photocopy a worksheet for each student or student pair. You may also print out a detailed map of Nunavut to accompany the worksheet. (<http://atlas.nrcan.gc.ca/site/english/maps/reference/provincesterritories/nunavut>)

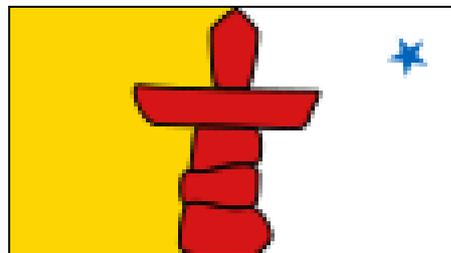
Procedure: Give students or student pairs 10 minutes to order the paragraphs and provide the dates. Tell them that the text was constructed chronologically, so the first paragraph will probably have the earliest date. Once the time is up, check the activity together in class. Students should also justify why they think a given paragraph came first, second, third, etc.

Extension/ variation:

The activity also provides a good opportunity to highlight elements of text cohesion such as linking words, temporal markers, logical markers, references, etc.

You can also ask students to read the text again carefully once the correct order of paragraphs has been established. Then, divide them into groups of four and give them 10 minutes to write questions to which the information can be found in the text. Then form student pairs from the members of the different groups, and they should answer each others' questions without looking into the text.

The following activity can be used to replace Activity 1 for intermediate/ upper-intermediate (B2) level groups:



Activity 1b: How was Nunavut created?

The following passages reveal the history of Nunavut. Put the paragraphs in the correct order and provide the correct date to go with each passage.

1950s - 1963 - 1971 - 1973 - 1982 - 1982 - 1992 - 1992 - 1993 - 1993 - 1999

A	The Territory of Nunavut was created on April 1, _____. New boundaries were drawn in Canada's North created two new territories, a new NWT and Nunavut (which means "our land" in Inuktitut). With this change, the map of Canada was redrawn for the first time since 1949, when Newfoundland joined confederation.
B	The creation of Nunavut was the result of over thirty years of hard work on the part of individuals, organizations and government, united by a vision and by their determination to realize a dream. The concept of dividing the NWT dates back to the _____ when non-aboriginals in the Mackenzie Valley in the western part of the NWT pushed to divide the territory, arguing the move would allow the West to move more rapidly to responsible government.
C	In _____, Inuit Tapirisat of Canada (ITC) began a study of Inuit land use and occupancy, which formed the geographic basis for the new territory. Three years later, ITC formally proposed the creation of a Nunavut Territory. The argument for creating two new territories in Canada's North centered around the desire of people in Nunavut to have their own government, one that is closer to the people and more culturally-based, including the use of Inuktitut as the working language of the new government.
D	In _____, the Inuit Tapirisat of Canada (ITC) was formed with the responsibility to pursue and negotiate a land claims agreement with the federal government for the Inuit of Northern Canada.
E	On May 14, _____, the majority of N.W.T. residents voted in favour of the proposed boundary between Nunavut and the Western Arctic. The Inuit of Nunavut ratified the Nunavut Land Claims Agreement in November of _____.
F	The idea to split the Northwest Territories into two territories was first introduced as a bill in the federal House of Commons in _____. The bill was, at this time, however, cancelled after the first reading.
G	Subsequently, the Nunavut Land Claims Agreement was signed by the Prime Minister of Canada on May 25, _____ in Iqaluit, and passed through the Canadian Parliament in June of the same year. The \$1.1 billion Nunavut Land Claims Settlement Agreement was proclaimed at a special ceremony in Kugluktuk. As part of the Nunavut Act, the Government of Canada agreed to provide \$150-Million to cover the costs associated with the creation of Nunavut.
H	In _____, the Tungavik Federation of Nunavut (TFN) was incorporated to pursue land claims negotiations on behalf of the Inuit of Nunavut, taking the mandate from the Inuit Tapirisat of Canada. In a boundary plebiscite, 56% of voters in the Northwest Territories voted in favour of creating Nunavut on April 14, _____ and in November of that year, the Canadian government announced that Nunavut would be created.

Source: <http://www.assembly.nu.ca/faq>



1	2	3	4	5	6	7	8

Key

Activity 1

1	2	3	4	5
E	D	C	B	A

Key to go with extra activity 1b:

1	2	3	4	5	6	7	8
B	F	D	C	H	E	G	A

Sources

Activity 1

Source of text: <http://www.frobisherinn.com/iqaluit-nunavut/>

Source of map: http://hu.wikipedia.org/w/index.php?title=F%C3%A1jl:Map_Canada_political-geo.png&filetimestamp=20081108073702

Sources to go with extra activities:

1/b

Source of text: <http://www.assembly.nu.ca/faq>

Source of pictures: http://en.wikipedia.org/wiki/File:Qamutik_1_1999-04-01.jpg

http://hu.wikipedia.org/w/index.php?title=F%C3%A1jl:Auyuittuq_NP_northern_end_1_1997-08-07.jpg&filetimestamp=20060326063432

http://hu.wikipedia.org/w/index.php?title=F%C3%A1jl:Flag_of_Nunavut.svg&filetimestamp=20110819062224

Further Information

Iqaluit: <http://www.city.iqaluit.nu.ca/i18n/english/index.php>

Weather: <http://www.theweathernetwork.com/statistics/C02106>

Places to visit: http://www.tripadvisor.in/Tourism-g183793-Iqaluit_Nunavut-Vacations.html

<http://www.frobisherinn.com/iqaluit-nunavut/tourist-attractions/>

Pictures: http://www.flickrriver.com/groups/nunavut_travel_pics/pool/interesting/

<http://www.satellite-sightseer.com/id/14931/Canada/Iqaluit/Iqaluit>

Language: http://en.wikipedia.org/wiki/Inuit_languages

Flag: http://en.wikipedia.org/wiki/File:Flag_of_Iqaluit,_Nunavut.svg



6. Aboriginal Foods

Description

Level: pre-intermediate (B1).

Time: 45 minutes

Skills: writing, speaking and reading

Activity: This unit features a brief overlook of Canadian Aboriginal peoples' eating habits and cuisine.

Preparation: Copy a worksheet for each student.

Procedure: In Activity 1, students will have to fill in the gaps with the given words. They can work in pairs. (If students do not understand the word do not tell them. Let them to try without knowing all the meanings.) When the first pair is ready, everyone should stop working, and the answers should be checked in class. Each correctly placed word is worth a point. The winner is the pair with the highest score. Next, student pairs should match the pictures with the words in the box. (Note that three words have no matching pictures; students can be asked to provide these.

For Activity 2, ask students to work in pairs to find out about the missing words. If they are stuck, Unit 32 may be helpful, or, if there is access to the Internet in the classroom, you can let students search for animal and plant names that are characteristic of the Canadian North. Set a time limit and discuss the answers together.

As far as Activity 3 is concerned, first tell students that bannock is a kind of “fast bread”, which most probably originated in Scotland and was brought to Canada through the fur trade. Then the recipe was adapted so that the bannock could be prepared on open fire. Ask the class if they know what ingredients they would need to make bread, this will help them with the missing letters. Call students' attention to the fact that each gap stands for one letter. Let students decipher the ingredients in pairs. Next, make small groups and ask them to put the instructions into the correct order. Set a time limit, and check the activity together.

Extension/ Variation: You can distribute the following Aboriginal food puzzle to student pairs.

1. mseos stwe
2. bfflaou rstao
3. dkmseo lmnao
4. bcknnao

5. fnrzo ccrtAi chra
6. kkmtuu
7. Bffnai brrseei

As for Activity 3, students can make their own bannock at home, or, if the school has its own kitchen, the class can try to prepare it there.

Also, you may ask students to search the web for other recipes related to Canadian Native cuisine. (See: further information)

Key

Activity 1

1.) fiddlehead, 2.) blueberries, 3.) buffalo, 4.) muktuk, 5.) spruce tree, 6.) salmon, 7.) man-o-mi, 8.) maple tree, 9.) maple sugar

Activity 2

1.) seal, 2.) bear, 3.) walrus, 4.) seafood, 5.) blueberries, 6.) cranberries

Activity 3

Ingredients:

4 cups of all purpose flour
2 tablespoons of baking powder
½ teaspoons of salt
½ teaspoons of lard or butter
1 teaspoon of sugar
2 cups of milk or warm water

Note: 1 cup = 250 ml

The correct order of the recipe lines is as follows:

- (3) Mix the flour, salt, sugar and the baking powder.
- (5) Melt the butter or lard in a frying pan.
- (2) Add the water or milk to the butter or lard.
- (11) Pour the liquid into the flour mixture.
- (9) Blend mixture together with a fork or your hands.
- (4) If the dough is dry, add some more water.
- (1) Flatten the dough to 2 cm of thickness.
- (6) Punch holes in it with a fork.
- (8) Bake the bannock at 180°C for 45 minutes in an oven.
- (10) Serve hot.
- (7) Put butter or jam on the bannock.

Key to extra task (Aboriginal foods puzzle):

1. moose stew
2. buffalo roast
3. smoked salmon
4. bannock
5. frozen Arctic char
6. muktuk
7. Baffin berries

Sources

“Chances are, it’s Aboriginal!” Minister of Indian Affairs and Northern Development, Ottawa, 1998.

“Far North Food” Minister of Indian Affairs and Northern Development, Ottawa, 2003.

Pictures:

Activity 1

http://es.wikipedia.org/wiki/Archivo:Bunch_of_blueberries,_one_unripe.jpg

http://en.wikipedia.org/wiki/File:American_bison_k5680-1.jpg

http://en.wikipedia.org/wiki/File:Picea_glauca_sapling_Kluane_NP.jpg

http://upload.wikimedia.org/wikipedia/commons/3/38/Salmo_salar_GLERL_1.jpg

http://en.wikipedia.org/wiki/File:Maple_syrup.jpg

http://en.wikipedia.org/wiki/File:Pan_Roasted_Chicken_Breasts,_Garlic_Mashed_Potatoes,_Fiddlehead_Ferns_and_Sauce_Supreme.jpg

Activity 3

http://en.wikipedia.org/wiki/File:Inuit_bannock.JPG

http://en.wikipedia.org/wiki/File:Bannock_1995-07-01.jpg

Further Information

http://www.ecokids.ca/pub/eco_info/topics/first_nations_inuit/food.cfm

<http://www.foodbycountry.com/Algeria-to-France/Canada-Aboriginals.html>

http://www.health.gov.nl.ca/health/findhealthservices/canada_food_guide_first_nations_inuit_metis.pdf

A short film: *First Nations Food, Nutrition and Environments Study*

http://www.youtube.com/watch?v=PsUZoeMtRZQ&feature=player_embedded

7. Aboriginal homes

Description

Level: pre-intermediate (B1).

Time: 45 minutes.

Skills: writing, reading and speaking

Activity: This worksheet teaches students about the different types of homes of the original inhabitants of Canada.

Preparation: Copy a worksheet for each student. Make puzzles from the pictures of the tepee and wigwam (use the picture from the supplement). You will also need some glue to go with Activity 2.

Procedure: As for Activity 1, students work individually. Ask them to fill in the gaps with a suitable word from the box to get meaningful sentences about Inuit homes. Next, they will have to label the numbered parts of a picture. Set a time limit and discuss the answers together. At the end of the activity scores can be compared.

Students work in small groups for Activity 2. Each group gets a puzzle pack with the cut up pieces of the two pictures all mixed (see below). Ask the groups to fit their pieces together and show you the two pictures before they stick them on the worksheet. Next, students should focus on the expressions, and write them below the right picture. If they are not sure where an expression goes, let them know that if they read the bold letters, they will get two meaningful words which describe the name of the two types of homes. Check the activity by putting the pictures on the board and ask students to describe them by using the correct expressions. As a follow-up, students should prepare the descriptions in their exercise books in the form of a coherent paragraph.

Pair up students for Activity 3. They should decode the signs with the help of the short definitions/ explanations provided. Call students' attention to the fact that the same sign stands for the same letter throughout the exercise, and that at the end of the activity they will get to know the origin of the word Eskimo. Set a time limit and discuss the answers together. Each correct guess is worth a point. Ask students to count their score at the end of the activity.

Extension/ variation:

Activity 2 can be supplemented with a picture dictation exercise. Ask students to get a blank sheet, a pencil, an eraser, and pair them up/ form groups of three of them. Hand out pictures A, B and C (see below) so that the pairs or group members have different images in hand. They mustn't show it to anyone. Ask one student from each pair/ group to tell their partner(s) what they see, and the other person(s) have to draw the picture based on the instructions. (The higher the language level, the more precise description should be given.) Then students take turns.

Students can create similar puzzles to the ones in Activity 3 to practise the key vocabulary elements of the unit.

Key

Activity 1

Text

- | | |
|----------------|--------------|
| (1) igloos | (6) cold air |
| (2) Eskimos | (7) bed |
| (3) ice-blocks | (8) lamp |
| (4) clear | (9) skins |
| (5) fire | (10) animal |

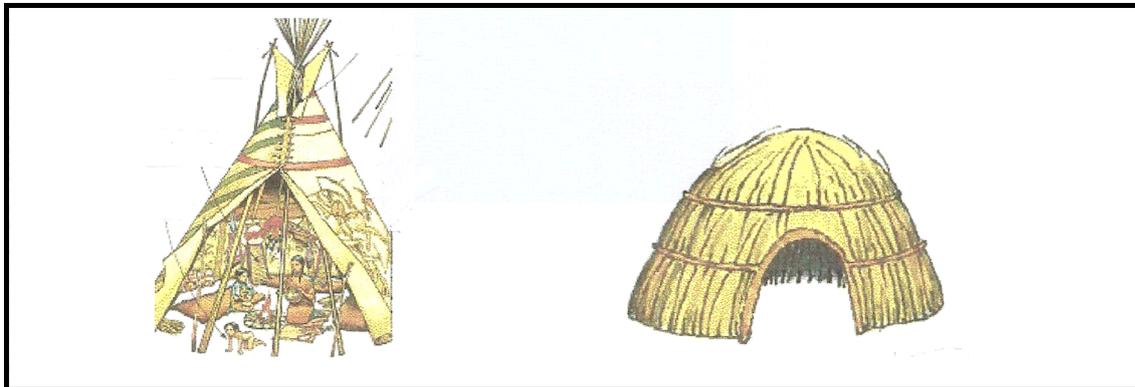
Picture

1. ice block, 2. oil lamp, 3. animal skin, 4. underground entrance, 5. window, 6. platform, 7. grass mat

Activity 2

Picture A

Picture B



- t**, Plains Indians
- e**, covered with animal skin
- p**, cone shape
- e**, could be put up quickly
- e**, women built them

Answer: tepee

- w**, Woodland tribes
- i**, covered with tree bark
- g**, cone/dome shape
- w**, permanent
- a**, took longer to put up
- m**, men built them

Answer: wigwam

Activity 3

1. igloo
2. tepee
3. wigwam
4. ice
5. skin
6. Inuit
7. Indians
8. fire

Answer: “raw meat eater”

Sources

Wingate, Philippa and Struan Reid. *Who Were the First North Americans?* London: Ushborne Publishing, 1995. p. 8

Further Information

http://www.ecokids.ca/pub/eco_info/topics/first_nations_inuit/shelter.cfm

http://www.cbc.ca/sevenwonders/wonder_igloo.html

http://www.nfb.ca/film/How_to_Build_an_Igloo/

<http://www.assiniboinetipis.com/>

<http://www.thecanadianencyclopedia.com/articles/longhouse>

<http://www.quantumleaps.ca/content/tepees>

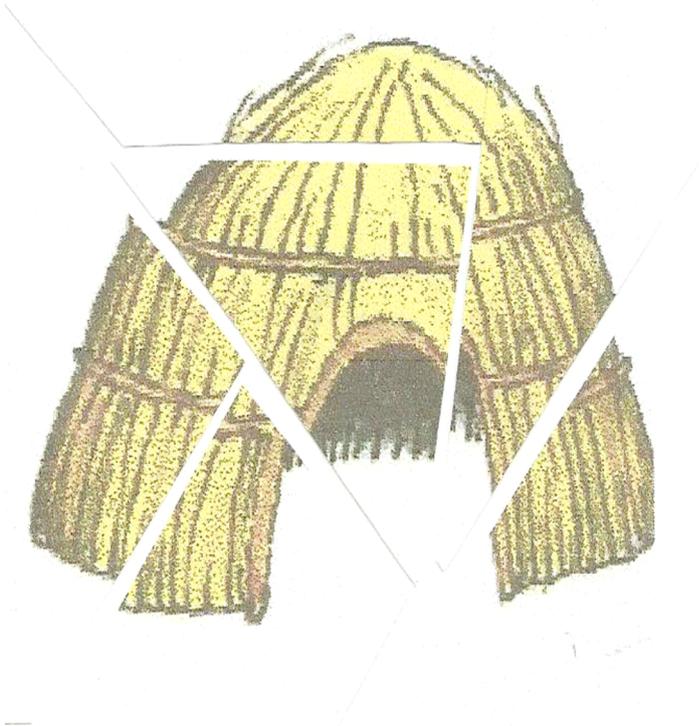
<http://www.civilization.ca/cmce/exhibitions/aborig/grand/grandeng.shtml> (Click on “houses and totem poles”)

more serious reading:

<http://www.histori.ca/prodev/lp.do?id=16774>

http://www.aref.ab.ca/resourcelibrary/documents/case_study_ENGLISH.pdf

Pictures to be cut up for Activity 2:



Pictures to go with the extra activity in the extension/ variation section

Picture A



Picture B



Picture C



8. Indigenous Healing Practices

Description

Level: intermediate, upper-intermediate (B2).

Time: 45 minutes

Skills: writing, reading and speaking

Activity: This unit features the Native North American healing practices, focusing on the differences between Indigenous practices and Western medicines as well as on historical aspects. Students will also learn about famous 'healers' among Indigenous people in Canada.

Preparation: Copy the worksheet for each student or for each pair/group of students. Have copies of the key to go with the texts in Activity 2. You might also want to look up some background information on the topic before going to class (see: further information).

Procedure: As for Activity 1, ask students to browse through the text and let them spot them unknown words. Put these on the board and clarify their meaning. (If possible, someone from the class should provide a definition/ explanation.) Then ask students to read through the text and set a time limit for the completion of this task. After 6-8 minutes, ask somebody to read the text aloud, and ask the other students to let the person know if they think there is a mistake in the proposed solution. Then discuss students' ideas together in class. (Please, note that the term "Native American" refers to the Indigenous peoples of the Americas in general.)

For Activity 2, students should work in groups of three. Hand out text A to one group and text B to the next one, and so on. Tell students that they should do the gap-fill on their own, and then compare their solutions within the group. After this, give each group the key and ask them to correct their mistakes. Then pair up students from group A with students from group B and let them share the information. Activity 2 is an ideal opportunity to practice extended verb forms (active, passive, participles), as well. Make sure you tell your students about the caliber of options for the successful completion of the task.

Let students have a look at the images of Activity 3 on the worksheet before they start working on the activity itself. Ask them to describe what they think they see in the pictures and what these may be used for. Then, in pairs, students should read the descriptions and match them with the pictures and the target words. Everybody should stop working when the first pair is ready, and the activity should be checked in class. As a follow-up, they should gather some information on a healing object or practice of their choice from the list. In their one-paragraph descriptions, they should answer the following questions:

1. What is the object or practice like?
2. Which culture area or Native group does it belong to?
3. Are there different kinds of it?

Extension/ Variation: To go with Activity 2, you can show your students a video in which Robin Tekwelus Youngblood gives an interview in Maui about well-being:

<http://www.youtube.com/watch?v=ArtGpAllhCc&feature=related>

Activity 3 can be extended with student' investigation into aboriginals' observations of the healing power of herbs. (See the websites in the "further information" section.)

Every student should choose one herb, and write a five-line passage about it by answering the following questions:

1. What does the herb look like?
2. Where can it be found?
3. What can you treat with it?
4. What additional characteristics/ beliefs are attached to it?

Alternatively, you can divide the class into small groups and hand out the plant cards below to them to investigate into. Each group should get only ONE card.

cedar

sage

sweetgrass

tobacco

red willow shavings

Key

Activity 1

Native American **medicine (1)** refers to the combined health practices of over 500 distinct nations that inhabited the Americas before the European **contact (2)**. Specific practices varied among **tribes (3)**, but all native medicine is based on the understanding that man is part of nature and health is a matter of **balance (4)**. The natural world flourishes when its complex web of **interrelationships (5)** is respected, nurtured and kept in **harmony (6)**. Native American philosophy recognizes aspects of the natural world that cannot be seen by the eye or by **technology (7)**, but which can be experienced directly and **intuitively (8)**. Just as each human has an immeasurable inner life which powerfully influences well-being, so does nature include **unseen (9)** but compelling forces which must be addressed and **integrated (10)** for true balance to be achieved.

Activity 2

Text A

David Gehue, a Mi'kmaq man from Indian Brook First Nation in Nova Scotia and one of thirteen siblings, **learned** of his ability to do healing work at the age of 9. At 17, a wrestling accident with his brother **caused** total blindness. When he **lost** his eyesight, it **was** predicted he was going to do special work and that he had to be blind to **do** it. Consequently, it is **believed** the loss of sight served to direct and speed up his spiritual training. He **remembers** that as a child he **had** different privileges and responsibilities from those of his siblings. He recalls that the "Indian schooling" he got from his grandmothers and grandfathers **was** valued more than compulsory mainstream education. He **received** subtle and specific spiritual training from his grandparents and other renowned traditional healers. David is a medicine man, a sweat lodge keeper, has X-ray vision, and **carries** the shake-tent lodge. He is also a certified hypnotist, has

the ability to communicate telepathically, and **interprets** dreams. Each of these gifts and responsibilities can be used independently or together.

Text B

Robin Tekwelus Youngblood, **has been** a student of her heritage for many years. She **has studied** with Indigenous elders of her own tribes, along with Siberian and Aboriginal shamans. Says Robin: "I **believe** that the only way to **create** harmony and **avoid** disaster in these times is to re-educate ourselves in the natural rhythms of our Earth Mother through ritual and ceremony. Many people **have lost** access to the DNA knowledge passed down through our ancestral lineages. It is my hope to share what I **have been** taught in ways that **will help** each student to 'Re-Member ' themselves and their innate heritage." Over the years - **finding** that she can be a bridge between ancient Native American traditions and European cultures - Robin **has assisted** many on their spiritual paths. Robin is also a skilled and **respected** drum and shield-maker, as well as **being** an artist in other realms.

Activity 3

Pictures:

1. feather fetish, 2. medicine wheel 3. dream catcher, 4. prayer tie, 5. sweat lodge, 6. smudge stick, 7. animal totems, 8. curanderismo, 9. medicine pouch

Texts:

animal totems (1)/ sweat lodge (2)/ dream catcher (3)/feather fetish (4)/ prayer tie (5)/ smudge stick (6)/ curanderismo (7)/medicine wheel (8) / medicine pouch (9)

Sources

Activity 1

http://www.healthandhealingny.org/tradition_healing/native-history.html

Activity 2

David Gehue:

Adapted from: http://www.sagepub.com/upm-data/5195_Moodley_I_Proof_Chapter_5.pdf

Robin Tekwelus Youngblood:

<http://www.healing-arts.org/nativelinks.htm>

http://dreamingshaman.com/books_cds.htm

Activity 3

<http://www.catie.ca/en/practical-guides/practical-guide-complementary-therapies/2-complete-medical-systems/23-north-america>

<http://healing.about.com/od/tools/a/nativetools.htm?nl=1>
<http://www.lindsdomain.com/totems.htm>

Pictures:

Activity 2

David Gehue:

http://www.google.hu/imgres?q=david+gehue&hl=hu&rlz=1R2ADFA_huHU447&biw=1366&bih=590&tbn=isch&tbnid=sEetWpze7j1u_M:&imgrefurl=http://voicesofthetent.com/photos.html&docid=Hrznnh2KU-C2SM&imgurl=http://voicesofthetent.com/photos/dave10.jpg&w=360&h=300&ei=WWjkTv_gEYrIswagvcWgCQ&zoom=1&iact=rc&dur=317&sig=100484789052582795671&page=1&tbnh=105&tbnw=126&start=0&ndsp=27&ved=1t:429,r:4,s:0&tx=58&ty=74

Robin Tekwelus Youngblood:

http://www.google.hu/imgres?q=robin+tekwelus+youngblood&hl=hu&sa=X&rlz=1R2ADFA_huHU447&biw=1366&bih=590&tbn=isch&prmd=imvns&tbnid=FN4pbd_NZ-WEmM:&imgrefurl=http://www.dreamingshaman.com/&docid=L4HRKKijvkvQM&imgurl=http://dreamingshaman.com/images/RobinWithFan.jpg&w=250&h=200&ei=8GfkTobFBI3UsgaOnLy8CQ&zoom=1&iact=rc&dur=156&sig=100484789052582795671&page=1&tbnh=125&tbnw=159&start=0&ndsp=24&ved=1t:429,r:4,s:0&tx=85&ty=77

Activity 3

http://en.wikipedia.org/wiki/File:Turkey_feather_close_sdetwiler.JPG
<http://en.wikipedia.org/wiki/File:MedicineWheel.jpg>
<http://en.wikipedia.org/wiki/Dreamcatcher>
<http://the-old-buzzards-roost.blogspot.com/2006/12/prayer-ties.html>
<http://en.wikipedia.org/wiki/Wickiup>
<http://en.wikipedia.org/wiki/File:Thyme-Bundle.jpg>
http://en.wikipedia.org/wiki/File:Totem_Park_pole_1.jpg
<http://en.wikipedia.org/wiki/File:Curanderolarcomuseum.jpg>
http://en.wikipedia.org/wiki/File:The_Childrens_Museum_of_Indianapolis_-_Bandolier_bag_-_detail.jpg

Further Information

On the Activity:

http://www.ecokids.ca/pub/eco_info/topics/first_nations_inuit/assets/documents/Plant_Medicine_Activity.pdf

On “heal the drummer” game:

http://www.ecokids.ca/pub/eco_info/topics/first_nations_inuit/heal_drummer/index.cfm

For students of upper-intermediate or advanced level (B2-C1) level of English:

On the difference between Native North American healing and Western healing:
<http://www.sci-therapies.info/Indigenous.htm#Native American>

The following extra activity can go with this text:

Extra activity

There are many features that distinguish Native North American medicine from Western medicine. Kenneth “Bear Hawk” Cohen talks about some of these features. Place them in the right box depending on whether they refer to Native North American medicine or Western medicine.

A. Focus on health and healing the person and the community	I. Reductionistic: diseases are biological, and treatment should produce measurable outcomes,
B. Focus on pathology and curing disease	J. Intervention should result in the rapid cure or management of the disease
C. Looks at the “big picture”: the causes and effects of disease in the physical, emotional, environmental, social and spiritual realms	K. Complex: diseases do not have a simple explanation, & outcomes are not always measurable.
D. Adversarial medicine: “How can I destroy the disease?”	L. Teleological medicine: “What can the disease teach the patient? Is there a message or story in the disease?”
E. Healer is a health counsellor and advisor	M. Health history focuses on the patients and their family: “Did your mother have cancer?”
F. Intellect is primary. Medical practice is based on scientific theory.	N. Intuition is primary. Healing is based on spiritual truths learned from, nature, elders, and spiritual vision.
G. The physician is an authority.	O. Health history includes the environment: “Are the salmon in your rivers ill?”
H. Patience is paramount. Healing occurs when the time is right.	P Investigate disease with a “divide-and-conquer” strategy, looking for microscopic causes.

WESTERN MEDICINE	NATIVE-AMERICAN MEDICINE

Key

WESTERN MEDICINE	NATIVE NORTH AMERICAN MEDICINE
B, D, F, G, I, J, M, P	A, C, E, H, K, L, N, O

Native use of plants:

<http://www.thecanadianencyclopedia.com/articles/native-uses-of-plants>

Herbs:

http://www2.ville.montreal.qc.ca/jardin/en/premieres_nations/visite/feuille/herbes.htm

Medicine wheel:

http://www.spiritualnetwork.net/native/medicine_wheel.htm

You may read a paper about Indigenous healing before the class in order to gain some knowledge of the topic at http://www.sagepub.com/upm-data/5195_Moodley_I_Proof_Chapter_5.pdf.

Therapies:

http://www.qigonghealing.com/sacred_earth/about.html

<http://www.sci-therapies.info/Smudging.jpg>

9. Aboriginal People and their Diverse Talents

Description

Level: intermediate (B2)

Time: 45 minutes

Skills: reading, listening, speaking.

Activity: The activities are about the presence of the aboriginals in the Canadian life: their language, artists and objects. The aim is to provide students with a wider perspective on Canadian natives.

Preparation: Print out the worksheet for each student.

Procedure

Activity 1 can be given out as homework, wherein students are asked to do the matching with the help of the Internet. The solutions will be checked in class, and, as a follow-up, students prepare a one-paragraph description of a person from the list for the next class. Tell students not to write the name of the famous person on the sheet. When they read out their descriptions, the others should guess who the person is based on the information presented.

In Activity 2, students work in groups of eight. If the number of students is not divisible by eight, students can also work in smaller groups. Students read their cards and ask about unknown words. Students mingle in their groups and by talking to each other they fill in the table. A whole-group discussion is recommended for checking the correct answers. The teacher helps students with the pronunciation and meaning of the unknown words.

Activity 3 offers space for creative ideas in the form of a free-practice activity: students exchange ideas about the aboriginal objects. This can be done in pairs or small groups. Students can focus on the following aspects of the decoration of the footwear:

- shape
- type
- size
- colour
- other ornaments on the moccasin

The teacher can help by giving further prompts including: floral/square patterns, colours, ribbons, bow, careful/meticulous work.

In Activity 4, the students use their creativity and try to guess the purpose the objects have been designed for and the materials used. They can do this in pairs or small groups.

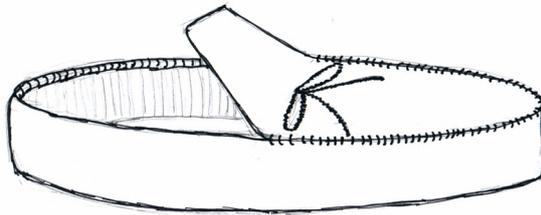
You can help your students by asking them questions such as:

- Are these objects made of animal body parts?
- Which body parts?
- Are these objects made of plant parts?
- Which plant parts?
- Were non-animal or non-plant parts used?
- Did the makers use any machines for the production?

Extension/ Variation:

Activities 1 & 2: For memorising the names and the jobs/hobbies of the aboriginal persons, students can mime the respective jobs/hobbies while the others say the name of the person. Also, with the help of the web-pages below, student groups can put together a similar quiz for each other.

Activity 3: Students can design a similar moccasin using Hungarian folklore motifs. They can use the drawing of a moccasin below as a starting point. Copy the drawing for the students.

**Key****Activity 1**

1. Zacharias Kunuk	film producer and director, president of Igloolik Isuma Productions
2. Bryan Trottier	Hockey player who has made it to the Hall of Fame
3. Annabella Piugattuk	Throat singer and actress
4. Susan Aglukark	Juno award-winning singer mixing elements of pop, country and Inuit folk music
5. Lorne Cardinal	actor also featuring in Corner Gas
6. Bill Reid	Haida wood-carver of mythological sculptures and totem poles
7. Copper Thunderbird	“Picasso of the North”
8. Peter Pitseolak	Photographer, artist and historian
9. Joseph Boyden	Giller prize-winning fiction writer
10. Douglas Cardinal	Architect whose most famous work is the

Activity 2

Pictures to be printed on separate sheets:

1. Chipewyan-Métis parka, mittens and boots - Made by Jane Dragon
<http://www.civilization.ca/cmc/exhibitions/aborig/fp/fpz2a12e.shtml>
2. Tom Longboat
<http://www.civilization.ca/cmc/exhibitions/aborig/fp/fpz2a17e.shtml>
3. Haida Bracelet and Pin - Made by Charles Edenshaw (silver)
<http://www.civilization.ca/cmc/exhibitions/aborig/haida/haaat04e.shtml>
4. Haida Hat - Made by Isabella Edenshaw
<http://www.civilization.ca/cmc/exhibitions/aborig/fp/fpz2a18e.shtml>
5. Cowboy hat Worn by Tia Potts
<http://www.civilization.ca/cmc/exhibitions/aborig/fp/fpz2a06e.shtml>
6. Cradle-board - Made by William Sugar (wood, deerskin and paint)
<http://www.civilization.ca/cmc/exhibitions/aborig/fp/fpz2a17e.shtml>
7. Cowboy hat Worn by Butch Little Mustache
<http://www.civilization.ca/cmc/exhibitions/aborig/fp/fpz2a07e.shtml>
8. Métis Jacket, Made by Flora Loutit (Caribou skin, silk ribbon and embroidery thread)
<http://www.civilization.ca/cmc/exhibitions/aborig/fp/fpz2a04e.shtml>

Chart:

Character	Name	Fact	Picture
Character A	Flora Loutit	artist, clothes designer	8.
Character B	Tia Potts	barrel racer with a black hat	5.
Character C	Butch Little Mustache	cowboy	7.
Character D	Jane Dragon	seamstress, fur clothing	1.
Character E	Thomas Longboat	long-distance runner	2.
Character F	William Sugar	cradle-board maker	6.
Character G	Isabella Edenshaw	basket and hatmaker	4.
Character H	Charles Edenshaw	jewellery and masks maker	3.

Activity 3

1 Moccasins

Oceti Sakowin (Sioux)

Late 1800s - early 1900s

Leather, buffalo hide, glass beads,
cotton and metal

2 Moccasins

Innu (Montagnais)

Quebec

About 1911

Caribou skin, cotton tape, silk ribbon and
embroidery thread

Activity 4

1 Basket

Mi'kmaq (Micmac)

Before 1911

Ash splints and sweet grass

2 Box

Anishnaabe (Ojibwa)

Ontario

1914

Birchbark, porcupine quills and sweet
grass

Sources

All pictures and information have been retrieved from the webpage of the Canadian Museum of Civilization

<http://www.civilization.ca> (Virtual Exhibition) and
<http://www.civilization.ca/cmcc/exhibitions/aborig/fp/fpint01e.shtml>.

Pictures

Activity 2

<http://en.wikipedia.org/wiki/File:Cradleboard.jpg>

http://en.wikipedia.org/wiki/File:Charles_Edenshaw.jpg

http://www.google.hu/imgres?imgurl=http://www.xdcr.com/mwj/fig18nwi.jpg&imgrefurl=http://www.milkywayjewels.com/nwi_jewels.html&h=420&w=576&sz=24&tbnid=1OL29q1pcgL8fM:&tbnh=90&tbnw=123&prev=/search%3Fq%3Dcharles%2Bedenshaw%26tbm%3Disch%26tbo%3Du&zoom=1&q=charles+edenshaw&docid=oKTyI5jiNmn9DM&hl=hu&sa=X&ei=gQgkT67jLsWm4gSf4qmkCQ&sqi=2&ved=0CEAQ9QEwBA&dur=142

http://en.wikipedia.org/wiki/Tom_Longboat

Activity 3

http://www.civilization.ca/cmc/exhibitions/aborig/fp/fpz2b_1e.shtml

Activity 4

http://www.civilization.ca/cmc/exhibitions/aborig/fp/fpz2b_1e.shtml

<http://www.civilization.ca/cmc/exhibitions/aborig/fp/fpz2c02e.shtml>

Further Information

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/eng/ao20024.html>

<http://www.civilization.ca>

10. Aboriginal Historical Figures

Description

Level: intermediate (B2)

Time: 35-45 minutes

Skills: reading, writing, speaking.

Activity: These activities focus on learning about some famous Canadian aboriginal historical figures.

Preparation: Copy the worksheet for each of the students.

Procedure:

Activity 1: Students are given the names of 6 famous Aboriginals and their professions, which they will have to match. Students can work in pairs.

Activity 2: Students read a short passage about Aboriginal chief Big Bear. They fill in the gaps with the words from the boxes. The words in the boxes cannot be changed. Students can work in pairs.

Activity 3: Mirroring the sample description in Activity 2 and using the prompts provided, students collect information on another famous Indian person and write a short biographical text. This is done in pairs or small groups. Make sure that only one student group chooses one Indian person to write about. The students then post their descriptions on the map of Canada used in Unit 1: they put their text at the region where these Indian persons lived /live. Allow some time for the students to get acquainted with some descriptions of their own choice.

The students can access the following websites for information: <http://www.famouscanadians.net/name/b/bigbear.php>; <http://www.newworldencyclopedia.org>; <http://www.legendsofamerica.com> and <http://www.britannica.com>. Alternatively, you can also print out some information sheets from the above pages, which the students can use for preparation.

Key

Activity 1:

1 – D; 2 – E; 3 – A; 4 – F; 5 – B; 6 – C

Pictures:

1. Sitting Bull, 2. Mary Brant, 3. Pauline Johnson, 4. Elijah Harper, 5. Louis Riel, 6. Paul Okalik

Activity 2:

1, lodges; 2, condemned; 3, attempt; 4, attention; 5, destitution; 6, adhesion; 7, counselled

Sources

Activity 1

Sitting Bull

<http://www.thecanadianencyclopedia.com/articles/sitting-bull>

http://www.newworldencyclopedia.org/entry/Sitting_Bull

Pauline Johnson:

<http://www.thecanadianencyclopedia.com/articles/pauline-johnson>

http://www.newworldencyclopedia.org/entry/Pauline_Johnson

Mary Brant: <http://www.thecanadianencyclopedia.com/articles/mary-brant>

Paul Okalik: <http://www.collectionscanada.gc.ca/confederation/023001-4000.56-e.html>

<http://www.thecanadianencyclopedia.com/articles/paul-okalik>

Elijah Harper: <http://www.thecanadianencyclopedia.com/articles/elijah-harper>

Louis Riel: <http://www.thecanadianencyclopedia.com/articles/louis-riel>

Activity 2

Big Bear:

<http://www.famouscanadians.net/name/b/bigbear.php>

Pictures:

Activity 1

Paul Okalik: http://upload.wikimedia.org/wikipedia/commons/f/f8/Paul_Okalik.jpg

Louis Riel: http://en.wikipedia.org/wiki/File:Louis_Riel.jpg

Mary Brant: http://www.encyclopedia.com/topic/Molly_Brant.aspx

Pauline Johnson: http://en.wikipedia.org/wiki/File:Tekahionwake_ca_1895.jpg

Sitting Bull: <http://en.wikipedia.org/wiki/File:En-chief-sitting-bull.jpg>

Elijah

Harper:

http://www.google.hu/imgres?imgurl=http://blog.uwinnipeg.ca/gradstudents/Chief%2520Elijah.jpg&imgrefurl=http://blog.uwinnipeg.ca/gradstudents/2009/01/aboriginal_governance_program_1.html&h=780&w=604&sz=511&tbnid=FHC8dEhk07Iy0M:&tbnh=90&tbnw=70&prev=/search%3Fq%3Delijah%2Bharper%2Bpictures%26tbnid%3Disch%26tbo%3Du&zoom=1&q=elijah+harper+pictures&docid=ysqwm3ocqGmpjM&hl=hu&sa=X&ei=TmgkT6ysDY7Cswbwi4G9Dg&sqi=2&ved=0CC8Q9QEwBA&dur=1387

Activity 2

Big Bear: <http://en.wikipedia.org/wiki/File:Bigbear-blanket.jpg>

Further Information

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/eng/ao04588.html>

<http://www.cbc.ca/news/aboriginals/>

http://www.canadiana.ca/citm/themes/aboriginals_e.html

<http://www.craigmarlatt.com/canada/history&people/aboriginals.html>

on Treaty 6:

<http://www.kstrom.net/isk/maps/cantreaty/treaty6map.html>

For aboriginal timeline activities (ie. matching the historical event with the date):

http://www.autochtones.com/en/first_peoples/chronology.html

The class can watch a video on Sitting Bull on-line at the following web-site:

<http://www.historica-dominion.ca/content/heritage-minutes/sitting-bull>

There is also an article with the title “Sitting Bull Leads His People into Canada” which is suitable for class discussion with special focus on Sitting Bull’s decisions:

<http://www.history.com/this-day-in-history/sitting-bull-leads-his-people-into-canada>

Brief information on the Meech Lake Accord can be found at:

<http://www.histori.ca/peace/page.do?pageID=260>

<http://www.thecanadianencyclopedia.com/articles/meech-lake-accord>

You may also want to explain who a “premier” is:

“The head of government of each of the ten Canadian provinces is the premier. The role of the provincial premier is similar to that of the prime minister in the federal government.

The provincial premier is usually the leader of the political party that wins the most seats in the legislative assembly in a provincial general election. The premier does not need to be a member of the provincial legislative assembly to lead the provincial government, but must have a seat in the legislative assembly to participate in debates.

The heads of government of the three Canadian territories are also premiers. In the Yukon, the premier is chosen in the same way as in the provinces. The Northwest Territories and Nunavut operate under a consensus system of government. In those territories, members of the legislative assembly elected in a general election elect the premier, speaker and cabinet ministers.”

Source: <http://canadaonline.about.com/od/premiers/a/premierrole.htm>

More historical figures: www.newworldencyclopedia.org

11. Aboriginal Heroes

Description

Level: pre-intermediate (B1).

Time: app. 45 minutes.

Skills: reading, writing, speaking.

Activity: This unit features the most well-known Canadian Indigenous historical figures from the 18th-19th centuries. The aim of the worksheet is to familiarize students with some basic information about these famous figures.

Preparation: Copy of the worksheet for each student.

Procedure:

Activity 1: First, the students form pairs and read the native names together. Then each pair of students matches the aboriginal names with their English translation. Next, they read the short texts together. If there are any unknown words, encourage the students to ask the meaning of these items. After that, the pairs discuss which figure each of the descriptions is about and then match them with the personal names. A whole-class discussion can be generated about which pieces of information were the key ones to help find the correct answers.

In *Activity 2:* Students work individually, in pairs or in small groups and decide if the statements are true or false. For each correctly guessed fact, they get a point. At the end of the activity, the scores are compared and the winner is announced. The discussion of the correct solutions can provide a good lead-in to a discussion about the reasons for the conflicts between white people and the aboriginals. For background information, please visit the websites listed under the sections below: “Sources” and “Further Information”.

Activity 3: As part of this task, students read about further aboriginals they might know. They work in pairs and try to match the self-descriptions with the names in the box. They can use the Internet to search for information.

Activity 4 is mostly a reading activity. Students read an extract from a legend about Dekanahwideh (or Tekanawite). Students fill in the gaps with the suitable form of the verbs provided. Then they form pairs and answer the comprehension questions. They are allowed to cite from the text, but they should be able to give reasons for their choice using their own words.

Extension/Variation

Activity 1: Students can come up with ideas about the naming practice of aboriginals and why they used the actual names. (This is just speculation rather than scientific research. For students at a higher level of English you may consult <http://people.ucalgary.ca/~hdevine/naming.htm>)

Activities 1, 2: You can ask the students whether they have read or seen some “Indian”-related books or films prior to starting the activity. Students summarise these works to the others. If students are quite familiar with such works, they can do mini-presentations on these books or films rather than simply giving summaries.

Activity 1: Students can come up with ideas about the naming practice of aboriginals and why they used the actual names. (This is just speculation rather than scientific research.)

Key

Activity 1

Mistahimaskwa	Big Bear (1825-88)
Tecumseh	“Panther in the Sky” (c.1768-1813)
Aatsista-Mahkan	Running Rabbit (c. 1833 – c. 1911)
Nahnebahwequa	STANDING-UPRIGHT-WOMAN (1824-1865)

- 1.) Tecumseh
- 2.) Running Rabbit
- 3.) Standing upright woman
- 4.) Big Bear

Activity 2

Where the answer is false, some explanation has been provided.

- 1.) True
- 2.) False → *white people’s abuse of Native North-Americans* => The issue was not such an abuse but **gender discrimination**.
- 3.) False → *French* => **British**
- 4.) True
- 5.) False → Finally I agreed to sign it.

Web-site card to go with the activity:

To find some useful information, you can use – among others – the following websites:

<http://library.usask.ca/northwest/background/pound.htm>
<http://listverse.com/2007/11/20/top-15-most-famous-native-americans>
http://www.pbs.org/weta/thewest/people/i_r/redcloud.htm
<http://www.u-s-history.com/pages/h3756.html>
<http://www.history.com/topics/crazy-horse>
http://www.pbs.org/weta/thewest/people/a_c/crazyhorse.htm
http://www.newfederation.org/Native_Leaders/Profiles.htm
http://www.newfederation.org/Native_Leaders/Profiles.htm
http://www.pbs.org/weta/thewest/people/a_c/crazyhorse.htm

Activity 3

- | | |
|-----------|---------------|
| 1.) lived | 6.) brought |
| 2.) known | 7.) said |
| 3.) had | 8.) appeared |
| 4.) was | 9.) say |
| 5.) were | 10.) listened |

Questions

- 1.) The Mohawk, the Onondaga, the Oneida, the Cayuga, and the Seneca.
- 2.) The young men were glorified for their bravery and fighting strength, winning praise and admiration for their feats of daring, and for the spoils they back from their raiding parties.
- 3.) “Let the people love one another,” Tekanawite would say. “We are all children of the great Spirit. We are brothers and sisters. Forego and forget your revenge. Let us live in peace.”

Sources

http://www.coedu.usf.edu/culture/Story/Story_South_Dakota.htm
<http://www.pbs.org/saf/1203/features/pocahontas2.htm>
<http://www.ohiohistorycentral.org/entry.php?rec=373>
<http://listverse.com/2007/11/20/top-15-most-famous-native-americans>
http://www.pbs.org/weta/thewest/people/i_r/redcloud.htm
<http://www.u-s-history.com/pages/h3756.html>
<http://www.history.com/topics/crazy-horse>
http://www.pbs.org/weta/thewest/people/a_c/crazyhorse.htm
http://www.newfederation.org/Native_Leaders/Profiles.htm
http://www.newfederation.org/Native_Leaders/Profiles.htm
<http://www.answers.com/topic/tecumseh>
http://www.pbs.org/weta/thewest/people/a_c/crazyhorse.htm
Activity 4: <http://www.histori.ca/minutes/minute.do?id=10120>.

Illustrations:

http://www.supercoloring.com/wp-content/main/2009_01/bear-13-coloring-page.gif
<http://www.panther34.com/Panther5.gif>
<http://www.clker.com/cliparts/d/e/a/b/12741125501689130202cloud.png>
http://www.supercoloring.com/wp-content/main/2009_01/bull-7-coloring-page.gif
http://www.cowgirldiary.com/wp-content/uploads/2010/06/drawing_horse1.jpg
<http://screwedus.com/wp-content/uploads/2010/07/Native-American-Indian.gif>
http://dsa.csupomona.edu/nasc/images/Native_Clip_Art_4_049.jpg
http://theoldgiftshop.com/images/Native_TeePee_MD6017.JPG

Further Information

<http://www.firstpeople.us/FP-Html-Legends/Legends-AB.html>
<http://www.angelfire.com/realm/shades/nativeamericans/historyquebec.htm>
http://www.newfederation.org/Native_Leaders/Index.htm

<http://www.warof1812.ca/tecumseh.htm>

Dekanahwideh= the heavenly messenger

12. Chapters from Canadian Aboriginal History

Description

Level: Activity 1/A: pre-intermediate –Activity 1/B: intermediate – Activity 2: upper intermediate (B1-B2).

Time: 35-45 minutes.

Skills: reading, writing, speaking.

Activity: This worksheet focuses on some important events in Canada’s Aboriginal history. The exercises concentrate on facts, dates and other important pieces of information. Activity 1 familiarises students with the chronology of the events mentioned in the exercise and provides some further information on these events. Activity 2 discusses the Indian Act through true / false questions and the definition of certain terms.

Preparation: A copy of the worksheet for each student.

Before working with this worksheet, as a lead-in, ask students what events they think are important in Canada’s indigenous history.

Procedure: The students work on the exercises individually, in pairs or in small groups. The whole worksheet can easily be turned into a competition by keeping scores. Points are allocated for each correct answer and every correct additional piece of information the students may know. At the end of the class the winner is announced.

Activity 1: Students decide on the sequence of the events in part A. Then the answers are checked and the exact dates of the events are given. Then students read the extracts and supply the missing words in part B.

Activity 2: Students read the statements and decide whether they are true or false. Next, they try to guess the terms on the basis of the definitions.

Extension:

Activity 1: The class can be given the task to figure out the aboriginal relevance of the events either in the computer laboratory or at home with the sites given in the “Further information” section.

Activity 2: After checking the answers, a whole-class discussion whether the Indian Act was beneficial or not for the Aboriginals can be initiated. Students can then put themselves in the place of the Indians. As a consolidation to this activity, students can be assigned a short composition / essay on the advantages and drawbacks of the Indian Act. (Some of the websites below may help.)

Key

Activity 1/A

a) Foundation of the League of the Five Iroquois Nations	1570
b) Jacques Cartier explores Newfoundland, the Great Lakes and the St. Lawrence River.	1534
c) Oka Crisis	1990
d) The Hudson's Bay Company is established.	1670
e) Jesuits arrive in Quebec to begin missionary work among the Native peoples.	1625
f) Adoption of the Quebec Act	1774
g) The Vikings travelled to and settled in Canada.	1000-1100
h) Treaty of Ghent (to conclude the war of 1812)	1814
i) Beginning of the Iroquois Wars	1647
j) Canada is divided into Lower and Upper Canada by the Constitutional Act.	1791

Activity 1/B

TEXT A – Oka Crisis

It was a land dispute between the Mohawk **nation** (1) and the town of Oka. The crisis **developed** (2) from a dispute between the town of Oka and the Mohawk community of Kanesatake. For 260 years, the Mohawk nation had been pursuing a land **claim** (3) which included a burial ground and a **sacred** (4) grove of pine trees near Kanesatake, which is one of the oldest hand-planted stands in North America, **created** (5) by the Mohawks' ancestors. This brought them **into** (6) conflict with the town of Oka, which was developing plans to **expand** (7) a golf course onto the disputed land.

TEXT B – Iroquois Wars

In **support** (8) of his Huron and Algonkian trading partners, Samuel de Champlain shot and killed two chiefs in 1609 at Ticonderoga, near the lake that now bears his name. This **incident** (9) helped touch off a long, bitter war between the French and the Five Nations Confederacy, **comprised** (10) of the Seneca, Cayuga, Onondaga, Oneida, and Mohawk. They, like many of North America's First Peoples, possessed a strong **military** (11) organization and, through skilful use of **ambush** (12) and **knowledge** (13) of the terrain, nearly destroyed New France in the first half of the 1600s.

TEXT C – Treaty of Ghent

'His Britannic Majesty and the United States of America **desirous** (14) of terminating the war which has unhappily **subsisted** (15) between the two Countries, and of restoring upon principles of perfect reciprocity, Peace, Friendship, and good Understanding between them, have for that purpose **appointed** (16) their respective Plenipotentiaries, [...] There shall be a **firm** (17) and **universal** (18) Peace between His Britannic Majesty and the United States, and **between** (19) their respective Countries, Territories, Cities, Towns, and People of every degree without **exception** (20) of places or persons.'

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
g	b	a	e	i	d	f	j	h	c

Activity 2

	T	F
The Act integrated Indian people into Canadian society.		X
To be given Indian status, one generally had to be a member of an aboriginal band that was granted a reserve or government funds or had negotiated a treaty with the government.	X	
Indians could continue to hunt and fish for a living.	X	
Non-Indian people were not prohibited from trespassing on reserves.		X
The Act deprived Indians of the right to govern themselves and excluded them from voting in federal or provincial elections.	X	
Indians were allowed to leave their reserves without governmental permission.		X
The Act did not provide guidelines for Indian behaviour.		X
Indians were forced to abandon their own cultures through the ban of traditional ceremonies.	X	
The Act gave the Canadian government a special responsibility for the health, education, and lands of much of the Indian population.	X	
Aboriginal property could not be seized for debt.	X	

The correct answers in the case of the false statements are as follows:

The Act **separated** Indian people **from** Canadian society.

Non-Indian people **were prohibited** from trespassing on reserves.

Indians **were not allowed** to leave their reserves without governmental permission.

The Act **provided** guidelines for Indian behaviour.

Terms:

- It is a process through which one could lose their Indian status and gain full Canadian citizenship if they met certain criteria.
FRNCH ANESIEENTM
ENFRANCHISEMENT
- The name of any First Nations individual who is not registered with the Federal Government or had lost their registered status.
ONN – TUSATS – NDAINI
NON - STATUS - INDIAN
- To promote this among the Aboriginals, the Government could end the communal use of reserve lands and encouraged practices of individual ownership of property.
DIVINI UADISML
INDIVIDUALISM
- A land set aside by the federal government for the use and occupancy of an Indian group or band.
NAINDI ERVESRE
INDIAN RESERVE

- 5 An Aboriginal individual recognized by the Federal Government as “registered” under the Indian Act.

GESIRDETRE AINIDN
REGISTERED INDIAN

Sources

Pictures:

Activity 1/B

1. http://en.wikipedia.org/wiki/File:Oka_stare_down.jpg (photo: Shaney Komulainen, Canadian Press)
2. <http://en.wikipedia.org/wiki/File:DefeatOfIroquoisByChamplain.jpeg>
3. [http://en.wikipedia.org/wiki/File:Signing_of_Treaty_of_Ghent_\(1812\).jpg](http://en.wikipedia.org/wiki/File:Signing_of_Treaty_of_Ghent_(1812).jpg)

Activity 2

http://www.glogster.com/glog.php?glog_id=4210953&scale=54&isprofile=true
<http://schoolghs.glogster.com/indian-act-of-1867/>

Texts:

Activity 1/B

http://en.wikipedia.org/wiki/Oka_Crisis
http://www.warmuseum.ca/cwm/exhibitions/chrono/1000iroquois_e.shtml
<http://war1812.tripod.com/treaty.html>

Further Information

For Activity 2

http://www.canadiana.ca/citm/themes/aboriginals/aboriginals8_e.html
http://www.canadiana.ca/citm/themes/aboriginals/aboriginals8_e.html#indianact
<http://www.mapleleafweb.com/features/the-indian-act-historical-overview>
http://firstpeoplesofcanada.com/fp_treaties/john_fp33_indianact.html
<http://indigenousfoundations.arts.ubc.ca/home/government-policy/the-indian-act.html>

Texts and pictures in connection with the events mentioned in the unit to show the class to describe or guess:

<http://www.xtimeline.com/evt/view.aspx?id=116325>
<http://shradertimeline.wikispaces.com/Treaty+of+Paris-Morgan,+Austin,+Brendel+and+Abby>
<http://twilight007.glogster.com/War-of-1812/>
<http://drdawgsblawg.blogspot.com/2008/08/canadas-new-vikings-and-media.html>

<http://www.catholichistory.net/Spotlights/SpotlightJesuits.htm>
<http://timerime.com/en/event/169745/Upper+and+Lower+Canada+join/>

Other Canadian aboriginal history related sources:

:

<http://www.securenet.net/members/chastie/hisTL1.html>
<http://www.angelfire.com/realm/shades/nativeamericans/historyquebec.htm>
<http://www.angelfire.com/realm/shades/nativeamericans/indianactcanada.htm>
http://en.wikipedia.org/wiki/History_of_Canada#Paleo-Indians_and_Archaic_periods
http://en.wikipedia.org/wiki/First_Nations#Post-Archaic_period
http://www.ucalgary.ca/applied_history/tutor/firstnations/theories.html
migration theories: http://en.wikipedia.org/wiki/Settlement_of_the_Americas;
fur trade:
<http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=A1ARTA0003112>;
evangelization: http://en.wikipedia.org/wiki/Jesuit_missions_in_North_America;
Vikings in Canada: http://en.wikibooks.org/wiki/Canadian_History/Viking_Contact
Quebec Act: <http://www.linksnorth.com/canada-history/thequebecact.html>

Indian Act:

http://www.canadiana.ca/citm/themes/aboriginals/aboriginals8_e.html
<http://www.mapleleafweb.com/features/the-indian-act-historical-overview>
<http://www.gov.nt.ca/publications/asg/pdfs/abor.pdf>

13. Fur Trade

Description

Level: intermediate (B2).

Time: app. 45 minutes.

Skills: reading, speaking, listening.

Activity: In this reading-oriented unit, students read about the early fur trade industry and how the Native Americans and Europeans first met. They are also informed of the effects of fur trade on today's Canada and USA. To deepen students' knowledge of geography, they locate on a map some of the most important cities of these two countries that are connected to fur trade.

Preparation: Make a copy of the worksheet for each student. You might also want to look up some background information related to fur trade (see: further information). A big map of North America, an OHP and a foil or a projector showing the same image may prove useful for further illustration.

Procedure: As a lead-in, the teacher can ask the students whether they like wearing fur hats; whether such hats are fashionable nowadays; and if they have heard about fur trade before, etc.

Activity 1: Students read the text individually or in pairs and try to find the correct place of the sentences removed from the text on the basis of text cohesion. After the students have finished, the correct solutions are checked with the whole group. Any unknown words should be discussed.

Activity 2: For this multiple choice-type reading comprehension activity, students form pairs or small groups. They read the whole text again and answer the questions. The answers are checked with the whole group and the students are asked to give reasons for their choices quoting from the text or explaining the relevant parts of the text in their own words.

Activity 3: The teacher hands out the map of North America. Students try to find the 10 cities/areas on the map. They can work in pairs or individually. For checking the solutions, the students are asked to put the place names on the big map at the appropriate spot or show the correct answer on the OHP foil or the projected image.

Extension/Variation:

To generate interest in an extended lead-in activity, the teacher can motivate students by providing unusual or interesting facts about fur trade. For this, the following cards are distributed among students and each student gets a questionnaire sheet. The teacher makes sure to explain all relevant vocabulary items to students before the activity begins. By talking to others in the group, the students fill in their questionnaires. Finally, during a whole-class discussion the correct answers are shared.

Questionnaire

By talking to others, try to find the answers to these questions.

1. What did the Europeans learn from the Aboriginals?
2. What did the Aboriginals learn from the Europeans?
3. What customs accompanied the fur trade business?
4. Which water-proof material is made of animal fur? How is that material produced?
5. Did Aboriginals and Europeans marry?
6. What products were traded as part of the fur trade business?

<p>Aboriginal peoples taught Europeans how to travel on the rough land and in the cold climate. They used canoes, snowshoes and dog sleds.</p> <p>The canoe was the most useful to the fur trade. It was easily made from birch tree bark and made waterproof with pitch made from tree sap. Flat-bottomed, it could travel in shallow water. Light, it could be carried easily - very important when one is transporting goods. It could also be made in different shapes and sizes.</p>	<p>For Aboriginal peoples, trading furs was not all about business. When they brought furs to a trading post or to another tribe for trade, there was a ceremony first. A pipe was smoked and food was shared. After Europeans brought alcohol to North America, spirits were also drunk. There was singing and dancing through the night. The next day, the business of trading began.</p>
<p>European men serving far from their homes, in forts or in the Fur Country, often had "country wives", i.e. First Nations women they lived with. Some were almost slaves, but other men fell in love and married their country wives.</p>	<p>Felt is a cloth made by pressing, heating or treating animal hair with chemicals. It is valuable because it is waterproof, moldable, and doesn't wear out easily. The best kinds, like beaver pelt, are very soft and smooth.</p>
<p>Many Europeans would not have survived without the help of friendly Aboriginal peoples. Many people died of hunger and sickness. The Huron and Algonquin helped them by providing food, and they showed them how to boil spruce bark to cure scurvy.</p>	<p>An Aboriginal woman could tan an average of about twenty buffalo robes per winter. Fur traders preferred furs that Aboriginal people had worn. This was because while they were wearing them the guard hairs fell out, leaving only the valuable ground hair behind.</p>
<p>The Aboriginal people were eager to trade for European goods. Especially important were metal tools, pots and other items. Aboriginal peoples did not have iron-making technology, so they needed to trade for them. Because the product Europeans wanted most was furs, Aboriginal peoples became partners in the fur trade and in the exploration of Canada.</p>	<p>The Hudson's Bay Company trade was not only a one way trade in furs to Europe, it also involved huge amounts of European goods going to North America. These goods included many items: gunpowder, bullets, kettles and pots, beads, weapons, tobacco, fishing hooks, needles, scissors, and much more. These were items that local people could not make themselves.</p>

The above texts are based on: canadiana.ca.

To help the teacher's preparation, here is short vocabulary list:

pitch – dark and sticky substance produced by distillation from wood tar
felt – a fabric made by compressing animal fur (most often wool)
spruce – any of the evergreen most common trees from the Picea family, it has needles and soft wood
guard hair – the outer layer of a mammal's fur covering and protecting the soft inner fur
ground hair – the inner, softer layer of a mammal's fur

All the activities can easily be turned into a competition between pairs or groups.

You can also put together a beaver quiz on the characteristics of the animal with the help of the following source: <http://www.canadiangeographic.ca/kids/animal-facts/beaver.asp>

Key

Activity 1: 1. f
 2. d
 3. b
 4. g
 5. a
 6. c

Extra sentence: e

Activity 2: 1) A
 2) A
 3) C
 4) C
 5) B

Sources

The text of Activity 1 is based on http://www.pcmf.org/fur_trade.htm
http://www.canadiana.ca/hbc/hist/hist1_e.html
http://highereds.wiley.com/legacy/college/deblj/0470129050/maps/map_ch03.jpg

Further Information

<http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=A1ARTA0003112>

http://firstpeoplesofcanada.com/fp_furtrade/fp_furtrade2.html

<http://www.furtradestories.ca/index.html>

<http://www.canadiangeographic.ca/atlas/themes.aspx?id=furtrade&lang=En>

<http://www.canadianhistoryseries.com/furtrade.htm> (with sound)

http://en.wikipedia.org/wiki/North_American_fur_trade

http://geoforum.ca/ATLAS/quizzes.aspx?ID=FURTRADE_QUIZ&QID=439&lang=En

14. Aboriginal Inventions

Description

Time: 45 minutes.

Level: intermediate (B1).

Skills: reading, speaking, writing.

Activity: The aim of the activity is to familiarize students with Canadian Aboriginal inventions, and through this, to demonstrate their resourcefulness and the fact that white settlers could also learn from Aboriginals so their encounter facilitated a real cultural exchange rather than a one-way Western World knowledge transfer.

Preparation: Photocopy the worksheet and the question cards.

Procedure: For Activity 1/A, divide students into two large groups (A and B) and give them Text A or B and the corresponding question sheet. Give them 5 minutes to read their text, and put/project the unknown words on the board along with a short English definition for each item. Then pair students up from the two large groups and tell them to help their partner find the answer to their questions. As a follow-up, students should write a full-sentence answer to go with their questions in their exercise books.

For Activity 1/B, ask students to browse the web for other Aboriginal inventions in the computer lab. Set a time limit (15 minutes) and ask each group to report on their findings.

Extension/variation: Activity 1/B can be homework, too. If students do not have enough practice in using the web, you can give them the pdf file detailed in the “further information” section, and ask them to match the invention and the image. After checking, everyone should choose a single invention to look up. The findings could be summarized in a short paragraph or presented orally.

Questions to go with Text A

1. What did Native North Americans use to make chewing gum?
2. How did the European settlers learn about it?
3. How long was spruce gum in use?
4. What replaced it?
5. How popular are chewing gums now?

Questions to go with text B

1. What kind of sport is lacrosse?
2. Is it a special sport in Canada?
3. Who played the game first and with what purpose?
4. Is it a safe game?
5. What makes a good lacrosse player?

Note:

Activity 1/A

1. In fact, different bases were used for chewing gum before in Ancient Greece (mastiche) and the Mayans chewed chicle (from the sapodilla tree) but spruce gum formed the basis of the first commercial chewing gum.

2. The Iroquois Nationals are the only Native Canadian team which can compete in any sport internationally. They are also members of the International Lacrosse Federation (ILF).



Iroquois Nationals

Source: http://upload.wikimedia.org/wikipedia/en/7/7c/Iroquois_Nationals.jpg

Key

Answers to go with text A

1. What did the Native North Americans use to make chewing gum? Resin from the bark of spruce trees.
2. How did the European settlers learn about it? It was one of the trade goods.
3. How long was spruce gum in use? Until the 1950s .
4. What replaced it? Paraffin wax.
5. How popular are chewing gums now? Very: half a billion Canadian dollars is spent on chewing gum each year.

Answers to go with text B

1. What kind of sport is lacrosse? It is a mixture of hockey, football and basketball.
2. Is it a special sport in Canada? It is one of Canada's official national sports.
3. Who played the game first and with what purpose? Originally, many Iroquois tribes played the game, which was also used to settle disputes between nations, and to train warriors.
4. Was it a safe game at that time? Some players broke bones, were severely injured or even died during the game.
5. What makes a good lacrosse player? Speed and stamina.

Sources

Spruce tree: http://en.wikipedia.org/wiki/File:Spruce_tree_IMG_0444.JPG

Chewing gum: <http://fr.wikipedia.org/wiki/Fichier:Kaugummi.jpg>

Lacrosse

history:

<http://hu.wikipedia.org/w/index.php?title=F%C3%A1jl:Stickball.jpg&filetimestamp=20070403015427>

modern version: <http://en.wikipedia.org/wiki/File:Face-off.jpg>

Further Information

Chewing gum:

<http://www.gumassociation.org>, <http://www.gumassociation.org/default.aspx?Cat=1> and <http://www.chewinggumfacts.com/>

Lacrosse:

<http://en.wikipedia.org/wiki/Lacrosse>,

<http://www.sportsknowhow.com/lacrosse/rules/international-lacrosse-federation.html> and

<http://www.filacrosse.com/>

Game on other Aboriginal inventions:

http://www.edu.gov.mb.ca/k12/cur/socstud/foundation_gr2/blms/2-2-1c.pdf

Video on the qullig (the oil lamp): <http://icor.ottawainuitchildren.com/node/28>

A history of the maple syrup: <http://www.canadianmaplesyrup.com/maplehistory.html>

Other aboriginal inventions include:

Games: Inuit blanket tossing game, Inuit wrestling, Inuit dart game, Cat's Cradle, ring and pin games

Arts: rock art/carving, moccasins, mukluks, leggings, "button blanket", or robe, parkas, wampum belt, drums, headdress, powwow, rattle, dream catcher, moss bag, pouch bag, bitten bark patterning, totem pole, soapstone sculpting, pipe bowl

Science and technology: willow bark (for pain relief), Indian root beers, maple sugar making, snowshoes, kayak, snowknife, cradleboard, toggling harpoon, birch bark canoe, longhouse, oil lamps, igloo, toboggan, ulu (crescent-shaped knife), wild rice sticks, tipi

15. Aboriginal Identity

Description

Level: upper intermediate (B2) -- and advanced (C1) in the case of Part 2 of the Extension/Variation activity.

Time: app. 30 minutes.

Skills: reading, listening, speaking.

Activity: The aim of the activities is to introduce the question of Aboriginal identity and culture to students through some cultural information.

Preparation: Copy the worksheet for each student.

Procedure: Activity 1 is completed individually (or, if students are more dependent, in pairs). Set a time limit for finding the five items, then let students compare their findings in small groups. After a brief discussion, ask every group first about the common items they have found, then about individual solutions. If possible, students should also justify their choice pointing out what the given items may have to do with Aboriginal identity. Every group should write their identity related items on the board. Based on the findings, a definition of identity should be created, and it may also be discussed why this is difficult.

Activity 2 discusses the meaning of basic terms denoting Canadian Native groups. You can either hand out the activity on the worksheet for student pairs, or, alternatively, you can present each term and definition on a separate slip of paper, give each student one slip, and ask them to go around in the class until they find their matching slip. (Please, note that the language level of the extra activity is intermediate (B1) and above.)

Extension/Variation:

Some students may need more help to understand the connection between cultural objects and identity. The following extra activity could facilitate this.

Part 1

Culture and identity play an important part in our lives and in making a nation. This activity focuses on the relationship between culture, identity and cultural objects. The unit provides an opportunity for revision and gives further information on Indian and Inuit cultures. At the same time, it urges students to think about the importance of culture in general.

As a lead-in, students work in pairs or small groups and match the cultural objects on the photos with either the Indian or the Inuit culture. For this, the teacher can use the following worksheet, which is copied for each student or each pair of students.

Part 1 – Student worksheet

Identity and Culture

Do you know what the pictures below show and how these objects are related to the Indigenous way of life? Match the different pictures with the nations these objects are the most characteristic of. (Unit 1 might help you as you learnt about some of these objects there.)



Part 2

Culture is decisive in the life of every nation and individual. The following activity is useful to highlight this. Students work in pairs, small groups or as a whole group and discuss the following questions.

Part 2 – Student worksheet

Discuss the following questions with your classmates.

- 1 In what way is the life of a Native Canadian different from that of an English or French Canadian?
- 2 What advantages and drawbacks does being a member of a minority group hold?
- 3 What are the similarities and differences between being a Native and an immigrant in Canada?
- 3 What does identity mean for you? What makes you who you are culturally?

To help the teacher with Part 2, you can see some sources to consult in the “further information” section.

Key to Part 1 of the Extension/Variation activity

Indians: A –canoe, B –teepee, E – pick axe or tomahawk (weapon and tool for cutting wood), F – totem pole

Inuit: C - seal (the Indigenous people hunted seals for their blubber), D – igloo

Key:

Activity 2

A.) Aboriginal peoples, B.) Indian, C.) Inuit, D.) Métis, E.) Nunavut, F.) Reserve

Note that the terms *First Nations*, *Natives* and *Indigenous peoples* are also in use. The term *First Nations* is mostly used for Indians, but sometimes it is used synonymously with the term *Aboriginals*. The term *Natives* is usually understood as synonymous with the term *Aboriginals*. Finally, within the North American context, the term *Indigenous peoples* is usually understood for the whole of North America, while *Aboriginal people* denotes *Canadian Indigenous peoples*. Make sure you point this out along with the implications of each and every term as students may feel confused about the cornucopia of different terms.

Sources

Activity 1

Pictures:

http://en.wikipedia.org/wiki/File:Flag_of_Nunavut.svg

http://en.wikipedia.org/wiki/File:Stenciled_identity.jpg

http://en.wikipedia.org/wiki/File:Metis_Blue.svg

http://commons.wikimedia.org/wiki/Flags_of_Aboriginal_peoples_of_Canada

Activity 2

Text: Adapted from <http://www.aboriginalaffairs.gov.on.ca/english/faq/glossary.asp>

Pictures in the **Extension/Variation activity** have been taken from:

Picture A: <http://upload.wikimedia.org/wikipedia/en/f/f5/Chestnut-canoe.jpg>

Picture

B:

http://upload.wikimedia.org/wikipedia/commons/thumb/a/ab/Oglala_girl_in_front_of_a_tipi2.jpg/452px-

Picture C: http://www.mcbi.org/what/what_images/monk_seal.jpg

Picture D: [://upload.wikimedia.org/wikipedia/commons/9/99/Igloo_outside.jpg](http://upload.wikimedia.org/wikipedia/commons/9/99/Igloo_outside.jpg)

Picture E: <http://en.wikipedia.org/wiki/File:Tomakawk.jpg>

Picture F: http://en.wikipedia.org/wiki/File:Incomplete_haida_pole.jpg

Further Information

<http://indigenousfoundations.arts.ubc.ca/?id=9494>

<http://annette-cyr.suite101.com/aboriginal-identity-in-canada-a99898>

http://www2.brandonu.ca/library/cjns/19.1/cjns19no1_pg1-36.pdf

statistics: <http://www4.hrsdc.gc.ca/.3ndic.1t.4r@-eng.jsp?iid=36>

Further information on

terminology:

http://www.ecokids.ca/pub/eco_info/topics/first_nations_inuit/groups.cfm

Extra Activity: The Three Large Canadian Aboriginal Groups

One of the main reasons why identity is an issue in Canada is the great number of different nations, each with a different background and culture. You will read three short texts about the three large groups Aboriginal nations form. A few words are missing in the texts. Fill in the gaps by selecting the correct word from the box for each gap.

diseases	in exchange	nation	business	reserves	tribes
----------	-------------	--------	----------	----------	--------

The Indians

The Indian _____ (1) (sometimes also called Amerindians) is one of the so-called Indigenous peoples. 'Indigenous' (or 'Aboriginal') means that these peoples are the natives of Canada. Numerous _____ (2) have existed, and some of them were hostile towards each other in the past. They played an especially important role in fur trade _____ (3) in Canadian history. They gave fur to the Europeans (mostly to the French and the English) in _____ (4) for weapons, alcohol and pearls. Unfortunately, the Europeans brought in several new _____ (5) along with their technical inventions, which brought enormous changes in the lives of the Natives. Nowadays, Native Canadians can choose to live on _____ (6), where they can continue to lead their traditional lifestyles.

encounter	conflicts	Indigenous	presently	seaman	settlements
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The Inuit

The Inuit, better known as Eskimos, _____ (7) live in the northern regions of Canada, but they also have _____ (8) in Denmark, Greenland and Alaska, USA. They, too, are

_____ (9) people. Their first _____ (10) with the Europeans was with the Norsemen (Vikings), but Martin Frobisher, an English _____ (11) was the first one who tried to better understand the Inuit, and he also brought one Inuit person back to England with him. Like the Indians, the Inuit also suffered from the new European illnesses. Interestingly, there were not that many _____ (12) between them and the Europeans.

settled	origin	diverse	area
---------	--------	---------	------

The Métis

Probably the most _____ (13) group of Natives are the Métis, as they are supposed to be the children of European and Indian mixed marriages. The word 'Métis' itself means *of mixed blood*. The Métis are also coming to realise their unique _____ (14), and they are trying to understand their own identity and role in Canada. Many of them live in the Red River _____ (15), although, unlike other Indigenous nations, they have _____ (16) almost everywhere, from big cities to farms.

Key:

Extra Activity: The Three Main Aboriginal Groups

1: nation; 2: tribes; 3: business; 4: in exchange; 5: diseases; 6: reserves
7: presently; 8: settlements; 9: Indigenous; 10: encounter; 11: seaman; 12: conflicts
13: diverse; 14: origin; 15: territory; 16: settled;

16. Inuit Beliefs

Description

Level: upper intermediate (B2)

Time: app. 45 minutes

Skills: reading, writing, speaking

Activity: This unit focuses on getting students acquainted with some interesting Inuit beliefs.

Preparation: You will need a photocopy of the worksheet for each student in the class.

Procedure:

Activity 1: The text provides a very basic knowledge of some characteristics of Inuit beliefs. It also gives meaning to the term shaman. Ask students to read the text first and check any unknown words. Students can then fill in the missing grammatical words individually or in pairs. Check the answers as a class.

Activity 2: Gives additional information about shamans and Inuit society, provides a basis for a group discussion. Ask students to read the text, then answer the questions in pairs. Check the answers as a group.

Extension/Variation: After you have done exercise 2, you can have a discussion on the Inuit's relationship with their environment.

You can also complete the following Extra activity: the teacher should read the whole article from the given source. The role of this exercise is partly to review the information in the previous exercises, and partly to start a conversation on how students view the customs and beliefs of a little-known people group.

Extra activity: Student Worksheet

Based on what you know and have learned so far, try to decide if the statements below are true or false. After you have finished the task, discuss in class which statement is true or false and why that is the case.

1	The Inuit believe that a man has more than one soul.	True	False
2	One becomes sick because someone stole his/her soul.		
3	Shamans had the ability of soul travel.		
4	The Inuit believe that animals have souls.		
5	The Inuit held the belief that only a shaman could see visions.		

6	The Inuit did not know what amulets were.		
7	A shaman could not ensure successful hunting.		
8	Babies were never named after deceased relatives.		
9	A magic formula loses its power if it becomes known.		
10	The Inuit did not practice confession.		

Key

Activity 1:

i: which; ii: for; iii: into; iv: of; v: were; vi: off; vii: as; viii: with; ix: to; x: were

Activity 2:

1 F; 2 F; 3 NSt; 4 F; 5 T; 6 T; 7 NSt; 8 F

Extra activity:

1: T; 2: T; 3: T; 4: T; 5: F; 6: F; 7: F; 8: F; 9: T; 10: F

Sources

Texts:

Activity 1: http://en.wikipedia.org/wiki/Inuit#Traditional_beliefs

Activities 2 and Extra activity:
http://en.wikipedia.org/wiki/Shamanism_among_Eskimo_peoples#Shamanism

Pictures:

Activity 1

http://hu.wikipedia.org/w/index.php?title=F%C3%A1jl:Polarlicht_2.jpg&filetimestamp=20070403104428

http://en.wikipedia.org/wiki/File:Walrus_1999-03-31.jpg

http://en.wikipedia.org/wiki/File:Qarmaq_1_1997-08-02.jpg

Activity 2

http://en.wikipedia.org/wiki/File:Drumdance_Meliadine_3_1995-06-22.jpg

17. Aboriginal Religious Culture

Description

Level: Upper-Intermediate (B2).

Time: 40-45 minutes.

Skills: reading, writing, speaking.

Activity

The task in this unit provides a short introduction to aboriginal religious culture. The activity deals with objects and things associated with indigenous customs and beliefs. Students' task is to identify which heading matches which paragraph on the basis of the descriptions.

Preparation:

Make a copy of the worksheet for each student.

Procedure:

Activity 1: In this activity students work in pairs. The teacher makes sure that students understand the meaning of all the words before they do the activity. Students can also scan the text for unknown words before doing the activity, and the teacher can put these on the board.

Extension/Variation:

Activity 1 Divide the class into four groups. Each group is assigned a type of legend. The groups have to create stories according to their type of legend. This could be an indigenous or a modern story. After finishing the task, one member of each group recites the legend to the others. Alternatively, the students may produce the stories in writing and students then read each others' stories. After listening to or reading the legends, students try to say which part / aspect of the legend they like the best.

Key

Activity 1:

1. Elders
2. Pipes
3. Fasting
4. Herb/ Incense
5. Feasting
6. Rattles
7. Drums
8. The Medicine Wheel

9. Prayers

Extra heading: Honour Songs

Sources

Activity 1:

The text is based on: <http://dsp-psd.communication.gc.ca/Collection/JS62-80-1998E.pdf>.

<http://www.native-dance.ca/media/rom/imgs/600/paul.kane.sketch.jpg>

<http://www.native-dance.ca/media/circle/imgs/600/drum.butterfly.front.1.jpg>

<http://blog.cifor.org/wp-content/uploads/2010/10/indigenous-canadians.jpg>

Further Information

<http://www.native-dance.ca/>

<http://www.ainc-inac.gc.ca/>

www.haidadesigns.com/culture.htm

www.native-languages.org/totem.htm

<http://www.multiculturalcanada.ca/Encyclopedia/A-Z/d3>

http://www.ontario.ca/en/about_ontario/004563.html

18. Totem Animals and their Symbolism

Description

Level: upper intermediate (B2).

Time: 25-35 minutes.

Skills: reading, writing and speaking.

Activity: The activities focus on totem animals and what they symbolise.

Preparation: Copy a sheet for each of the students. Make sure that there are a few dictionaries that the students can have access to.

Procedure:

Activity 1: The purpose of this exercise is to introduce the students to the topic of totem animals. Students are given 10 statements about totem animals. They work in pairs or individually. They decide whether the statements are true or false. The correct answers are checked with the whole group.

Activity 2: The aim of the activity is to make students visualise some totem animals of Northern Canada. Students work in pairs or in small groups. They name the animals and decide which of them are totem animals. The teacher checks the correct animal names and answers with the whole group.

Activity 3: The activity provides an insight into the Indigenous perception of certain animals. The teacher makes sure students understand what the names of animals given in the activity mean. Students then pair up different traits with the animals working in pairs, small groups or individually. The unknown words are discussed individually or alternatively students can use dictionaries. The correct answers are discussed with the whole class.

Activity 4: In stage 1, the students work in two groups. They read one of the short texts about the development of totem poles or the animal spirits of totem poles, respectively. They read the whole text first, then fill in the gaps in the text with the words in the box (Text A has gaps that should be filled in with content words while Text B has gaps that should be filled in with grammatical words; depending on which students need practice in what aspect of text cohesion, you can vary which text to give to which of your students). They work in pairs, small groups or individually. When checking the correct answers with the whole group, the activity can concurrently be developed into a pronunciation task.

In stage 2, students work in pairs. One student from both groups work together during the information gap activity. Based on the questions slip, the students ask each other about their text. The correct answers are checked with the whole group.

Extension/Variation:

Activity 1: Before Activity 1, the teacher can initiate a discussion about totem poles and totem animals to introduce the topic.

Activities 2 and 3: The order of these two activities can be altered.

Activity 2: If the teacher assumes that the students are going to have vocabulary-related problems in this activity, the task below may prove useful. Make available a copy of the following vocabulary list for each student. Students give definitions of the words while working individually or in pairs. Dictionaries may be necessary or useful.

In your own words, explain the meaning of some of the words in Activity 2 or use a dictionary (if necessary) to look up the meanings.

1. determination:

2. longevity:

3. independence:

4. risk-taking nature:

5. impulsive:

6. sacrifice:

7. infinity:

8. surefootedness:

9. balance:

10. diligence:

11. compassion:

12. abundance:

13. overseer:

14. cunning

15. camouflage:

16. shape shifting

17. purity

18. nobleness

19. valour

20. mockery

21. regeneration

Key

Activity 1: 1: F; 2:T; 3:F; 4:T; 5:T; 6:F; 7:T; 8:T; 9:T; 10:F;

Activity 2: 1: cat; 2: chicken; 3:elephant; 4: parrot; 5: octopus; 6: dolphin; 7: killer whale; 8: tiger; 9: wolf; 10: frog; 11: raven; 12: snake; 13: bear; 14: fox; 15: blackbird

The totem animals are the following: octopus, killer whale, wolf, frog, raven and bear.

Activity 3: 1- crow; 2- bat; 3- cat; 4- ant; 5- dragon; 6- eagle; 7- goat; 8- horse; 9- snake; 10- spider; 11– deer; 12- buffalo; 13– beaver; 14– fox; 15–unicorn; 16– tiger; 17– parrot; 18– dog; 19- stag

Extension/Variation to Activity 2:

You can find the key words of Activity 2 below. You can turn this into a vocabulary matching, a word puzzle, or a word-find exercise.

determination: the quality that makes you continue trying to do something even when this is difficult

longevity: long life; the fact of lasting a long time

independence: the freedom to organize your own life, make your own decisions, etc. without needing help from other people

risk-taker: risk-taking : the practice of doing things that involve risks in order to achieve something

impulsive: (of people or their behaviour) acting suddenly without thinking carefully about what might happen because of what you are doing

sacrifice: the fact of giving up something important or valuable to you in order to get or do something that seems more important; something that you give up in this way

infinity: the state of having no end or limit ; a point far away that can never be reached

surefooted: not likely to fall when walking or climbing on rough ground ; confident and unlikely to make mistakes, especially in difficult situations

balance: a situation in which different things exist in equal, correct or good amounts

diligence: careful and thorough work or effort

compassion: a strong feeling of sympathy for people who are suffering

abundance: a large quantity that is more than enough

overseer: a person that is responsible for making sure that a system is working as it should

cunning: able to get what you want in a clever way, especially by tricking or cheating somebody

camouflage: the way in which an animal 's colour or shape matches its surroundings and makes it difficult to see

shape shifting: capable of taking different shapes and forms

purity: the state or quality of being pure, clean

nobleness: the state of having fine personal qualities that people admire

valour: great courage

mockery: comments or actions that are intended to make somebody / something seem ridiculous

regeneration: to make an area, institution, etc. develop and grow strong again

Activity 4

Text A

1- mature; 2- represent; 3- reminder; 4- ceremony; 5- experience; 6- revealed; 7- designs; 8- reasons; 9- encounter; 10- descended

Text B

1- of; 2- with; 3- in and out; 4- in; 5- with; 6- as; 7- to; 8- with; 9- for; 10- to

Sources

Activity 1:

<http://ladyguinevere.hubpages.com/hub/Totem-Animals-and-Their-Symbols>

Activity 2 (concerning the traits of totem animals):

<http://www.legendsofamerica.com/na-totems.html>

Pictures:

cat: <http://hu.wikipedia.org/wiki/Macska>

hen: <http://en.wikipedia.org/wiki/Chicken>

elephant: <http://en.wikipedia.org/wiki/Elephant>

parrot: <http://en.wikipedia.org/wiki/Parrot>

dolphin: <http://en.wikipedia.org/wiki/Dolphin>

octopus: <http://en.wikipedia.org/wiki/Octopus>

orca/ killer whale: http://hu.wikipedia.org/wiki/Kardszárnyú_delfin

tiger: <http://en.wikipedia.org/wiki/Tiger>

wolf: http://en.wikipedia.org/wiki/Gray_wolf

frog: <http://en.wikipedia.org/wiki/Frog>
raven: <http://en.wikipedia.org/wiki/Raven>
snake:

<http://en.wikipedia.org/wiki/Snake>

Extension/Variation to Activity 2:
Oxford Advanced Learner's Dictionary, 8th edition (except for item 15)

Activity 3:

Text A: <http://www.manataka.org/page30.html>

Text B: <http://www.legendsofamerica.com/na-totems.html>

Further Information

All the links given in the "Sources" section can provide further reading for the teacher.

19. Totem Poles

Description

Level: upper intermediate (B2).

Time: 20 minutes (45 minutes with extra activity)

Skills: reading, speaking.

Activity: The activity focuses on the brief origin, purpose and typical features of totem poles through a reading comprehension task and an optional definition-to-word vocabulary matching activity.

Preparation: Every student must have a copy of the worksheet. Ideally, the pictures (see: *Sources* section) are enlarged and photocopied in colour so that the teacher can show them to the whole class, or, alternatively, the images can be projected using a laptop. The teacher may present the images after the students have finished reading the text.

Procedure:

Activity 1: This reading comprehension exercise tests if students have understood the text properly. Students carefully read the text working alone. Then, in pairs they fill in the chart. On the basis of the text, students decide whether the statements are true or false. Call their attention to the fact that it is not enough to state whether the given statements are true or false, they will have to find some evidence from the text to support their choice. The activity can be done individually or in pairs, and the answers are checked and discussed with the whole class.

The pictures can be tackled before or after reading the text, either as an introduction to the reading comprehension activity or to materialize the content of the text.

Extra vocabulary task: Depending on the language level of the group, it may be useful to go through the definitions with the whole class to make sure that the students understand the definitions before they match the words with their definitions. Matching can be done in pairs.

Vocabulary worksheet

Match the words in the text with their definitions.

- a. beam
- b. belief
- c. brace
- d. clan
- e. debt
- f. haul
- g. instance
- h. method
- i. ridicule
- j. rope
- k. scaffold
- l. shame
- m. totem pole

- i. a feeling of being certain that something exists or is true
- ii. a structure made of poles and planks for workers to stand on when they want to reach high parts of a building
- iii. an unlucky situation
- iv. to connect, fasten, strengthen or support
- v. squared-off log or a large, oblong piece of timber, metal, or stone used especially as a horizontal support in construction
- vi. a piece of strong, thick string
- vii. particular way of doing something
- viii. something, especially money which is owed to someone else; or the state of owing something
- ix. to pull something heavy slowly and with difficulty
- x. a carved tribal figure, usually a pillar engraved and painted, with religious or nature symbols
- xi. a group of families who come from the same family and have the same name
- xii. unkind words/actions that make something/somebody look stupid example.

Extension/variation:

Activity 1: After reading the text, the teacher can invite students to guess (rather than show and explain) which totem animals they can see in the pictures.

Key:**Extra activity: Vocabulary worksheet**

beam – a squared-off log or a large, oblong piece of timber, metal, or stone used especially as a horizontal support in construction

belief – feeling of being certain that something exists or is true

brace – to connect, fasten, strengthen or support

clan – a group of families who come from the same family and have the same name

debt – something, especially money which is owed to someone else; or the state of owing something

haul – to pull something heavy slowly and with difficulty

instance – example

method – a particular way of doing something

ridicule – unkind words/actions that make something /somebody look stupid

rope – a piece of strong, thick string

scaffold – a structure made of poles and planks for workers to stand on when they want to reach high parts of a building

shame – an unlucky situation

totem pole – a carved tribal figure, usually a pillar engraved and painted, with religious or nature symbols

Activity 1:

1: F; 2: F; 3: F; 4: F; 5:F

Sources

<http://www.totem-pole.net/photos.html>

<http://pattyinglishms.hubpages.com/hub/Culture-and-Meaning-in-Totem-Poles-Among-First-Nations-in-Western-Canada>

<http://www.dictionary.cambridge.org>

Picture:

http://en.wikipedia.org/wiki/File:Totem_Park_pole_1.jpg

Pictures (and illustration for Activity 1)

The Wolf, the Thunderbird, the Raven and the Snake

<http://www.cathedralgrove.eu/text/06-Totem-Poles-2.htm>

Traditional Grizzly bear totem

<http://www.legendrockconcrete.com/2011/05/burnt-orange-concrete-vessel-sink.html>

Killer Whale

<http://alaskajourney2010.blogspot.com/2010/08/haida-totem-poles-kasaan.html>

20. Totem Poles: Colours and Significance

Description

Level: intermediate, upper intermediate (B2).

Time: 25 minutes.

Skills: reading, writing, speaking.

Activity:

This worksheet focuses on the significance of totemism in Canada, and introduces some of the prominent features of totems and the significance of totems in family history.

Preparation:

A photocopy of the worksheet is necessary for each student in the class. You may want to ask your students to look up some information about totemism on the Internet as a preparatory task.

Procedure:

Activity 1

Students guess the aboriginal interpretation of different colours by matching the colours with the descriptions. This can be done as individual, pair or group work. Before doing the exercise, depending on the level of the group, it may be advisable to go through the descriptions or some words in the descriptions to make sure that students understand the key words. Students can work individually or in pairs.

Activity 2

In this activity, students read a short text about the significance of totem poles and fill in the gaps with a suitable word. To make the exercise easier, the words are provided so students only have to find the suitable gap and put the vocabulary items in their correct form. The teacher should go through the words in the box first, to make sure that students understand them. The gap-filling activity is best done individually or in pairs, and the checking can be done in pairs or in small groups. A whole-class discussion of the correct answers is recommended. The teacher can access more thorough background information using the links in the 'Further Information' section below.

Extension/Variation:

In Activity 1, after the matching activity is complete, the teacher shows the students a picture of a totem pole. (For pictures, see the links in the previous unit). The students are invited to analyze the colours of the totem pole(s) in the picture(s) relying on the information in the activity.

After Activity 2, the teacher asks the students to design their own totem poles taking into account their family's history, actions, etc. Students can draw or use pictures and/or clip art to create their own totem poles. Once the poles are complete, the students work in small groups, share their designs and provide some background information to help the others interpret it.

Key

Activity 1

- a) GREEN
- b) BLACK
- c) RED
- d) BLUE
- e) PURPLE
- f) WHITE
- g) YELLOW

Activity 2

- 1.) man
- 2.) conflict
- 3.) features
- 4.) adventures
- 5.) outstanding
- 6.) possessed
- 7.) deeds
- 8.) ancient
- 9.) name
- 10.) carved
- 11.) extent
- 12.) impossible
- 13.) pole
- 14.) Among
- 15.) ashore

Sources

Activity 1:

http://www.chainsawsculptors.com/totem_poles.htm

Activity 2:

The text is based on: http://en.wikipedia.org/wiki/Totem_pole.

The picture is taken from: http://en.wikipedia.org/wiki/Totem_pole.

Extension:

<http://www.youtube.com/watch?v=BOod-HJULvw>

Picture:

<http://www.seestanleypark.com/totems/page6totems.htm>

Further Information

http://srch.ainc-inac.gc.ca/query.html?qt=+totem&charset=iso-8859-1&qp=url%3A*-eng.*&col=aadnc

<http://www.britishcolumbia.com/attractions/?id=42>http://www.nativeonline.com/totem_poles.htm

http://www.chainsawsculptors.com/totem_poles.htm

21. Why and How to Make a Totem Pole?

Description

Level: Intermediate (B2).

Time: 30 minutes.

Skills: speaking and reading.

Activity: This unit introduces students to the reasons for and the procedure of erecting a totem pole.

Preparation: a copy of the worksheet is needed for each student.

Procedure:

Activity 1: Students read some sentences about the reasons for erecting a totem pole. They work individually or in pairs and decide whether the statements are true or false. They can also rely on the information provided in previous units.

Activity 2: Students read about the traditional way of making totem poles. They work in pairs and their task is to number the sentences according to the correct sequence of the jobs involved. If necessary, some key words in the text (e.g. carve, wood, imperfection, bottom, top) should be introduced, but this is not necessary for numbering the sentences correctly. Naturally, carvers today do not use stones or sharp wood but the procedure is almost the same. When checking the correct order of the sentences, the meaning of the new expressions can be clarified.

Extension/ Variation:

As a consolidation task, the students can describe, in a simplified way, the steps of making a totem pole on the basis of the questions after the text.

Key

Activity 1

1: T; 2: F, 3: T; 4: T; 5: T; 6: F; 7: T

Activity 2

The correct order of the sentences of the text is as follows:

1. Here are the steps of how totem poles are made.
2. A plan is prepared at a meeting of elders, sponsors and the master carver.
3. A clear red cedar tree must be found that has only few knots and imperfections.
4. The master carver carves a small model of the design.

5. The tree, a mature red cedar, is placed at a working height for the artist.
 6. The tree is debarked and tested for imperfections. Then the wood is smoothed.
 7. The artist draws the outline on wood.
 8. The carvers sing songs as they work and the figures begin to emerge.
 9. The master carver begins at the bottom and works up to the top.
 10. The bottom of the pole is carefully detailed by the master carver because observers see these figures close up. The less important part of the story is found at the top. The most important figures are at the bottom.
 11. The master carver chops out rough forms then discusses the overall concept of the pole with each new apprentice.
 12. Small poles take 2-3 months to complete, while large poles take 8-9 months to complete.
 13. Paint is the last thing. The carver chooses whether or not to paint the totem. Traditional paints used were orange, yellow, red, black, white, red-brown, green, and bluish-green. Traditional colours were made from animal oils, blood, salmon eggs, charcoal, graphite, ochre, and moss. Natural and mineral dyes were bound with chewed up salmon eggs and bark. Brushes were made of animal fur.
- The text is based on: www.library.thinkquest.org/5160.*

Sources

Activity 1:

www.chainsawsculptors.com/totem_poles.htm

Activity 2:

The text is based on: <http://library.thinkquest.org/5160/howtheyaremade.html>.

Photo:

http://en.wikipedia.org/wiki/File:Totem_haida.jpg

http://en.wikipedia.org/wiki/File:Totem_pole_close-up_Vancouver_Canada_Luca_Galuzzi_2005.jpg

Further Information

http://www.chainsawsculptors.com/totem_poles.htm

<http://www.aadnc-aandc.gc.ca/>

22. Inuit Hunting Magic

Description

Level: intermediate (B2).

Time: 45 minutes (If you do the extra worksheet as well, it will take another 45 minutes).

Skills: reading, speaking, writing and listening.

Activity: The unit features aboriginal beliefs of Arctic societies, especially hunting taboos and rituals.

Preparation: A copy of the worksheet is needed for each student.

Procedure:

Activity 1: The aim of the task is to introduce the topic and to raise students' interest. Students read and discuss the questions in pairs, or as a whole class. They can leaf through units 3-5 in the book before doing the task, which will help them answer the questions.

Activity 2: Students read the text and complete the gaps with the words in the box. They work individually or in pairs. The correct answers are checked with the whole class.

Activity 3: Students match the descriptions with the photos working in pairs. The correct answers are checked with the whole class.

Extension/Variation:

Activity 1: The teacher may ask students about national taboos or superstitions. For example: *Can you mention any national taboos or superstitions?*

The *Extra worksheet* in the *Further information* section can also be used to extend students' general knowledge on the Inuit.

Activity 2: You can highlight the key vocabulary elements in the text with the help of the pre-reading activity presented below. The goal of this pre-reading task is to clarify the meaning of some key words in the text that appears in Activity 3. Students work individually or in pairs. Their task is to match the words with their meanings. The correct solutions are checked with the whole class.

Vocabulary

In Activity 2, you will be reading a text about hunting magic. Some words in the text will be unknown to you. To help you understand these words, match the words with their meanings below.

1. spirit	a.) to calm
2. to appease to murder	b.) past participle of the verb <i>slay</i> ; <i>slay</i> : means to kill violently;
3. to behead	c.) something that you must not say or do because it might shock, offend or embarrass people or even bring bad luck
4. slain	d.) a person in some tribes who is a religious leader and is believed to be able to talk to spirits and cure illnesses
5. Inuit	e.) to cut off someone's head as a punishment
6. shaman	f.) the part of a person that is not physical; your thoughts and feelings
7. taboo	g.) a group of indigenous peoples inhabiting the Arctic regions of Canada, Denmark (Greenland), Russia and the United States (Alaska). Their name means "the people" in the Inuktitut language. An Inuk is a person who belongs to this people.

Activity 3: In classes with weaker students, it may be practical to pre-teach the vocabulary appearing in the short descriptions. A list of such words is found below.

<i>to lance</i>	verb: to cut a small hole in someone's flesh
<i>harpoon</i>	noun: a long thin weapon with a sharp pointed end and a rope tied to it that is used to catch large sea animals. The verb <i>to harpoon</i> also exists.
<i>to resemble</i>	verb: to be or to look like somebody/something else
<i>ambush</i>	noun: a sudden attack on someone by people who have been hiding and waiting for them. The verb <i>to ambush</i> also exists.
<i>esteem</i>	noun: great respect
<i>sympathetic</i>	adjective: showing that you understand other people's feelings, especially their problems
<i>to haul</i>	verb: to pull something with a lot of effort or difficulty
<i>scratcher</i>	scratch is a verb that means to make a sound by rubbing a surface with something sharp, <i>scratcher</i> is the name of the object that is used to give such a sound
<i>to scrape</i>	to rub (something) against something and make a sharp, unpleasant noise

Key

Activity 1

- ❖ A taboo is a strong social prohibition which relates to a sacred and forbidden human activity or social custom. Breaking a taboo is usually considered objectionable or abhorrent by society.
- ❖ Arctic societies, for example the Inuit, believed that all creatures had spirits.
- ❖ The Inuit are a group of indigenous peoples inhabiting the Arctic regions of Canada, Denmark (Greenland), Russia and the United States (Alaska). Inuit means “the people” in the Inuktitut language. An Inuk is an Inuit person.

Activity 2

1. hunted
2. spirits
3. The Inuit
4. help
5. reborn
6. wasted
7. taboos
8. taboo
9. hunt
10. Shamans
11. ceremonies
12. hunting

Activity 3

1. Sacred Pillar
2. Whale Box
3. Ivory Carving of a Polar Bear
4. Drag Handles

Sources

Activity 1

<http://en.wikipedia.org/wiki/Taboo>

<http://en.wikipedia.org/wiki/Inuit>

Activity 2

<http://www.nunavut-physicians.gov.nu.ca/history.shtml>

Activity 3

Picture

<http://en.wikipedia.org/wiki/Inuksuk>

<http://ocean.si.edu/ocean-life-ecosystems/north-atlantic-right-whale/human-connections>

<http://onkayaks.squarespace.com/journal?currentPage=130>
<http://www.glowimages.com/search/Eskimo+ivory.html>

and information is based on:

http://en.wikipedia.org/wiki/Aboriginal_peoples_in_Canada

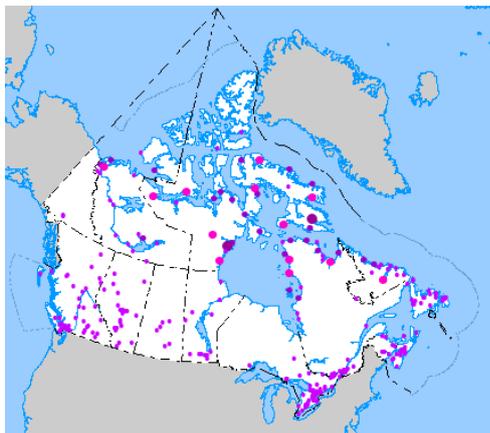
Further Information

Activity 1: The Inuit

The Inuit are an aboriginal people in Canada. There are of many different ethnic groups in Canada which have their own distinct cultures, languages, territories, histories and distinct relationships with Canada.

Inuit people inhabit the arctic: their settlements stretch from Alaska to Greenland. They arrived from across the Bering Strait into Alaska about 4,000 years ago, long after the arrival of the first Aboriginal peoples 20,000-30,000 years ago. With better technology for the harsh arctic climate, they displaced earlier Aboriginal peoples and were also able to resist the colonizing efforts and western expansion of the Norse. The word Inuit simply translates as 'people'. In the past, the Inuit were called Eskimos, which is now considered a disparaging, derogative term since it literally means "eaters of raw meat".

You can photocopy and distribute the following map to students/ project it on the whiteboard, analyse its content and draw some conclusions from the data:



Inuit Population according to Census Subdivision, 1996.

• 10 - 299 • 300 - 999 • 1 000 - 1 499 • 1 500 - 2 555

Source:

http://atlas.nrcan.gc.ca/site/english/maps/peopleandsociety/population/aboriginalpopulation/abo_1996/inuit

Activity 4:

The Inuit and the *inuksuk*:

The Inuit peoples of the Arctic have hunted and fished the vast Canadian arctic for thousands of years. During their summer hunts Inuit families sometimes built stone piles, often in the shape of humans with outstretched arms. They called these sculptures "inukshuks". On the wild arctic landscape they are often the only sign that humans have passed through: a symbol of the traditional Inuit way of life.

History of Canada:

<http://www.cbc.ca/history/EPCONTENTSE1EP1CH1PA8LE.html>

Inuit art:

<http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=A1ARTA0004041>

Inuit and Inuksuk:

<http://www.histori.ca/minutes/minute.do?id=10210>

Workplace taboos in Canada:

<http://www.muchmormagazine.com/2008/06/canadas-workplace-taboos/>

Inuit food and hunting:

http://firstpeoplesofcanada.com/fp_groups/fp_inuit3.html

To revise what students already know about the Inuit, you can use the following Extra worksheet. Alternatively, you can also use these as homework.

Extra worksheet (to introduce the unit)

Activity1

Read the text below and discuss the questions in groups.

In one of the most remote places in the world, the Canadian Arctic, people have survived over a thousand of years. These people are the Inuit. For the Inuit, the Arctic is a place teeming with life. Depending on how far north they live, the Inuit find everything from caribou herds and polar bears to beluga whales. The Inuit have adapted themselves to the various regions they inhabit. At one time they were considered to be among the healthiest people in the world. This is no longer the case: the Inuit lifestyle has changed dramatically over the past decades. The arrival of southerners and modern technology resulted in big changes to the Inuit diet and way of life. Today, the Inuit are rediscovering their rich heritage and they are learning to govern themselves in a modern world.

The name *Inuit* means “the people”. When the first Europeans met the Inuit, they called them Eskimo. This was because the Europeans had heard that name from another aboriginal group called the Cree. In the Cree language, “Eskimo” means “eaters of raw meat”. The Inuit don’t like to be called Eskimo. They prefer to be called Inuit or, for one person, Inuk.



1

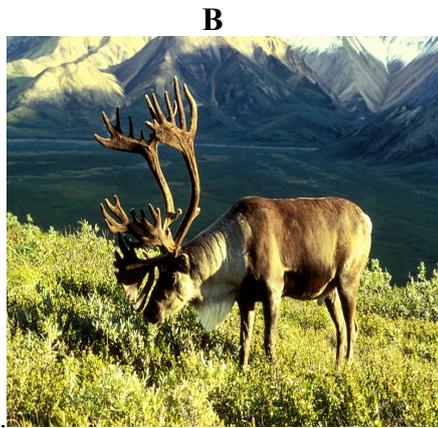
1. Have you heard about the Inuit before?
2. What does the word ‘Inuit’ mean?
3. Which regions of Canada do they live in?
4. What do they eat?
5. What are their clothes like?
6. What does ‘Eskimo’ mean?
7. Why do you think Inuit people don’t like to be called Eskimo?
8. Look at the picture above. What does it tell you about the Inuit people?

Activity 2

You are going to learn about the everyday life of the Inuit people. Match the words in column A with the pictures in column B and their definitions in column C.

A

I. PARKA



II. CARIBOU



III. PANAK



IV. QAMUTIK



C

a) These are berries found on the tundra in the north. They look like a raspberry but the taste is not at all the same. The Inuit called them “arpik” when they are unripe and when they are soft and juicy they are referred to as “aunik”. They are eaten either way. They are sometimes made into jam, pies, muffins, pancakes or simply enjoyed just as they are picked.

b) It is an Inuit fishing spear. It has three sharp nails on the end to hold the fish. The handle is made of wood.

c) It is a dog sled which is used for transportation.

d) This clothing is a type of jacket with a hood, often lined with fur so as to protect the face from freezing temperatures and wind. This kind of garment is made from caribou or seal and it provides protection from wind chill and wetness while hunting and kayaking. Certain types have to be regularly coated with fish oil to keep their water resistance.

V. BANNOCK



5.

e) A knife used for cutting snow during the building of an igloo.

VI. AMAUTIK



6.

f) It is a dwelling built from blocks of compressed snow. It may also be referred to as a snowhouse.

VII. KAKIVAK



7.

g) It is a form of flat bread. It was traditionally made by Inuit while trapping or living in camps.

VIII. ULU



8.

h) It is a traditional Inuit parka designed to carry a child in the same garment as the parent so that the child is warm and safe from frostbite, wind and cold.

IX. CLOUDBERRY



9.

i) This is an Inuit all-purpose knife traditionally used by women. It can be used for skinning and cleaning animals, cutting a child's hair, cutting food and, if necessary, trimming blocks of snow and ice used to build an igloo. It is still used today but not for cutting children's hair.

X. IGLOO



10.

j) These animals have antlers on their heads, which are used by Inuit for carving. They also hunt them for their fur. Their meat is eaten frozen and raw.

Key: Extra worksheet

Activity 2.

I.	6.	d,
II.	1.	j,
III.	7.	e,
IV.	9.	c,
V.	4.	g,
VI.	5.	h,
VII.	8.	b,
VIII.	2.	i,
IX.	10.	a,
X.	3.	f,

Sources

Extra Worksheet

Activity 1:

Text: <http://www.collectionscanada.gc.ca/settlement/kids/021013-2071-e.html>

Picture:

<http://en.wikipedia.org/wiki/Inuit>

Activity 2:

Text: <http://www.collectionscanada.gc.ca/settlement/kids/021013-2071.2-e.html>

Pictures:

<http://en.wikipedia.org/wiki/Igloo>

http://kativik.net/ulluriaq/nunavik/inuitlife/whatis/what_is3.htm

http://en.wikipedia.org/wiki/File:Qamutik_1_1999-04-01.jpg

http://en.wikipedia.org/wiki/File:Inuit_bannock.JPG

<http://marvelouskiddo.blogspot.com/2010/10/amautik-amazing.html>

<http://en.wikipedia.org/wiki/File:Kakivak.jpg>

http://da.wikipedia.org/wiki/Fil:Inuit_Ulu.JPG

<http://recipes.wikia.com/wiki/Cloudberry>

<http://cr.wikipedia.org/wiki/File:Caribou.jpg>

23. Christianity Meets Native Religions

Description

Level: Advanced (C1).

Time: 45 minutes.

Skills: reading and speaking.

Activity: This unit is more suited to an older age group (16-18 years) as it deals with some complex issues related to the history of the Canadian native population, namely the meeting of Christianity and aboriginal religions, as well as some of the related consequences. The exercises are reading-based, with some additional discussion and word-formation tasks.

Preparation: You will need a photocopy of the worksheet for each student in the class. For the extension/variation activity, you will need a laptop or a CD-player.

Procedure:

Activity 1: The teacher can ask students if they know what Christmas carols are, and if they know any Canadian carols. Then the teacher can summarize the introduction printed on the task sheet to the students in his/her own words. After the students have read the words of the carol, they can discuss their reactions and answers to the questions in pairs or in small groups. This can be followed by checking the correct answers with the whole class.

Activity 2/A: The teacher asks the students what a residential school is, and what the advantages and disadvantages of this type of school are. The teacher introduces the task itself by telling the students about the history of residential schools in Canada. The students then read the excerpts from the Prime Minister's speech alone and answer the T/F questions alone or in pairs. (For an extension of this exercise, see the **Extension/Variation** heading below).

Activity 2/B: Students find the words in the text individually or in pairs, and try to think of other words formed from the same roots. Draw students' attention to the fact that they have to give a grammatical explanation. The correct answers are check with the whole class. The teacher clarifies the relevance of changes in the part of speech.

Activity 3: Students should be given a copy of the web-links mentioned in the Further information section. They should choose one initiative and write a short paragraph about it answering the following questions:

- 1.) Which church has this initiative?
- 2.) What is the initiative about?
- 3.) Which Native group does it help and how?

Extension/Variation: In Activity 1, the teacher asks students what they see in the picture and how it is related to the Huron Carol. Possible points of tension between Christianity and native religions are important to discuss. If there is time, the teacher may play a version of the Huron Carol (e.g. by Bruce Cockburn, which is available on *youtube* and also on CD) for the class to follow the lyrics as they listen. This can be developed into a sing-along session, too.

The teacher can relate Activity 2/A to Activity 1 by asking why aboriginal people were regarded inferior to Europeans. The teacher can also ask students about what they think of residential schools and the official apology: why they believe such schools were a good or a bad idea, if and how much satisfied they would be with the apology if they were natives, etc. If there is time, this can also be done as a For and

Against discussion or a structured debate. A useful collection of debate vocabulary items can be found at: <http://www.scribd.com/doc/17655885/Useful-Debate-Vocabulary>.

Key

Activity 1:

Manitou is featured as God; there are hunters instead of shepherds; there is a bark lodge instead of the stable; there is rabbit skin instead of the manger; there come chiefs instead of the wise men; pelts, not gold or myrrh, etc., are given as gifts.

Activity 2/A:

1) F; 2) T; 3) F; 4) F; 5) T

Activity 2/B:

The forms appearing in the text are printed in *italics*.

tragic: *tragically*, tragedy, tragedian, etc.

resident: *residential*, reside, residence, resident, etc.

force: *forcibly*, enforce, forceful, forcible, etc.

spirit: *spiritual*, spirituality, spirited, spiritless, etc.

famous: *infamously*, infamous, fame, famed, etc.

Sources

Activity 1:

Picture:

Father Jacques Marquette with Indians: http://en.wikipedia.org/wiki/Jesuit_missions_in_North_America

Lyrics of the Huron Carol:

<http://www.angelfire.com/ca2/cmascorner/Huron.htm>

Activity 2/A:

<http://www.pm.gc.ca/eng/media.asp?id=2146>

Picture: <http://en.wikipedia.org/wiki/File:StMichaels-ResidentialSchool-AlertBay.jpg>

Further Information

To go with Activity 3, you can distribute the following web-research sheet among students:

reForming Relationships

http://www.crcna.org/pages/cm_aborig_index.cfm

Sisters in Spirit Project

<http://www.united-church.ca/aboriginal/rights/sis>

Anglican Indigenous Network

<http://www.rememberingthechildren.ca/partners/documents/acc-current-work.pdf>

<http://www.collectionscanada.gc.ca/obj/thesescanada/vol2/001/mr04658.pdf>

<http://www.ieg-ego.eu/en/threads/backgrounds/european-encounters>

On the encounter of Natives and Europeans in history:

http://www.heritage.nf.ca/exploration/aboriginal_relations.html

24. Inuit Mythical Figures

Description

Level: pre-intermediate (B1), for young learners (aged 13-14).

Time: 15 minutes.

Skills: reading and speaking.

Activity: students get acquainted with five items that are connected to the Inuit mythology. Through the *Extra worksheet* found in the *Further information* section, they are introduced to the myth of Sedna, and while reading the story, they practice verb tenses (present simple, past simple, past perfect and future simple).

Preparation: Each student should have a copy of the worksheet.

Procedure:

Activity 1: Students work in pairs. First students read the descriptions. It is not a problem if they do not understand every word, they should guess the meaning or feel free to ask the teacher. After reading the texts, they match the pictures with the descriptions. Finally, the right answers are discussed with the whole class.

Extension/Variation to Activity 1: Another variation of the activity is the following. Five students in the group are selected and each of them is given one description. Students make groups and every group gets the five pictures. The five students with the descriptions stand up and, based on the text, talk about themselves: the groups should guess who they are (they put the pictures into the correct order). The correct answers are checked with the whole group.

Extra worksheet: Students work in pairs. They read the story and put the verbs in the correct tense. For checking, the students read out loud the text and say the correct answers. After the reading part there are six questions to discuss and answer. Finally, everyone has the chance to finish the story, and then some students can share their variation of the ending. The students can vote on the two-three best endings.

Extension/Variation to go with the Extra worksheet: Another variation of the activity is as follows. The students make groups/pairs and each group/pair is given one part of the story. Every group/pair reads their part and understand it, then students form groups where each member of the group has a different text. They ask each other and talk about their part of the story in their own groups. During this, the other members of the groups make notes. After the students have listened to everybody's text, they decide how the different parts of the text should be ordered to get a meaningful story. Checking of the correct solutions is done by asking the students to read out the full text.

Another variation is as follows. Students make groups and each group gets all of the parts of the story but not in the correct order. They should read the different parts of the text and decide on the correct order. Finally, the correct answers are checked with the whole class.

Extra worksheet

Read the story of sea goddess Sedna and put the verbs in the correct tense.

Sedna: the Goddess of the Sea

A very long time ago, a young girl named Sedna 1 _____ (live) with her widowed father in a small sealskin tent along the coast of Baffin Island. Sedna, who 2 _____ (be) beautiful, smart, independent, and wilful, 3 _____ (want) a husband who was her equal. She 4 _____ (turn down) every suitor who 5 _____ (come) to visit her.

One day, a long kayak carrying a handsome young man 6 _____ (pull up) along the shore. Sedna and her father 7 _____ (hide) in their tent. But the stranger 8 _____ (cry out) to Sedna: "Come to me. You 9 _____ (never/be) hungry, and you 10 _____ (live) in a tent made of the most beautiful skins." The young man 11 _____ (step out) of his kayak, and 12 _____ (draw) a picture in the sand. "This is the land to which I will take you," he 13 _____ (say) as he 14 _____ (draw) a scene of rolling hills, fat animals, and large comfortable houses.

Sedna 15 _____ (be) charmed. She 16 _____ (know) handsome men before, but she had never been enchanted by their words. She 17 _____ (go back) indoors, 18 _____ (pack) her things and 19 _____ (walk) slowly down to the shore. Sedna's father 20 _____ (not/protest). He 21 _____ (believe) he 22 _____ (not/can) have made a better choice himself. The old man 23 _____ (smile) and 24 _____ (wave) goodbye to his beautiful daughter. The handsome young man 25 _____ (lift) Sedna gently into his kayak and 26 _____ (turn) quickly out to sea.

That evening, their kayak 27 _____ (stop) alongside a rocky coast but there 28 _____ (be) no houses and no fat animals just hundreds of loons. Sedna 29 _____ (step) hesitantly out of the kayak and 30 _____ (turn) to ask her new husband about the beautiful home he 31 _____ (describe), but when she 32 _____ (turn around), she 33 _____ (be) being followed not by her husband, but by a loon. "Oh," she 34 _____ (cry), "I have run away with the spirit-bird!"

"I 35 _____ (use) my power to transform myself into a human after I 36 _____ (fall) in love with you," 37 _____ (say) the young loon. "Otherwise, you would not have come away with me."

"Please," she 38 _____ (say). "I 39 _____ (give) you anything, if you let me go home. I 40 _____ (give) you anything I own."

When Sedna 41 _____ (fail) to return home, her father 42 _____ (set out) to find her. He 43 _____ (call out) his daughter's name, "Sedna. Sedna. Where 44 _____ (be) you?" Then he 45 _____ (look up) and 46 _____ (see) his once-beautiful daughter sitting on a nest sobbing. "Oh, my child. I 47 _____ (take) you home." He 48 _____ (take) her in his arms, 49 _____ (carry) her to his kayak, and they 50 _____ (go out) to the sea as quickly as possible.

When Sedna's husband 51 _____ (come) home, he 52 _____ (ask) the other birds, "Where is my wife?" "Her father came and took her away," they cried. Quickly, Sedna's husband 53 _____ (give) chase. As the great bird 54 _____ (flap) its wings, a storm 55 _____ (come). Sedna's father 56 _____ (be) afraid of the loon and the storm. He 57 _____ (know) the loon wanted revenge. He 58 _____ (have) no other choice, so he 59 _____ (throw) his daughter out of the kayak. She 60 _____ (can) catch the side of the kayak but her father 61 _____ (cut) away her half-frozen fingers. "I must," he cried. Sedna 62 _____ (struggle) to keep her head above the water as giant waves washed over her.

Sedna's body slowly disappeared beneath the icy waters...

"Sea animals had been created from the joints of Sedna's severed hands: the first joint of her fingers became the seals of the sea; the second joint the whales of the sea; and the third joint the walrus of the sea."

Answer the questions about the text.

1. Why did Sedna go away with the young man?

2. Who did Sedna's new husband turn out to be?

3. Why did Sedna cry?

4. Why did Sedna's father sacrifice his daughter's life?

5. What happened to Sedna's fingers after her father cut them off?

6. What became of Sedna?

Can you finish the story? What happened to Sedna's father?

Key

Activity 1

1	2	3	4	5
d	b	c	a	e

Extra worksheet

1. lived	17. went back	33. was	48. took
2. was	18. packed	34. cried	49. carried
3. wanted	19. walked	35. used	50. went out
4. turned down	20. did not	36. fell	51. came
5. came	protest	37. said	52. asked
6. pulled up	21. believed	38. said	53. gave
7. hid	22. could not	39. will give	54. flapped
8. cried out	23. smiled	40. will give	55. came
9. will never be	24. waved	41. had failed	56. was
10. will live	25. lifted	42. set out	57. knew
11. stepped out	26. turned	43. called out	58. had
12. drew	27. stopped	44. are	59. threw
13. said	28. were	45. looked up	60. could
14. drew	29. stepped	46. saw	61. cut
15. was	30. turned	47. will take	62. struggled
16. had known	31. had described		
	32. turned around		

Answers to the questions:

1. Why did Sedna go away with the young man?

He was handsome and charming, and he promised a beautiful home and life in a beautiful land.

2. Who did Sedna's new husband turn out to be?

A loon, which was an Inuit spirit-bird.

3. Why did Sedna cry?

She cried because she wanted to be free and return to her father, but her husband kept her in a nest.

4. Why did Sedna's father sacrifice his daughter's life?

He feared the storm and the loon, who wanted revenge; so he threw her overboard.

5. What happened to Sedna's fingers after her father cut them off?

The first joint of her fingers became the seals of the sea, the second joint the whales of the sea, and the third joint the walruses of the sea.

6. What became of Sedna?

She became the sea goddess and the mother of the sea animals.

The original ending about what happened to Sedna's father is the following.

Her father returned home. The old man lay down in the little tent he and Sedna had shared for so many years, and cried. During the night, another storm filled the sea with giant waves. This time, the waves

washed far up on shore and lashed against the little tent where Sedna's father lay sleeping. When the last wave returned to the sea that night, it took the old man with it, down to Sedna's home at the bottom of the sea. Sedna glared at her father with a single large, hollow eye that shone like a winter moon on her defiant face – the other eye had been lost in the storm at sea. Her father recognized the thick black braids that hung down his daughter's back, but the youthful beauty he had known had been replaced by the proud face of a great spirit-goddess. Sedna protected the animals she had created from her dismembered fingers and reigned over a vast region where human souls, including her father's, were imprisoned as punishment after death.

Sources

Activity 1: The pictures of the Inuksuk, the Shaman and the Polar bear are from Phillip Martin's free clipart website: http://nativeamericans.phillipmartin.info/home_far_north.htm.

The picture of Sedna is from: <http://paganspoonie.blogspot.com/2011/04/sedna-arctic-sea-goddess-of-inuit.html>.

The picture of the Thunderbird is from: <http://www.littlebearart.ca/mythology.html>.

Activity 2: The story of Sedna is based on: <http://agemythologystories.blogspot.com/2011/05/sedna-goddess-of-sea.html>.

Further Information

Inuit myths and legends: <http://arcticteacher.blogspot.com/2008/10/inuit-myths-and-legends.html>

Symbols and meanings: http://www.shannonthunderbird.com/symbols_and_meanings.htm

About Sedna: <http://www.arctic.uoguelph.ca/cpl/Traditional/myth/sedna.htm>

For the teacher's convenience, here is the full story in one piece, with no gaps.

Sedna, Goddess of the Sea

A very long time ago, a young girl named Sedna lived with her widowed father in a small sealskin tent along the coast of Baffin Island. Sedna, who was beautiful, smart, independent, and wilful, wanted a husband who was her equal. She turned down every suitor who came to visit her.

One day, a long kayak carrying a handsome young man pulled up along the shore. Sedna and her father hid in their tent. But the stranger cried out to Sedna: "Come to me. You will never be hungry, and you will live in a tent made of the most beautiful skins."

The young man stepped out of his kayak, and drew a picture in the sand. "This is the land to which I will take you," he said as he drew a scene of rolling hills, fat animals, and large comfortable houses.

Sedna was charmed. She had known handsome men before, but she had never been enchanted by their words. She went back indoors, packed her things and walked slowly down to the shore. Sedna's father did not protest. He believed he could not have made a better choice himself. The old man smiled and waved goodbye to his beautiful daughter. The handsome young man lifted Sedna gently into his kayak and turned quickly out to sea.

That evening, their kayak stopped alongside a rocky coast but there were no houses and no fat animals just hundreds of loons. Sedna stepped hesitantly out of the kayak and turned to ask her new husband about the beautiful home he had described, but when she turned around, she was being followed not by her husband, but by a loon. "Oh," she cried. "I have run away with the spirit-bird!"

"I used my power to transform myself into a human after I fell in love with you," said the young loon. "Otherwise, you would not have come away with me."

"Please," she said. "I will give you anything, if you will let me go home. I will give you anything I own."

When Sedna had failed to return home, her father set out to find her. He called out his daughter's name, "Sedna. Sedna. Where are you?" Then he looked up and saw his once-beautiful daughter sitting on a nest sobbing. "Oh, my child. I will take you home." He took her in his arms, carried her to his kayak, and they went out to the sea as quickly as possible.

When Sedna's husband came home, he asked the other birds, "Where is my wife?" "Her father came and took her away," they cried. Quickly, Sedna's husband gave chase. As the great bird flapped its wings, a storm came. Sedna's father was afraid of the loon and the storm. He knew the loon wanted a revenge. He had no other choice, so he threw his daughter out of the kayak. Sedna struggled to keep her head above the water as giant waves washed over her. Her father cut away her half-frozen fingers. "I must," he cried.

Sedna's body slowly disappeared beneath the icy waters...

"Sea animals had been created from the joints of Sedna's severed hands: the first joint of her fingers became the seals of the sea; the second joint the whales of the sea; and the third joint the walruses of the sea."

Extension/Variation to the Extra worksheet:

These are the slips for the activity:

A very long time ago, a young girl named Sedna lived with her widowed father in a small sealskin tent along the coast of Baffin Island. Sedna, who was beautiful, smart, independent, and wilful, wanted a husband who was her equal. She turned down every suitor who came to visit her. One day, a long kayak carrying a handsome young man pulled up along the shore. Sedna and her father hid in their tent. But the stranger cried out to Sedna: “Come to me. You will never be hungry, and you will live in a tent made of the most beautiful skins.” The young man stepped of his kayak, and drew a picture in the sand. “This is the land to which I will take you,” he said as he drew a scene of rolling hills, fat animals, and large comfortable houses.



Sedna was charmed. She had known handsome men before, but she had never been enchanted by their words. She went back indoors, packed her things and walked slowly down to the shore. Sedna’s father did not protest. He believed he could not have made a better choice himself. The old man smiled and waved goodbye to his beautiful daughter. The handsome young man lifted Sedna gently into his kayak and turned quickly out to sea.

That evening, their kayak stopped alongside a rocky coast but there were no houses and no fat animals just hundreds of loons. Sedna stepped hesitantly out of the kayak and turned to ask her new husband about the beautiful home he had described, but when she turned around, she was being followed not by her husband, but by a loon. “Oh,” she cried. “I have run away with the spirit-bird!”



“I used my power to transform myself into a human after I fell in love with you,” said the young loon. “Otherwise, you would not have come away with me.”

“Please,” she said. “I will give you anything, if you will let me go home. I will give you anything I own.” When Sedna had failed to return home, her father set out to find her. He called out his daughter’s name, “Sedna. Sedna. Where are you?” Then he looked up and saw his once-beautiful daughter sitting on a nest sobbing. “Oh, my child. I will take you home.” He took her in his arms, carried her to his kayak, and they went out to the sea as quickly as possible.



When Sedna’s husband came home, he asked the other birds, “Where is my wife?” “Her father came and took her away,” they cried. Quickly, Sedna’s husband gave chase. As the great bird flapped its wings, a storm came. Sedna’s father was afraid of the loon and the storm. He knew the loon wanted a revenge. He had no other choice, so he threw his daughter out of the kayak. Sedna struggled to keep her head above the water as giant waves washed over her. Her father cut away her half-frozen fingers. “I must,” he cried. Sedna’s body slowly disappeared beneath the icy waters...

“Sea animals had been created from the joints of Sedna’s severed hands: the first joint of her fingers became the seals of the sea; the second joint the whales of the sea; and the third joint the walruses of the sea.”

25. Legends

Description

Level: pre-intermediate (B1).

Time: 45 minutes

Skills: listening, reading and speaking.

Activity: This unit deals with Canadian Aboriginal legends and stories. Students listen to and read legends and will understand that these legends helped the Aboriginals explain not only everyday life but also their beliefs and the unexplainable. Through the stories, Aboriginal values, attitudes and cultural identities are shared.

Preparation: A copy of the worksheet for each student or each group of students is needed.

Procedure:

Activity 1: Introduce the activity by briefly explaining what the students are going to be doing. The teacher reads out the legend and the students listen or alternatively the students read the legend to the whole class. Both versions might be done with the students having or not having the text in front of them. In frontal work, the whole class discusses the ideas in the legend, and the meaning of the story. The teacher focuses on why a story such as this one may have been written.

Activity 2: The students work in groups and get the parts of a story each with the plot divided into a sequence of events (see *story cards* below). The students use either the worksheet or are given the pieces of one of the stories on cards. Their task is to find the correct order of the pieces of text and thus correctly sequence the plot of the story. The groups work simultaneously, this will allow each group to discuss the order of events and exchange ideas. While the groups are discussing their legends, the teacher walks around and makes sure the students have the correct plot of the story. It is at this time that the meaning of unknown vocabulary items should be clarified.

It is important to emphasize again that these legends helped the Aboriginals to explain not only everyday life, but also their beliefs.

Once the stories are complete, the students pair up their story with a/some picture(s).

When each group has their story, each student works together with two other students from the other groups. They take turns to retell their stories in their groups using their own words. The students then pick one of the stories and either retell it or act it out. Students are given some time to practice retelling or rehearse the story. In a positive atmosphere, discuss with the whole class what they liked/disliked about the performances.

Extension/variation:

Activity 2: The Aboriginal stories (recited or acted out) can be used at English-language contests as performances. Dramatising the stories can greatly contribute to the understanding of the story and creates ample opportunities to use the language creatively and through rehearsals may well increase group cohesion. There should also be a narrator who provides the lines that are not spoken between the characters.

If students are at a more advanced level of English, they can be asked to illustrate the story creating a comic strip or a poster, which can be used to relate the story to other classes.

The three stories to be cut up and distributed on the following *story cards*:

Group 1

The Birth of the Rainbow

1 When he had finished Indra called his artist, Vishvakarma to him. "Paint my bow with colours that have never before been known in the kingdom of the gods," he commanded. So Vishvakarma came down to Earth to find new colours. Then he began to paint the bow in stripes.	2 Vishvakarma was very happy. He hung the bow to dry in the sunshine. But the sun was too hot and the wood began to crack. Vishvakarma begged Indra to send rain to wet the bow and he let the rain fall gently. All the children looked up at the bow in the sky.
3 The fourth stripe he painted green, like the unripe mango. The fifth stripe he painted yellow, like the fur of a newly born tiger. The sixth stripe he painted orange, like the stain of the juice of the mendhi plant.	4 The first stripe he painted violet like the top of the Himalayan mountains at dawn. The second stripe he painted indigo like the dye from the indigo plant. The third stripe he painted blue, like the neck of a peacock.
5 "Look at the rainbow," they said, with joy. Vishvakarma told Indra, "Please dry your bow like this every time you use it. The best weather is when the sun is shining through a little rain. Then the colours in your bow will remain bright forever." So every time Indra dries his bow, a rainbow appears in the sky.	6 Long, long ago when the Earth was very young, Indra the god of thunder, lightning and rain called his carpenter to him. "My big hunting bow is broken," he said. "I want a bigger bow. Make me the biggest bow in the world." So the carpenter set to work.

Group 2

The Bluebird and Coyote

1 The Coyote was at this time bright green. "I went in four times," said the bluebird, and taught the Coyote the song. So the Coyote went in four times, and the fifth time he came out as blue as the little bird.	2 The bluebird was once a very ugly color. But there was a lake where no river flowed in or out, and the bird bathed in it four times every morning for four mornings. Every morning it sang "There's a blue body of water, it lies there. I went in. I am all blue."
3 Oh the fifth morning he said, "How is it that all your ugly color has come out and you are now blue and beautiful? You're more beautiful than anything that flies in the air. I want to be blue too."	4 That made him feel very proud. As he walked along, he looked on every side to see if anyone was noticing how fine and blue he was. He looked to see if his shadow was blue too, and so he was not watching the ground in front of him.
5 Presently he ran into a stump so hard that it threw him down in the dirt, and he became dust coloured all over. And to this day all coyotes are the color of dirt.	6 On the fourth morning the bird shed all its feathers and came out of the lake in its bare skin, but on the fifth morning it came out with blue feathers. All this while the Coyote had been watching the bird. He wanted to jump in and get it, but he was afraid of the water.

Group 3

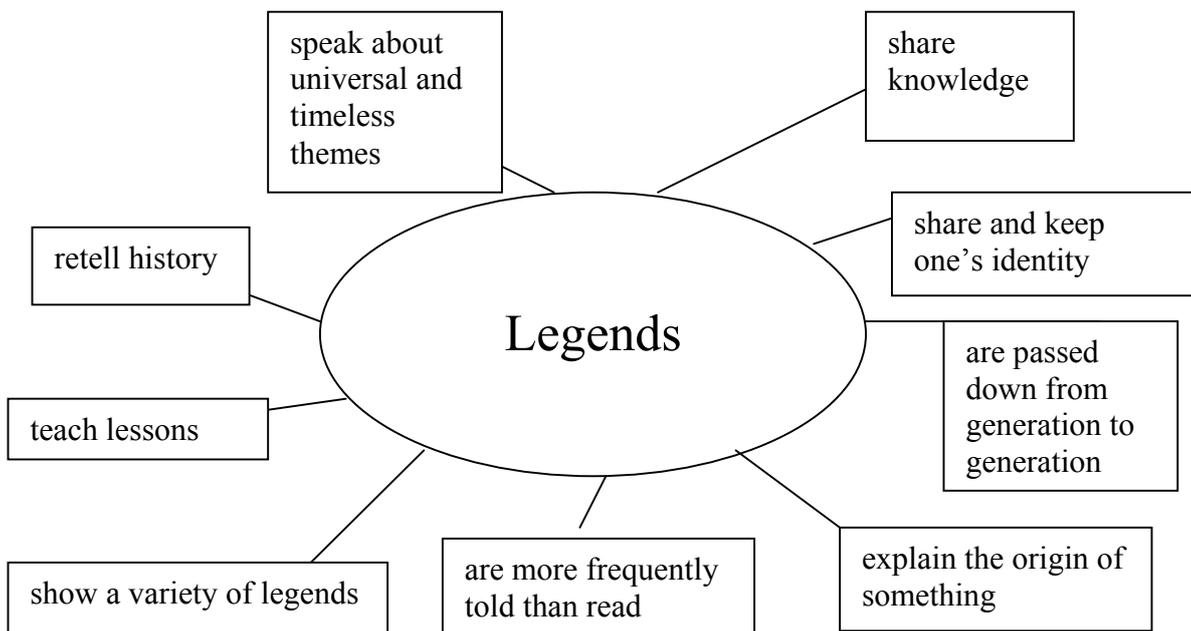
Why Mole Lives Underground

1 That night burrowing underground to the place where the girl was in bed asleep, Mole took out her heart. He came back by the same way and gave the heart to the discouraged lover, who couldn't see it even when it was in his hand. "There," said Mole, "Swallow it, and she will be so drawn to you that she will come."	2 A man was in love with a woman who disliked him and wanted nothing from him. He tried every way to win her favour, but there was no success. At last he grew discouraged and gave up.
3 The man swallowed the heart, and when the girl woke up, she thought of him at once. She felt a strange desire to be with him, to go to him that minute.	4 All of those who knew them both were surprised and wondered how this had come about. When they found out it was the work of Mole, whom they had always thought too insignificant to notice, they became so jealous that they threatened to kill him. That's why Mole hid under the ground and doesn't dare to come up.
5 A mole came along, and found the man so low in his mind and spirits, and asked what the trouble was. The man told him the whole story, and when he had finished, Mole said: "I can help. Not only will she like you, but she'll come to you of her own free will."	6 She couldn't understand it, because she had always disliked him, but now the feelings grew strong, she was compelled to find the man and tell him that she loved him and wanted to be his wife. And so they were married.

Key

Activity 1

Here are some of the ideas students can mention arranged in a spidergram.



Activity 2

Group 1

The Birth of the Rainbow

1 Long, long ago when the Earth was very young, Indra the god of thunder, lightning and rain called his carpenter to him. "My big hunting bow is broken," he said. "I want a bigger bow. Make me the biggest bow in the world." So the carpenter set to work.	2 When he had finished Indra called his artist, Vishvakarma to him. "Paint my bow with colours that have never before been known in the kingdom of the gods," he commanded. So Vishvakarma came down to Earth to find new colours. Then he began to paint the bow in stripes.
3 The first stripe he painted violet like the top of the Himalayan mountains at dawn. The second stripe he painted indigo like the dye from the indigo plant. The third stripe he painted blue, like the neck of a peacock.	4 The fourth stripe he painted green, like the unripe mango. The fifth stripe he painted yellow, like the fur of a newly born tiger. The sixth stripe he painted orange, like the stain of the juice of the mendhi plant.
5 Vishvakarma was very happy. He hung the bow to dry in the sunshine. But the sun was too hot and the wood began to crack. Vishvakarma begged Indra to send rain to wet the bow and he let the rain fall gently. All the children looked up at the bow in the sky.	6 "Look at the rainbow," they said, with joy. Vishvakarma told Indra, "Please dry your bow like this every time you use it. The best weather is when the sun is shining through a little rain. Then the colours in your bow will remain bright forever." So every time Indra dries his bow, a rainbow appears in the sky.

Group 2

The Bluebird and Coyote

1 The bluebird was once a very ugly color. But there was a lake where no river flowed in or out, and the bird bathed in it four times every morning for four mornings. Every morning it sang "There's a blue body of water, it lies there. I went in. I am all blue."	2 On the fourth morning the bird shed all its feathers and came out of the lake in its bare skin, but on the fifth morning it came out with blue feathers. All this while the Coyote had been watching the bird. He wanted to jump in and get it, but he was afraid of the water.
3 Oh the fifth morning he said, "How is it that all your ugly color has come out and you are now blue and beautiful? You're more beautiful than anything that flies in the air. I want to be blue too."	4 The Coyote was at this time bright green. "I went in four times," said the bluebird, and taught the Coyote the song. So the Coyote went in four times, and the fifth time he came out as blue as the little bird.
5 That made him feel very proud. As he walked along, he looked on every side to see if anyone was noticing how fine and blue he was. He looked to see if his shadow was blue too, and so he was not watching the ground in front of him.	6 Presently he ran into a stump so hard that it threw him down in the dirt, and he became dust coloured all over. And to this day all coyotes are the color of dirt.

Group 3

Why Mole Lives Underground

1 A man was in love with a woman who disliked him and wanted nothing from him. He tried every way to win her favour, but there was no success. At last he grew discouraged and gave up.	2 A mole came along, and found the man so low in his mind and spirits, and asked what the trouble was. The man told him the whole story, and when he had finished, Mole said: "I can help. Not only will she like you, but she'll come to you of her own free will."
3 That night burrowing underground to the place where the girl was in bed asleep, Mole took out her heart. He came back by the same way and gave the heart to the discouraged lover, who couldn't see it even when it was in his hand. "There," said Mole, "Swallow it, and she will be so drawn to you that she will come."	4 The man swallowed the heart, and when the girl woke up, she thought of him at once. She felt a strange desire to be with him, to go to him that minute.
5 She couldn't understand it, because she had always disliked him, but now the feelings grew strong, she was compelled to find the man and tell him that she loved him and wanted to be his wife. And so they were married.	6 All of those who knew them both were surprised and wondered how this had come about. When they found out it was the work of Mole, whom they had always thought too insignificant to notice, they became so jealous that they threatened to kill him. That's why Mole hid under the ground and doesn't dare to come up.

Pictures:

Group 1: picture 1

Group 2: pictures 2,3, 5

Group 3: picture 4

Sources

http://americanfolklore.net/folklore/2010/07/folklore_definitions.html 2011-12-05

<http://www.welcomehome.org/rainbow/prophecy/warrior.html>

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"Legends and Stories: A Part of Oral History" Ottawa: Ministry of Indian Affairs and Northern Development, 1998.

Sources of pictures:

Mole: http://en.wikipedia.org/wiki/Mole_%28animal%29

Coyote: <http://en.wikipedia.org/wiki/Coyote>

Bluebird: <http://en.wikipedia.org/wiki/Bluebird>

Rainbow: <http://hu.wikipedia.org/wiki/Sziv%C3%A1rv%C3%A1ny>

Further Information

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/eng/ao04580.html>

http://www.ucalgary.ca/applied_history/tutor/firstnations/myths.html

[http://public.sd38.bc.ca/~mcmathlib/First Nations Myths](http://public.sd38.bc.ca/~mcmathlib/First_Nations_Myths)

<http://www.collectionscanada.gc.ca/read-up-on-it/015020-060000-e.html>

Students can get more information about stories and legends also at *Peel Prairie Portal* and discover the potentials of this website. The website has books, stories and documents written long ago.

<http://www.canadiana.ca/en/contributors/U%20of%20A>

26. The Raven and the First Men

by Bill Reid and Robert Bringhurst

Description

Level: advanced (C1).

Time: 55-70 minutes.

Skills: reading and writing.

Activity: This unit focuses on reading comprehension and grammar practice. As such, the activities are .

Preparation: Copy a worksheet for each student.

Procedure:

Activity 1: Students work in pairs or small groups and fill in the gaps using the appropriate past tense forms of verbs (Past Simple and Past Perfect Simple). The correct solutions are discussed with the whole group.

Extra Activity 1: Students work in pairs or small groups. They rearrange the paragraphs in the correct order. The correct solutions are discussed with the whole group.

Extra Activity 2: Students work in pairs or small groups. They choose the right preposition from the list. The correct solutions are discussed with the whole group.

Extra activity 3: Students work in small groups and they rewrite the last paragraph to create a happier ending. The endings are read out in class or are posted for everybody in the class to read. The class may decide on the happiest or best ending.

Worksheet to go with Extra Activities:

Extra Activity 1

Find the correct order of the following paragraphs to read on the tale.

- A. For a long time the Raven amused himself with his new playthings, watching them as they explored their much-expanded world. Sometimes they helped one another in their new discoveries. Just as often, they squabbled over some novelty they found on the beach. And the Raven taught them some clever tricks, at which they proved remarkably adept.
- B. He picked up the men, and in spite of their struggles and cries of fright he put them on his broad back, where they hid themselves among his feathers. Then the Raven spread his wings and flew to North Island. The tide was low, and the rocks, as he had expected, were covered with those large but soft-lipped molluscs known as red chitons. The Raven shook himself gently, and the men slid down his back to the sand. Then he flew to the rock and with his strong beak pried a chiton from its surface.
- C. So it wasn't long before one and then another of the little shell-dwellers timidly emerged. Some of them immediately scurried back when they saw the immensity of the sea and the sky, and the overwhelming blackness of the Raven, but there the resemblance ended. They had no glossy feathers, no thrusting beak. Their skin was pale, and they were naked except for the long black hair on their round, flat-featured heads. Instead of strong wings, they had thin stick-like appendages that waved and fluttered constantly. They were the original Haidas, the first humans.
- D. Well, here was something to break the monotony of his day. But nothing was going to happen as long as the tiny things stayed in the shell, and they certainly weren't coming out in their present terrified state. So the Raven leaned his great head close to the shell, and with the smooth trickster's tongue that had got him into and out of so many misadventures during his troubled and troublesome existence, he coaxed and cajoled and coerced the little creatures to come out and play in his wonderful, shiny new world. As you know, the Raven speaks in two voices, one harsh and strident, and the other, which he used now, a seductive bell-like croon which seems to come from the depth of the sea, or out of the cave where the winds are born. It is an irresistible sound, one of the loveliest sounds in the world.
- E. Now, if any of you have ever examined the underside of a chiton, you may begin to understand what the Raven had in his libidinous, devious mind. He threw back his head and flung the chiton at the nearest of the men. His aim was as unerring as only a great magician's can be, and the chiton found its mark in the delicate groin of the startled, shellborn creature. There the chiton attached itself firmly. Then as sudden as spray hitting the rocks from a breaking wave, a shower of chitons broke over the wide-eyed humans, as each of the open-mouthed shellfish flew inexorably to its target.
- F. But the Raven's attention span was brief, and he grew tired of his small companions. For one thing, they were all males. He had looked all up and down the beach for female creatures, hoping to make the game more interesting, but females were nowhere to be found. He was about to shove the now tired, demanding and quite annoying little creatures back into their shell and forget about them suddenly – as happens so often with the Raven – then he had an idea.

1	2	3	4	5	6

Extra Activity 2

Here is the continuation of the tale. Choose the right preposition from the following ones. Where you can see an X and a number (e.g. X4), it means that you can use the preposition more than once (e.g. four times).

Nothing quite like this had ever happened(1) the men. They had never dreamed(2) such a thing(3) their long stay(4) the clamshell. They were astounded, embarrassed, confused(5) a rush(6) new emotions and sensations. They shuffled and squirmed, uncertain whether it was pleasure or pain they were experiencing. They threw themselves(7)(8) the beach, where a great storm seemed to break(9) them, followed just as suddenly(10) a profound calm. One(11) one the chitons dropped(12). The men staggered(13) their feet and headed slowly(14) the beach, followed(15) the raucous laughter(16) the Raven, echoing all the way(17) the great island(18) the north, which we now call Prince(19) Wales.

That first troop(20) male humans soon disappeared(21) the nearest headland, passing(22) the games(23) the Raven and the story(24) humankind. Whether they found their way(25) their shell or lived(26) their lives elsewhere, or perished(27) the strange environment(28) which they found themselves, nobody remembers, and perhaps nobody cares. They had played their roles and gone their way.

Meanwhile the chitons had made their way(29) the rock, where they attached themselves as before. But they too had been changed. As high tide followed low and the great storms(30) winter gave way(31) the softer rains and warm sun(32) spring, the chitons grew and grew, many times larger than their kind had ever been before. Their jointed shells seemed(33) to fly(34)(35) the enormous pressure(36) them. And one day a huge wave swept(37) the rock, tore them(38) their footholds and carried them(39) the beach. As the water receded and the warm sun dried the sand, a great stirring began(40) the chitons.(41) each emerged a brown-skinned, black-haired human. This time there were both males and females(42) them, and the Raven could begin his greatest game: one that still goes(43).

on of(X4) to(X4)

by(X4) off over

down(X2) in

during

back to in(X2)

out of...out

of(X3) behind

among(X2)

of(X2) apart

within back

to(X2) about on

to over

from(X3)

Extra Activity 3

Here is the ending of the story, which is not quite happy. Read the ending and rewrite the last paragraph to create a happy ending.

They were no timid shell-dwellers these, but children of the wild coast, born between the sea and land, challenging the strength of the stormy North Pacific. Their descendants built on its beaches the strong, beautiful homes of the Haidas and embellished them with the powerful heraldic carvings that told of the legendary beginnings of great families, all the heroes and heroines and the gallant beasts and monsters who shaped their world and their destinies. For many generations they grew and flourished, built and created, fought and destroyed, living according to the changing seasons and the unchanging rituals of their rich and complex lives.

It's nearly over now. Most of the villages are abandoned, and those which have not entirely vanished lie in ruins. The people who remain are changed. The sea has lost much of its richness, and great areas of the land itself lie in waste. Perhaps it's time the Raven started looking for another clamshell.

Key

Activity 1

(1) covered / had covered (2) receded / had receded (3) called (4) lay (5) had flown (6) was not (7) remained	(8) had stolen (9) kept (10) had scattered (11) spattered (12) waxed (13) waned (14) dazzled (15) lit (16) curved (17) was (18) looked (19) gave (20) crossed (21) walked (22) called (23) heard	(24) saw (25) scanned (26) caught (27) landed (28) found (29) looked (30) saw (31) was
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Extra Activity 1.

1	2	3	4	5	6
D	C	A	F	B	E

Extra Activity 2

1	to	20	of	29	back to
2	of	21	behind	30	of
3	during	22	out of	31	to
4	in	23	of	32	of
5	by	24	of	33	about
6	of	25	back to	34	apart
7	down	26	out	35	from
8	on	27	in	36	within
9	over	28	in	37	over
10	by			38	from
11	by			39	back to
12	off			40	among
13	to			41	From
14	down			42	among
15	by			43	on
16	of				
17	to				
18	to				
19	of				

Sources

Bill Reid and Robert Bringhurst, *The Raven and the First Men* at:
<http://shortfictioncollingwood.files.wordpress.com/2009/04/the-raven-and-the-first-men.pdf>.

Further Information

See the *Further Information* section of Unit 25.

27. Shanadithit – A Poem

Description

Level: advanced (C1) and proficiency (C2) and BA programme.

Time: 60-90 minutes.

Skills: reading, listening, speaking and writing.

Activity: The task entails reading a poem about the *Beothuk Indians* of Newfoundland, paraphrasing and analyzing a poem, selecting and sharing the essential information about the last of the *Beothuks* called *Shanadithit*, creating character files, commenting on the narrator of the poem and on the perspectives used, transforming the poem into a short story; preparing a presentation on the history and culture of the Beothuks, discussing the impact of white civilization on the native peoples of Canada.

The poem “Shanadithit” – written in the 1970s – is a text that can be introduced in the classroom without extensive background information. The personal and emotional presentation in the poem opens the possibility of feeling empathy and developing understanding towards the Beothuks. However, the poem can be a starting point for further research into the history and cultures of the native peoples of Canada and North America, and the Beothuks of Newfoundland in particular.

Preparation: A copy of the poem for each student should be made available. It is expected that advanced and proficiency level students understand the poem and are able to guess meanings from the context, nevertheless, it should be made sure that they do understand special or lesser known vocabulary items, e.g. the following:

buckskinned – wearing clothes of strong soft leather made from the skin of a deer or goat

Debra Paget – an American actress and entertainer who rose to prominence in the 1950s and early 1960s.

In the successful movie entitled *Broken Arrow* featuring *James Stewart* *Paget* played an Indian maiden, *Sonseeahray* (“*Morningstar*”), who gives up her life to save Stewart's character

embroidered – a decorated piece of clothing with a pattern, picture, or words sewn on it using coloured threads

game – here: wild animals, birds, and fish that are hunted for food

lass – a girl or young woman, used especially in Scotland and in the north of England

mamateek – a word from the Beothuk language meaning “wigwam”

musings – thinking about something carefully and for a long time

Red Indians – “an important aspect of Beothuk life was their use of red ochre, extracted from iron deposits, for coating their implements, bodies and the remains of the dead. The colour red played a role in Beothuk tribal identity: disgraced band members might be ordered to remove the colouring as a form of punishment. It is very likely that the red hues also had spiritual overtones for the people. This extensive use of ochre led Europeans to name the Beothuk the ‘Red Indians’.” The thick coat of red paint served as protection from cold winds and hordes of biting insects.

Procedure

Activity 1: As a warm-up activity, students are asked what they know about the impact of the white civilization and settlers on the native peoples of North America. Here are two suggested approaches:

- a) The teacher reads the introductory information on the worksheet of Activity 1 to the students and has them formulate what they expect from such a poem. These comments are collected and later compared to the students’ reactions once the poem has been discussed. A most effective approach is to recite the poem while showing the students the picture of *Shanadithit*. After that, they will be

asked to formulate their first impressions in one sentence. The teacher can use a question such as: “What has struck you the most about the poem?”

- b) A second approach is to start as in *a)*, but after that the copies of the texts are handed out to the students and they read the poem by themselves and do Activity 1 working in pairs.

Activity 2

Students work in pairs or small groups and discuss the question in the students’ version. Here further questions or talking points (apart from the ones in the students’ version) are possible, for example:

- *What atmosphere is created by the poem?*
- *What do you learn in the poem about the Beothuks?*
- *Which view of the Beothuks is obviously represented in the “grade seven schoolbook”?*
- *Point out the difference between dream and reality.*
- *How is the relationship between native peoples and whites characterized in the poem?*
- *What view does the narrator of the poem have of the native peoples and the Beothuks, in particular?*
- *What events does the narrator present in the poem? Why is this sequence of events offered?*
- *How does the use of language illustrate the attitude and opinion of the narrator of the poem?*

These discussion prompts could also be made available to the students.

Comment: In his prose poem, Al Pittman deplores the disappearance of the *Beothuks* (“the people” or “true people”), a small group of native people, who lived in Newfoundland and whose last survivor, *Shanawdithit (Nancy April)*, died of tuberculosis in St. John’s in 1829.

In this fictitious dialogue, the narrator of the poem only asks rhetorical questions. Various perspectives are presented: young boy/adult person, girl/poet, past/present, settlers/Beothuks.

At first, the narrator only seems to declare his love to “Shanadithit”, but in fact the poem is rather a lament for these “Red Indians”, who, like all the other native peoples of North America, suffered from the often deadly and fateful consequences of their encounter with the white settlers.

What has remained of them today is some bare and unemotional facts in schoolbooks or unrealistic and idealized portrayals in films and movies.

Against the background of such unrealistic information, the narrator of the poem can only naively get lost in a dream of peaceful life in Canada’s endless and beautiful nature, filled with the desire to right the wrongs that were done and to lovingly unite with Shanadithit and find reconciliation.

The narrator even imagines that the native people might have had a similar dream. However, since they could not withstand the superior strength of the white conquerors and since they did not have any chance to fight the fatal diseases, they were doomed to disappear. They were not only given new names, “Nancy April” and stripped off their identity, but today people even walk and drive on streets that are built over their destroyed graves.

Pittman’s poem ends with a reversal of the last lines of the Lord’s prayer, with the “advice” to the “Shanadithit”, to never forgive, because this injustice may never be put right and is unforgivable: “Lie easy in your uneasy peace girl and do not, do not, forgive those who trespass against you.”

Students work together with members of other pairs/groups and share their ideas. Finally a whole group discussion closes this activity. Students are supposed to keep notes of their ideas to help recall findings during the whole group discussion.

In the whole group discussion, the following points can also be touched upon: Against the background of the students' expectations and first impressions, there should develop a lively discussion on the reasons why they had such expectations and how the poem defies them. The effect such a poem has on readers will also provide ample space for discussions. Moreover, it could also be discussed whether such an apology makes any sense and how the different parties involved could/should react.

Activity 3

Students work in groups and rewrite the poem in the form of a short story. They can even turn it into a short scene and act out the plot.

Activity 4

Students work in groups and do some research on the history and culture of the Beothuks and prepare a short presentation. Students can use illustrations and can be referred to the web pages listed in the Further Information section. Some suggestions on topics are provided to guide students.

Activity 5

This activity encourages students to look into other works written about or by Canadian Aboriginal writers. Students work in groups and they share their reading experiences. If there are only few people who have read works by or about Canadian Aboriginals, you may ask them to do some research in the computer lab, or at home as a follow-up. Alternatively, they can share stories about films with Aboriginal characters or directed by Aboriginals.

Extension/Variation

Activity 3: As a follow-up activity to the discussion on the effect of this poem, students can write a fictitious interview with *Shanadithit*.

Another creative task could be to write a comment for a newspaper on the imagined poetry reading session by the poet: how the poet and the audience felt, how the poem is related to present-day experiences, etc.

Yet another task could be to write a blog on Shanadithit's experience.

Activity 4: As a project assignment, students can do more research on the history and culture of the *Beothuks*, and also on *Shanadithit* in particular. See below the various Internet resources, which could be made available for the students.

Sources

The poem: © Al Pittman, *Once when I was drowning*, ISBN 13: 9780919948488, Paperback, Saint John's, Newfoundland, Canada: Breakwater Books, 1978, pp. 43-46. Reprinted with permission from the publisher.

Photo:

<http://upload.wikimedia.org/wikipedia/commons/thumb/c/c3/Shanawdithit.jpg/220px-Shanawdithit.jpg>

In the "Preparation" section for the entry *Red Indians: The Beothuk Indians* - "Newfoundland's Red Ochre People", http://www.historica.ca/the_beothuk.php

Further Information

on the Beothuks:

<http://www.heritage.nf.ca/aboriginal/beothuk.html>

http://www.historica.ca/the_beothuk.php

<http://www.therooms.ca/museum/mnotes1.asp>

<http://www.encyclopediecanadienne.ca/featured/shawnadithit-last-of-the-beothuk>

<http://visitnewfoundland.ca/beothuk.html>

<http://beothukinstitute.org/>

<http://www.mun.ca/rels/native/beothuk/beohist.html>

<http://www.mysteriesofcanada.com/Newfoundland/beothuk.htm>

Poetry by Aboriginals:

<http://www.edu.gov.on.ca/eng/aboriginal/strategygr07lanpoetry.pdf>

http://www.youngpoets.ca/native_poetry_1960_2000

Titles of poems:

<http://www.broadviewpress.com/product.php?productid=124>

28. The Red Couch

Description

Level: advanced (C1), proficiency (C2) and BA programme.

Time: 90 minutes.

Skills: reading, speaking and writing.

Activities: Reading, paraphrasing, summarizing and discussing a native story entitled “The Red Couch”, selecting and sharing essential information about the characters (*character profile*), discussing the imagery and meaning of the title, the question of identity and the feeling of home and belonging shared by two urban Indians – the narrator (a half-breed) and Frank Longboat (a “full-blood”), the creative task of writing a possible continuation/ending to the story.

Preparation: There should be a copy of the parts of the story as presented in the *Reader* available for each student. Students of an advanced level should understand the story or guess meanings from the context. Still, it should be made sure that they understand special or lesser-known vocabulary items, e.g.:

Nishnawbe – Nishnawbe Aski Nation (*Anishinaabe-aski Ishkoniganan Ogimaawin*); NAN is a political organization representing 49 First Nation communities across areas of northern Ontario, Canada (<http://www.nan.on.ca/>)

braids – a length of hair that has been separated into three parts and then woven together

hide – skin, either untreated or ready for use

carnival – here: an amusement show, with side shows, games, etc.

Blue jays – the Toronto Blue Jays are a professional baseball team located in Toronto, Ontario. The Blue Jays are a member of the Eastern Division of Major League Baseball (MLB)’s American League (AL)

bannock – a thick flat oatmeal cake baked on a griddle

ricing – possibly a misprint in the original source: **riding**;

Procedure

The Red Couch is a short story that can be introduced into the classroom without extensive background information. It is a story about the question of identity, belonging and the feeling of home. The reader is introduced to two native Indians, who are struggling with their respective situation, i.e. living in a Canadian city and being considered urban Indians. The story can also serve as a basis for further research on the life of Native people who are living off the reserve, and on the history and cultures of the Native peoples of Canada in general.

Activity 1: One approach to the story could be to give the students a copy of the whole material printed in the *Reader* and to have them do the activities. However, in a more rewarding approach, students are handed out the different parts of the text step by step as described below.

- In a first warm-up activity, students are shown the picture of the red couch and the title of the story and they formulate what topic they expect the short story to address. These comments are collected and later compared to the reactions once the short story has been discussed.
- The next step is to give the students introductory part **A**) and to have them answer the five “questions”. The answers should elicit that this part of the story has elements of a traditional exposition to a story as described below.

The reader is introduced to the setting of a bar somewhere in a city; it is not sure yet what time of the day it is, but probably sometime in the evening. There are two main characters, who are sitting at the bar, watching TV, more or less intensively. One of them is Frank Longboat, a Nishnawbe

Indian, who has black braids, is wearing a denim jacket tied with leather hide and who seems to be drinking a lot of Canadian beer. The other one is the narrator, who is simply watching Frank Longboat rather than watching TV. He is a half-blood, who seems to suffer from the fact that he does not know where he belongs. He is not accepted on the reserve nor does he have many white friends in the city. He has tried to live with his white father in the city, but got into trouble with the police. Staying together with a travelling amusement show did not work out, either. At present, he is “tired and hungry”.

- c) An interesting task can be to ask students to speculate about how the story will continue. Their versions should also be jotted down on a piece of paper and collected by the teacher and later compared with the complete story.

Activity 2

For this activity, the students are handed out the parts **B), C) and D)** from the *Reader*. Here, individual solutions are prepared. The teacher should, however, make sure that the students focus on the central aspects of each part and that they try to use their own resource of vocabulary to summarize the plot and sentences as much as possible to create the headings. All the headings produced by the students are collected on the board and the students may vote for the most appropriate suggestions.

Activity 3

Divide the students into groups of four. Two students in each group should work on one character profile and complete the profiles using the information in the introductory passage and then tell their mates in their group of four about the description they have produced. There should be a time limit of twenty minutes. After that, during a whole-class activity, ideas are gathered on the blackboard or on a transparency to design the two character profiles.

Comment: The narrator somehow envies Frank for being a real Indian with a wonderful memory of a real family. Frank Longboat knows who he is and where he comes from. He has a name, an identity and he can tell stories about hunting and family life, whereas the narrator can only make up stories. As a half-blood he does not even look like an Indian and, thus, he does not belong to a visible minority, either. He has often lied about his life, even telling people sometimes that he was adopted by a white family. He also lies to Frank, pretending to know how to hunt and acts as if he knew more about the Nishnawbe than he actually does.

For both of them, alcohol seems to make the situation endurable. Yet, Frank drinks to remember his past, his family reunions and his going hunting with his father. The narrator, however, drinks to escape his life and to forget everything about it.

Here in the city Frank has adopted the role of a city cowboy, wearing cowboy boots. Even if he seems homeless, he calls the place he is obviously staying at his “ranch”. The ranch is a red couch, an illusionary home, hidden somewhere in a doorway. His real home is on the reserve: “I’m really far from home”. Frank has wonderful memories of the past. He still knows about his roots and where he belongs. Frank’s stories make the narrator feel at home, make him feel more native than white. On the couch, listening to Frank’s stories and drinking beer he thinks “... I didn’t care what I was, I felt like home.”

However, life on the reserve has changed, too. Today Frank’s father is living on welfare and does not hunt anymore. That’s why Frank wants to stay in the city “to hunt for a good time and stuff”. He wants to “make it in the big city”, to fight and to face the challenge of survival there. He knows that he has to adapt.

The narrator, on the other hand, is aimless and restless. He does not have a place of belonging and he does not feel at home neither on the reserve nor in the city. He just wants to keep running away “to get the hell out of here”.

Activity 4: Students work in small groups. The teacher either helps students explore the meaning behind the short story while they are working in groups or develops a whole-group discussion. As a follow-up activity to the discussion on the characters, students should see that the narrator sees in Frank Longboat somebody who still has a home, an identity. He associates him with somebody who can remember a happy past. But Frank makes the narrator see drastically that he is “kinda stuck right in the middle of

everything”. Yet, he also shows him that home can be anywhere as long as you know who you are and when you have a purpose in life. The *Red Couch*, actually a product of white civilization, assumes the ironic symbolic meaning of a place where Red Indians can feel comfortable, yet, an illusionary home and place to relax and to listen to stories.

Activity 5

Students work in small groups. They write their own ending to the story. The individual solutions can serve as interesting starting points for discussions. Finally, the students are presented the final part of the story and they compare it with their own versions. During the whole-class discussion reference can be made to students’ initial expectations.

Comment: Having had a lot of beers the narrator falls asleep and dreams of sitting on the red couch together with Frank Longboat somewhere in the beautiful Canadian landscape. It is hunting season and they follow a big moose, but a big group of hunters run passed them. When the beautiful landscape changes to a small-plane landing strip, the narrator finally realizes that he has to fight and meet the challenges of city life.

The story is about his way of expressing his problems, his feelings and dilemmas. Meeting Frank is a decisive moment in his life. When Frank bluntly tells him that he knows that he has lied about his hunting skills, the narrator realizes that he should stop living a life of lies and self-deception. In this story he learns a lesson and he finds a purpose in life. Now he wants to be like Frank determined to change his attitude towards life. The story ends with the narrator walking away from the red couch like Frank Longboat: “Without taking my eyes off my boots. I started walking.”

Extension/Variation

As a project assignment, students can do more research on the situation of urban Indians and on the Nishnawbe Indians. An introductory activity could be to describe and to interpret the “Logo of NAN”. See the description and the suggested Internet resources below, which could serve as a starting point for the students. The end products of the project can be introduced at a later class.

Sources of the text and picture:

The short story:

©“The Red Couch,” by Debbie Danard, from the book *Steal My Rage*, © 1995 by Na-Me-Res (Native Men’s Residence), published by Douglas & McIntyre: an imprint of D&M Publishers Inc. Reprinted with permission from the publisher.

The picture: <http://www.sylvesteroxford.com/Velvet-Chesterfield-Three-Seat-Sofa-in-Deep-Burgundy-Red>

Further Information

Internet resources for research:

Logo of NAN – Organization

The Great White Bear stands in the circle – the traditional symbol of life of the North American Indian. The background is red, symbolic of the Red Man. His feet are firmly planted on the bottom line, representing Earth. His head touches the top line, symbolic of his relationship to the Heavens and to the Great Spirit. He stands with feet stretched out to the four smaller circles, which represent the North, East, South and West – to show that he has nothing to hide. The circles joining his rib cage represent our various communities. The lines of the rib cage of the Great Bear symbolize the traditions, the culture, the songs, the legends and the prayers of our People that bind our communities together as one. These lines are essential, for without the protection of the rib cage, the heart is open for anyone seeking to destroy that life. The Great White Bear is the Spirit and Soul of the Nishnawbe Aski Nation.

Further information on the Web

The Red Couch

D. Danard

When I first met Frank Longboat he was sitting on a bar stool at the Green Dragon Bar. I didn't have to see his face to know he was Nishnawbe. I knew by his two thick black braids. His braids hung down past the bottom of his jean jacket, and they were tied with leather hide. He was holding his Canadian beer like it was his best friend.

I sat next to him. He was looking at the T. V. behind the bar and didn't see me watching him. I wasn't really watching; I just wanted to check and see what this guy was about.

I've been living off the reserve for ten years now and I don't have many friends; the ones that I do have are mostly white. To look at me you wouldn't say I looked Nishnawbe 'cause I'm not really like a "full-blood." And I'm kinda stuck right in the middle of everything, kinda like standing on the fence. At home the guys tell me that whatever's going on on the reserve is none of my business. I guess I ain't got no business in the city either.

I tried to live with my dad a couple of years ago, but I got into some trouble and almost went to jail. I was travelling with this small-time carnival for a while, but they went on and I stayed behind. I guess I thought I could stop being tired and hungry.

So I was just sitting there watching Frank and drinking my third beer. The Blue Jays were behind two runs in the game. They never win when I watch them anyway.

Frank jumped down from the bar stool and started laughing. A sort of low chuckling laugh, and it made me laugh too. Then he just started walking out the front door. I followed him. Once he reached the street he turned around quickly, and I almost ran into him.

"Do you know how to hunt?" Frank said, staring straight ahead past me somewhere, although I thought he was staring right at me. "Yeah," I lied. Without blinking, Frank asked bluntly, "Where?" I noticed his face and his almost-black eyes. I shrugged my shoulders and stuffed my hands to the bottom of my pockets, then turned away towards a passing car.

"I used to hunt in the bush," he said. "Now I just hunt here in the city."

"Here?" I asked.

"Yeah, I hunt for a good time and stuff." He smiled, showing his rotten and tobacco-stained teeth. He started laughing again and I smiled. "Come on, wanna-be, I'll show you my ranch," said Frank, slapping me on the back.

I opened my cigarettes and gave one to Frank. I inhaled deeply and without hesitation followed Frank's lead. He was looking at his worn-out cowboy boots the whole time we walked, and he never missed a step or a turn.

Soon we were in an alley beside a construction site with a big wooden fence around it. There was a space between the fence and a boarded-up warehouse, and we walked into the dark. In about halfway was an old doorway, greyishly lit by the city lights. In the doorway was a dirty red velour three-seater couch. Newspapers, styrofoam coffee cups, old chip bags and a couple of empty beer cans covered the ground around the couch.

"Nice place you got here," I said. Kicking the garbage and making myself at home, I sat down.

"I used to hunt with my dad. We'd go in the boat down the river and then we'd eat our bannock and wild rice. After lunch we'd tie up the boat and go hunting," Frank said. "Who did you hunt with?"

I swallowed hard. "Usually by myself." I felt a knot tying up my insides, but I couldn't let Frank down after I'd come this far.

"My dad taught me everything about hunting, fishing, ricing hell, he even taught me how to party, except I'm much better than him!"

"Where you from?" I asked bluntly.

"I'm really far from home. My dad doesn't hunt or fish any more, he just sits around. Goddamn welfare! Makes him forget who he is."

"Yeah, me too," I said. It was getting comfortable sitting on the couch in the concealed doorway. I tried to talk about myself, but I ended up trying to sound like I knew more about being Nishnawbe than I do. I wanted to tell Frank that my dad won't even talk me. And that when I was young I used to tell people that he died in the war. I guess I believed it at the time. I tried to talk about growing up in the city

and getting into fights. But the words weren't there. So I made up a story about how I would snare rabbits and hunt partridge.

I never told Frank that I didn't grow up on the reserve, and that I'm trapped by both worlds. And don't know which one I fit into.

"Everyone can go to hell," I yelled, jumping up off the couch. "Let's party."

"Hoka hey, let's go," shouted Frank, who had been standing in the doorway studying the fence.

As we walked quickly out of our darkness onto a brightly lit street, Friday night's traffic consumed us. Music blared from car stereos, horns honked and people screamed at passing cars. Things seemed different, kinda like a brain overload. It was too bright, colourful, energizing, and I longed for the calm of the red couch. We got some beer and returned to the ranch.

It was great sitting on the red couch drinking beer and smoking cigarettes. I could at least try to forget about everything else. Things hadn't felt so good in a long time. After a while I didn't care what I was; this felt like home.

Frank was talking about the time his family drove to a lake. His dad and him took the boat to this little island and fished. They propped the fishing rods up with some rocks and wrapped the line around a Coke can, so that when a fish bit, it would knock over the can and they'd run over to the rods and reel in the fish. When they got hungry, they remembered that they had left their lunches and the rest of the family back on shore. When they got back, all the lunch was gone and his mother and grandmother were asleep in the car.

I was closer to home listening to Frank's stories. As I gulped another beer I realized that I was trying to get drunk to forget who I was and was not. Sometimes I'd tell people that I had been adopted by a white family. And here was Frank drinking to remember. "What are you doing here in the city?" I asked anxiously.

"My friend, I, Frank Longboat, am trying to make it in the big city," he said, getting up and balancing on the arm of the couch. His head almost touched the roof.

"And what are you doing here?"

"Trying to get the hell out of here!"

I had a dream that the red couch was in a clearing on top of a big rock with trees all around. There were blueberries growing all over the ground. Frank was sitting on the couch smoking a cigarette, laughing and watching the eagles playing in the sunshine.

I asked him to come and do some hunting with me. He told me that it was hunting season, but not for us. I told him that I saw a big moose and that we'd better go. He looked mad, but said he'd go just so I'd stop bugging him. We saw the moose and followed him deep into the bush. Suddenly, from behind us, about thirty men started charging towards the moose and shooting. The moose dropped, got up and started running faster and faster, then Frank dropped. The men kept running past us, yelling after the moose. Frank looked up at me and said, "You've never been hunting before, have you?"

I lifted him up and carried him back to the red couch. But when I got to the clearing it was paved over and it looked like a small-plane landing strip.

I woke up alone on the red couch. I could hear the Saturday work crew yelling and the loud noise of a jackhammer. When I stood up, my head exploded from the headache. Stumbling, I looked back at the red couch, and I noticed the words "Be true to the Grassroots" spray-painted in fluorescent green on the wall. I lit a cigarette. Without taking my eyes off my boots, I started walking.

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29. Inuit Stone Carvings

Description

Level: intermediate (B2).

Time: 20 minutes.

Skills: reading and speaking.

Activity: This unit introduces indigenous art to students. The aim of the activity is to improve students' reading comprehension skills and vocabulary. The text covered will also provide an insight into Canadian aboriginal art.

Preparation: Photocopy the worksheet for every student.

Procedure: First, ask students to name as many tools as they can which they would use for stone carving. Write the name of these tools on the board. (The following web-sites may be useful in this respect: http://www.eflnet.com/vocab/tools_vocabulary.php or <http://www.languageguide.org/english/vocabulary/tools/>)

Activity 1

Students work alone or individually. They read the paragraphs, and establish the correct order to get a meaningful text. The correct solutions are checked with the whole class. The activity can also be used as a reading-out-loud task. Put the following paragraphs into the right order.

Below, the entire text is printed in the correct order of the paragraphs.
<http://www.eskimoart.com/faq.html>

How are carvings made?

C. First of all, the Inuit artists have to get their stone. This is no easy task. The mine sites are not located in town, but it takes several days to get there by boat (in the summer) or by skidoo (in the winter).

G. Once they get there, the stone is hand-cut with grinders and picks, then hauled out, piece by piece. Dynamite cannot be used because it fractures the stone. Although several artists get together to mine stone, it is still arduous physical labour. It takes several days at the mine site before they have loaded enough stone to head back to town.

B. Often, they will return a week or so later for more stone, as there is a very short time period when the mine site is accessible and not completely covered by snow. Once winter sets in, the ground is completely frozen, and they cannot get any more stone until it thaws – 8 or 10 months later.

F. Once back home, in their own carving shed, the Inuit artist chooses a piece of stone, and studies it from all angles. The artist "sees" a figure within the stone, and uses his axe to chip away the stone so that the animal or human figure can be "freed".

D. Once the rough image is complete, the artist goes over the entire piece removing the axe marks with a large file.

A. Next, the entire piece is filed again with a medium file, eventually working down to smaller files for finer details. To smooth the carving, the carving is set in a tub of water, and is sanded in entirety with waterproof sandpaper.

E. Next, the entire carving is sanded with rough and then finer sandpaper. If the artist prefers a brilliant finish, the final sanding will be with very fine sandpaper. This final stage varies according to the personal preference of the artist. This, however, does not affect the value in any way.

A. Next, the entire piece is filed again with a medium file, eventually working down to smaller files for finer details. To smooth the carving, the carving is set in a tub of water, and is sanded in entirety with 180 grit waterproof sandpaper.

B. Often, they will return a week or so later for more stone, as there is a very short time period when the mine site is accessible and not completely covered by snow. Once winter sets in, the ground is completely frozen, and they cannot get any more stone until it thaws - 8 or 10 months later.

C. First of all, the Inuit artists have to get their stone. This is no easy task. The mine sites are not located in town, but several days trip by boat (in the summer) or by skidoo (in the winter).

D. Once the rough image is hacked out, the artist goes over the entire piece removing the axe marks with a large file.

E. Next, the entire carving is sanded with 240 grit paper, then 400 grit, then 600 grit. If the artist prefers a brilliant finish, the final sanding will be with 1200 or 1500 grit sandpaper. This final stage varies according to the personal preference of the artist. It does not affect the value in any way.

F. Once back home, in their own carving shed, the Inuit artist chooses a piece of stone, and studies it from all angles. The artist "sees" a figure within the stone, and uses his axe to chip away the stone so that the animal or human figure can be "freed".

G. Once they get there, the stone is hand cut with grinders and picks, then hauled out, piece by piece. Dynamite cannot be used because it fractures the stone. Although several artists get together to mine stone, it is still arduous physical labour. It takes several days at the mine site before they have loaded enough stone to head back to town.

Key:

1	2	3	4	5	6	7
C	G	B	F	D	A	E

Sources

The text is adapted from: <http://www.eskimoart.com/faq.html>.

The picture has been taken from: http://ribizlifozelek.blogspot.com/2010_11_01_archive.html.

Extension to go with Activity 1:

During this project work session, students compare and contrast Canadian indigenous art with other nations art including that of their own. The class is split into several groups. Each group does research into and compares Canadian indigenous carving with other national (e.g. Transylvanian) woodwork from

some aspects (e.g. techniques, typical topics, typical colours, motifs, etc.). The teacher makes sure that every group deals with a different aspect. The groups present their findings to the class using illustrations.

Recommended web sites:

http://en.wikipedia.org/wiki/Folk_art

<http://www.candleshop.com.au/products/german-folk-art>

<http://www.folk-art-hungary.com/>

<http://www.hungarianfolkart.com/>

<http://www.lmntl.com/kekfestes.html>

<http://www.folkology.com/hungarian-easter-egg-decoration/>

Extra Activity:

Students read a text about fake carvings and how they endanger the aboriginal art and pose a threat to the artists themselves.

The students read a text about fake carvings and how they endanger the aboriginal art and pose a treat to the artist themselves. The aim is to improve reading comprehension.

Procedure:

A). Students work alone or individually. They rRead the following text, discuss and answer the comprehension questions. The correct solutions are check with the whole class in a way that students must give reasons for their answers.

B) After reading the text, the students have to answer the questions on the worksheet to see test whether they have understood the text or not.

Extension: Project work

Split the class into several groups. Each group should research and compare Canadian carving to Transylvanian woodwork from several aspects (e.g. techniques, typical topics, etc.). The groups should present their findings to the class.Art Forgery

A) Read the following text about indigenous art and answer the questions.

Both Inuit Eskimo art and Native American art have gained international recognition as valuable art forms over the past few decades. However, the rising popularity of both Eskimo art and Native American art has resulted in the increased proliferation of imitations and mass-produced reproductions of original Native arts. Some obvious fakes are made in Asia from moulds.

Other fakes are actually made of cast stone simulating actual Eskimo art carvings and wood for imitation Native American carvings. These fakes, which are hard to distinguish from authentic artwork, are often hand-carved reproductions of an original piece of artwork. Workshops have illegally reproduced hundreds of copies without the artisan's permission. The counterfeiting companies would then attach some type of tag that claims the fake pieces were influenced by aboriginal artisans and even background information on the Native designs used in the artwork. Some even go as far as adding in Inuit syllabics on the bottom of the fake Inuit Eskimo art carvings.

These are very deceptive tactics on their part since they give the consumers the impression that the imitations are authentic and income producing for the aboriginal communities. Fakes and imitations have lowered the image of authentic Eskimo art and Native American art. Sales of genuine aboriginal artwork have declined, which in turn has deprived aboriginal artisans of income.

The argument against these claims is that not every consumer can afford to buy authentic Eskimo art or Native American art so the souvenir level reproductions legitimately meet this part of the market. The obvious fakes can be spotted quite easily. An example is the trio of owls shown below. It is an imitation of an Eskimo art carving. It is not made of stone as it is not cold to the touch. It is very light in weight unlike a stone, which has some mass to it. The detail and the bottom of the piece have the moulded look to it. There is even a sticker on the bottom with the company name Wolf Originals. Side by

side comparisons of similar pieces in the souvenir store where this piece was bought revealed that they were all identical in every detail, which is impossible for original artwork.

The two Native American art totem poles below are also fakes. The black totem pole has a very flat uniform back and bottom again giving away the fact that it came from a mould. The coloured totem pole is wood or mixed wood with a claim that it was hand painted but it was among many similar pieces in the store. All of these examples were each priced less than \$20 Canadian, which was another indicator that they were not original artwork.

The text is taken from: <http://www.freespiritgallery.ca/authenticity.htm>.

Both Inuit Eskimo art and Native American art have gained international recognition as valuable art forms over the past few decades. However, the rising popularity of both Eskimo art and Native American art has resulted in the increased proliferation of imitations and mass-produced reproductions of original Native arts. Some obvious fakes are made in Asia from molds where the finished pieces are forms of plastic, resin or ceramic.

Other fakes are actually made of cast stone simulating actual Eskimo art carvings and wood for imitation Native American carvings. These fakes, which are harder to distinguish from authentic artwork, are often hand carved reproductions of an original piece of artwork. Workshops have illegally reproduced hundreds of copies without the artisan's permission. The counterfeiting companies would then attach some type of tag that claims the fake pieces were influenced by aboriginal artisans and even background information on the Native designs used in the artwork. Some even go as far as adding in Inuit syllabics on the bottom of the fake Inuit Eskimo art carvings.

These are very deceptive tactics on their part since they give the consumers the impression that the imitations are authentic and income producing for the aboriginal communities. Fakes and imitations have lowered the image of authentic Eskimo art and Native American art. Sales of genuine aboriginal artwork have declined which in turn have deprived aboriginal artisans of income. The argument against these claims is that not every consumer can afford to buy authentic Eskimo art or Native American art so the souvenir level reproductions legitimately meet this part of the market. The obvious fakes can be spotted quite easily. An example is the trio of owls shown below. It is an imitation of an Eskimo art carving. It is not made of stone as it is not cold to the touch. It is very light in weight unlike a stone which has some mass to it. The detail and the bottom of the piece have the molded look to it. There is even a sticker on the bottom with the company name Wolf Originals. Side by side comparisons of similar pieces in the souvenir store where this piece was bought revealed that they were all identical in every detail, which is impossible for original artwork.

The two Native American art totem poles below are also fakes. The black totem pole has a very flat uniform back and bottom again giving away the fact that it came from a mold. The coloured totem pole is wood or mixed wood with a claim that it was hand painted but it was among many similar pieces in the store. All of these examples were each priced less than \$20 Canadian which was another indicator that they were not original artwork.



Now answer the questions below.

1. What are the main differences between the cheap, obvious fake products and the more elaborate ones?

2. What negative consequences do fakes have for aboriginal communities?

3. Give reasons why the works pictured are most probably fake.

B) Read the text again and try to match the following words with their meaning.

- 1. counterfeit
- 2. proliferation
- 3. mould

4. authentic

5. deceptive

6. spot

7. deprive

- A. perceptually misleading
- B. not false or copied; genuine; real
- C. a rapid and often excessive spread or increase
- D. to illegally imitate something. Such products are often produced with the intent to take advantage of the superior value of the imitated product.
- E. a frame on which something is formed or made.
- F. to remove or withhold something from the enjoyment or possession of (a person or persons)
- G. to detect or recognize; to locate or identify by seeing

1	
2	
3	
4	
5	
6	
7	

Sources

Extra Activity:

The text is taken from: <http://www.freepiritgallery.ca/authenticity.htm>.
(<http://www.freepiritgallery.ca/authenticity.htm>)

All pictures have been taken from: <http://www.freepiritgallery.ca/authenticity.htm>

The definitions have been taken from: <http://www.thefreedictionary.com>, en.wikipedia.org/wiki.

Key to go with the extra activity:

A)

1. What are the main differences between the cheap, obvious fake products and the more elaborate ones?
What are the main differences between the cheap, obvious fakes and the more elaborated ones?

The cheap fakes are made from moulds while the more sophisticated ones are hand -made and sometimes they give background information on the Native designs used in the artwork.

2. What negative consequences do fakes have for aboriginal communities?
What have been the effects of the spread of fake items to aboriginal communities?

Imitations have lowered the image of authentic Eskimo art and Native American art. Sales of genuine aboriginal artwork have declined, which in turn has deprived aboriginal artisans of income.

3. Give reasons why the works pictured are most probably fake.
List three examples of how to differentiate between original pieces and imitations.

It's not cold to the touch, very light in weight, being is identical in every detail, it has a flat uniform back and bottom, being and is priced less than \$20 Canadian.

B) Students work in pairs, rRead the text again and try to deduce the meaning of the following words.
Work in pairs and match the definitions to with the words.

(<http://www.thefreedictionary.com>, en.wikipedia.org/wiki)

- | | |
|-------------------|--|
| 1. counterfeiting | A. perceptually misleading |
| 2. proliferation | B. not false or copied; genuine; real |
| 3. mould | C. a rapid and often excessive spread or increase |
| 4. authentic | D. to illegally imitate something. Such products are often produced with the intent to take advantage of the superior value of the imitated product. |
| 5. deceptive | E. a frame on which something is formed or made. |
| 6. to spot | F. to remove or withhold something from the enjoyment or possession of (a person or persons) |
| 7. to deprive | G. to detect or recognize; to locate or identify by seeing |

1	D
2	C
3	E
4	B
5	A
6	G
7	F

Please, indicate sources for text and pictures one by one, and separately for each activity.

30. Inuit Art

Description

Level: intermediate (B2).

Time: 45 minutes.

Skills: writing, reading and speaking.

Activity: The aim of the activities is to present Inuit art through some examples and to draw students' attention to the themes of Inuit art.

Preparation: A copy of the worksheet for each student is necessary.

Procedure:

Activity 1

Students work in pairs or small groups. They fill in the gaps with the given phrases and the names of the objects on the photos. The correct solutions are checked with the whole class.

Activity 2/A

Students put the paragraphs in the correct order to read about graphic artist Jessie Oonark. The correct solutions are checked with the whole class.

Activity 2/B

Students work in small groups. They write their work titles on small slips of paper provided by the teacher. Then they mix the titles and hand them over to another group. The other group has to find out which title goes together with which drawing.

Extension/ variation:

Activity 1

Students work in pairs or small groups. They match the pictures of the artefacts with the animals they portray.

Students work in small groups and discuss what they find special about the works of art presented. They can discuss: themes, material, artistic expression, true-to-life presentation, colours, etc. Students then meet other students from other groups and share their ideas. This can happen by pairing up two or more pairs or small groups or by asking a member from each group to form a new group.

Activity 2/B

Students work in (small) groups and discuss what they see in the pictures and try to agree on a title. Ideally the students will use some of the newly-learnt vocabulary items during their discussions.

Worksheets to go with extension tasks:

You can find some Inuit sculptures below. Match the titles with the sculptures.
What is special or strange about these sculptures?

Caribou
Family Building a Kayak
Fishing Woman
Migration
Snow Knife
Walrus
Woman with Owls

1



2



3



4



5



6



7



The pictures are taken from: <http://www.civilization.ca>.

Key

Activity 1

As the Inuit people live in a *stark landscape* (1), they draw inspiration from their intimate relationship with the few indigenous animals of the Canadian Arctic. In a land of snow and rock, Inuit *sculptors* (2) work with the limited materials available to them; *stone* (3), *ivory* (4), *fur* (5) and *bone* (6). Despite the limitations of the Arctic, the Inuit have reached *international acclaim* (7) for their amusing imagery.

Extra Activity to go with Activity 1

Possible questions to the students include:

- What do these sculptures depict?
- What do they say about the animals?
- What do they say about the most characteristic features of the animals?
- What do they communicate?
- What is the message behind the sculptures?

Activity 2/A

The Life of Jessie Oonark

g. Jessie Oonark was born in the area of northern Canada known as the Barren Lands, north and west of the present-day village of Baker Lake, Northwest Territories, where she settled in the late 1950s. (1)

b. She spent her childhood and young adulthood in the traditional pursuits of an Inuit woman: dressing caribou and sealskins, and making parkas and other items of traditional clothing. (2)

e. Oonark began her career as a graphic artist in 1959, when a Canadian biologist worked in Baker Lake and gave her art supplies. (3)

a. People immediately recognized her talent, and she was soon making drawings for sale. She sent a selection of her drawings from Baker Lake to Cape Dorset, the only Inuit settlement issuing prints at the time. She was the only outsider ever included in the Cape Dorset print program. (4)

h. Because of her singular talent, an art advisor at Baker Lake gave Oonark an own studio and a small salary to allow her the freedom of full-time artistic creativity. (She had previously been working as a janitor at the local church.) (5)

c. In 1975 she was elected a Member of the [Royal Canadian Academy of Arts](#). (6)

d. A strong, bold graphic sense informs all of Oonark's work. Traditional dress, women's facial tattoos, and shamanistic themes are common in her art. Oonark is also well-known as a textile artist, whose wool reveals her as a master of color and form. (7)

f. She died in 1985 in [Churchill, Manitoba](#) and is buried in the village of [Baker Lake](#). (8)



Activity 2/B

The original titles of the images are:

- 1 Men Hunting Animals
- 2 Hunting with Bow and Spear
- 3 A Shaman's Helping Spirits
- 4 Power of Thought
- 5 Some Uses of the Qamotiik

Extra Activity to go with 2/B

- 1 Walrus
- 2 *Family Building a Kayak*
- 3 *Migration*
- 4 *Caribou*
- 5 *Woman with Owls*
- 6 *Snow Knife*
- 7 *Fishing Woman*

Sources

Texts:

Activity 1

http://www.arcticravengallery.com/inuit/inuit_art.html

Activity 2/A

The text is based on these two sources:

http://www.narwhalgallery.com/artists_jessie_oonark.html

http://www.spiritwrestler.com/catalog/index.php?artists_id=88

Pictures:

Activity 1

The pictures are taken from:

Picture 1: <http://ulag.ca/db/items/browse/tag/Bone?sortby=Title>

Picture 2: <http://rachel122333.wordpress.com/2011/04/22/the-oil-industry-rant/>

Picture 3: <http://www.canadiandesignresource.ca/officialgallery/housewares/inuit-thimbles/>

Picture 4: <http://www.inuitcontact.ca/index.php/en/firstnations/inuit/weapons/>

Activity 2/A

Picture of Jessie Oonark: <http://www.oscardo.com/artists.jsp>.

Activity 2/B

Picture 1: <http://inuitq.ca/databases.html>

Picture 2: <http://artmuseum.msu.edu/exhibitions/online/inuit/>

Picture 3: <http://figurationfeminine.blogspot.com/2009/02/jessie-oonark-1906-1985.html>

Picture 4: <http://inconsolablememory.blogspot.com/>

Picture 5: <http://www.oscardo.com/artists.jsp>

Extra Activity to go with 2/B

All pictures are from: <http://www.civilization.ca>.

31. From Grise Fiord to Inuvialuit Regional Corporation

Description

Level: upper-intermediate (B2).

Time: 45 minutes.

Skills: reading, speaking.

Activity: Activity 1/A focuses on the extremities of life in northern Canada. It is a speaking and reading comprehension activity needing some grammatical and geographical background knowledge.

The aim of Activity 1/B is to learn about the near past of an Inuit community in the far north through a reading activity and discussion. It also introduces some important topic-related vocabulary items.

The text in Activity 1/C forms the basis of a speaking activity to improve students' discussion skills.

Activity 2 introduces students to some recent success stories to illustrate government efforts at supporting northern communities.

Preparation: Photocopy the worksheets and the comprehension questions (teachers' notes) for every student. For Activity 1/A, it is important to have a map of Canada in the classroom so that the exact location of Grise Fiord can be shown. You may also need to revise words such as *longitude*, *latitude*, *south*, *north*, *east*, *west* with the class. For activity 1/B, photos from both settlements Grise fiord and Resolute Bay may be projected on the wall/whiteboard in order to show the extreme conditions. For Activity 1/C, the projector can be used for providing the necessary communication tools: how to express opinion, agreement and disagreement.

Print out the photos from the web-site of the Canadian government or project them onto the wall before you ask students to do the matching activity and let students guess what they may be in connection with.

Procedure: As a warm up, show students the map of northern Canada with its three territories. Ask students to have a look at the pictures and the superlative adjectives on the worksheet, and give them some time to make a sentence with each word in the boxes based on what they see. Have students or student pairs read out their sentences, then students fill in the gaps individually, with the time limit set to 5 minutes. Afterwards, students point to Nunavut, the Arctic Circle, Ellesmere Island and Grise Fiord on the map, and you can also have a location contest based on latitudes and longitudes. For Activity 1/B, students will work in pairs. The pairs have about 10 minutes to find the proper expressions in the text. Having completed the vocabulary exercise, they compare their work in class, and correct the mistakes. Then the teacher divides the class into two large groups, and hands out slips with comprehension questions. The first group (weaker students) deals with the comprehension questions which go together with the text in Activity 1/B, and the second group deals with the text in Activity 1/C. Both groups have 10 minutes to answer the questions. Then, pair up the students who will have to give an account of their text to their partner based on the comprehension questions. They must NOT use the original texts. Next, students will be invited to express their own opinion on the issue. Do not forget to present phrases of expressing opinion, agreement and disagreement to the class before they set to this task (see below). You may continue the debate during the next class if students seem to be greatly interested in the issue.

For Activity 2, students may go to the computer lab to check out the government website. If they do not have access to the Internet in the classroom, the matching activity can be given as homework. Ask students to collect as many details of the projects mentioned in the activity as they can, and discuss these in class.

Relocation – Comprehension questions

1. *Where does the name “Grise Fiord” come from?*
2. *Who were the first inhabitants of Grise Fiord?*
3. *What did the new settlers believe life would be in their new place?*
4. *What problems did they have to face?*
5. *Why do you think the government want to relocate these families?*

Compensation and Apology – Comprehension questions

1. *Could the new inhabitants of Grise Fiord return to their original place of living?*
2. *What was the government’s first attempt at compensating the relocates?*
3. *Have there been any further steps taken?*
4. *What is the Arctic Exiles Monument Project about?*
5. *What details can you learn about the two artists preparing the monuments from the text?*

Extension/ Variation: As for Activity 1/A, revision of the comparison of adjectives could take place before covering the text. (E.g.: “Collect adjectives and adverbs reminding you of the north of Canada. What is the comparative and superlative form of these?”)

Activity 1/B and 1/C could be turned into a bigger project work on other relocation programs within and outside Canada (e.g. Japanese internment camps in British Columbia, or relocations in Hungary during and after WWII). As a final step, students can have a formal presentation on their findings (e.g. a ppt presentation).

As Activity 1/C covers some information on two Inuit artists, and their work, you may want to divide students into two groups and ask them to read ONE of the following articles, and compare the information content through discussion:

http://www.nunatsiaqonline.ca/stories/article/110910_for_grise_fiords_exiles_an_apology_that_came_to_o_late/

http://www.nunatsiaqonline.ca/stories/article/0602112_nti_seeks_carvers_for_celebratory_monument/

Also, a report on the High Arctic Exiles with the artist Simeonie Amagoalik can be shown to the class from the website of CBC News:

<http://www.cbc.ca/thenational/indepthanalysis/story/2010/04/26/national-defendingthenorth.html> to be followed by a class discussion of the contents.

Ask small groups of students to find out more about the projects mentioned in Activity 2 and give them 5 minutes each to hold a ppt presentation on their findings in the next class. If there is no Internet connection in the class you can print out the information sheets from the government web-site and give these to the small groups of students as a basis of their ppt presentations.

Key

Activity 1/A:

- (1) northernmost
- (2) largest
- (3) coldest
- (4) newest
- (5) largest
- (6) least populous

Activity 1/B:

- 1) walrus
- 2) hamlet
- 3) relocation
- 4) more demanding conditions
- 5) to assert
- 6) lush
- 7) to adapt
- 8) The varieties and quantity of wildlife were more limited
- 9) implementation
- 10) flimsy

Activity 2

- a. Northern Youth Abroad
- b. First Air
- c. Sprouts Day Camp
- d. The Inuvialuit Regional Corporation
- e. the Epicentre of Inuit Art

a.) ... is a program helping young people from Nunavut and the Northwest Territories to earn high school credits, to travel and work in Southern Canada and abroad.	b.) ... is an airline in the North, in which the Inuit-owned Makivik Corporation has been investing
c.) ... is an endeavour to promote education, cultural awareness and healthy lifestyles.	d.) ... helps the people of the Western Arctic to take part in successful business ventures.
e.) ... describes Cape Dorset people's initiative to familiarize the world with their unique art and culture.	

Sources

Activity 1/A:

<http://www.gov.nu.ca/files/egrisefiord.pdf>
Canadian_Natives_FAQnorth_e.pdf

Activity 1/B:

<http://ainc-inac.gc.ca/eng/1100100015426>
<http://www.cbc.ca/news/canada/north/story/2010/09/10/high-arctic-exiles-monument-grise-fiord.html>
http://en.wikipedia.org/wiki/Grise_Fiord

Activity 1/C:

http://www.nunatsiaqonline.ca/stories/article/110910_for_grise_fiords_exiles_an_apology_that_came_to_o_late/
<http://ainc-inac.gc.ca/eng/1100100015426>
<http://news.gc.ca/web/article-eng.do?nid=559129>,
<http://www.cbc.ca/news/canada/north/story/2010/09/06/high-arctic-exiles-monuments.html>,
<http://www.cbc.ca/news/canada/north/story/2010/09/10/high-arctic-exiles-monument-grise-fiord.html>

Activity 2

Source: <http://www.aadnc-aandc.gc.ca/eng/1311692266018>

Pictures:

Activity 1/A

http://en.wikipedia.org/wiki/File:Downtown_Grise_Fiord.jpg

http://en.wikipedia.org/wiki/File:Grise_Fiord_harbour.jpg

http://en.wikipedia.org/wiki/File:Grise_Fiord_Church.jpg

Activity 1/B

http://en.wikipedia.org/wiki/Grise_Fiord

http://en.wikipedia.org/wiki/Resolute,_Nunavut

http://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-HQ/STAGING/texte-text/23398mp_1100100015420_eng.pdf

Further Information

<http://www.aadnc-aandc.gc.ca>

<http://ainc-inac.gc.ca/eng/>

<http://www.bfcoalition.ca/english/history.asp>

<http://ycdl4.yukoncollege.yk.ca/~agraham/nost202/nunavut-history-harper5.html>

Expressing one's opinion, agreeing and disagreeing:

As far as I'm concerned...
As for me, ...
I believe that...
I'd like to point out that...
I'd say that...
In my opinion...
It is generally accepted that...
Personally, I think...
Some people say that...

I'm sorry to disagree with you, but...
On the contrary...
That's not true.
Yes, but ...
Yes, but don't you think

Exactly.
I couldn't agree more.
I think so too.
I'd go along with that.
It's true that ...
Of course.
So do/am I.
That's a good point.
That's just what I was thinking.
Yes, I agree.
You're absolutely right.

However...
I don't agree with you.
I think I have to disagree.
I'm not so sure about that.

A video on Cape Dorset and its people can be found at <http://www.aadnc-aandc.gc.ca/eng/1311950522326>

Below, you can find the tapescript of the recording, which you can present to your class as a gapped text with the choice of gaps depending on whether you want to use it towards grammar or vocabulary practice.

Cape Dorset, Nunavut

Kinngait...the Inuktitut name for Cape Dorset, meaning high mountain...

...A small, remote hamlet on the southwest tip of Baffin Island in Nunavut...

...It is home to 1300 people, 95% of whom are Inuit ...

The land is harsh in winter, with average temperatures of 40 degrees below zero, and 6 weeks without sunlight...

There are no paved roads...snowmobiles and ATVs are the main means of travel for all family members.

The traditional Inuit way of life is in evidence everywhere....

....Women wear the amautik, with a hooded pouch to carry their babies

....Hunting still provides a primary source of food....Caribou and other game are staples of the Inuit diet

....And traditional culture is passed on from generation to generation...

Cape Dorset is considered the epicentre of Inuit Art.

It has the longest history of traditional Inuit printmaking in Canada, and its carvings and prints are marketed worldwide through a highly evolved infrastructure.

Established in the late 1950s, the West Baffin Eskimo Co-Operative was the first Inuit owned co-operative operated by its members.

For over fifty years, the co-op has provided an outlet for artists to create and market their art...

Serpentine, the distinctive dark green stone used for carving, is found within 70 km of Cape Dorset.

Locals bring the raw stone to the West Baffin Eskimo Co-op, where it is weighed, and its value determined.

The Co-op provides the raw materials to the carvers, who in turn supply it with the finished product.

Carvers work outside their homes, in all weather conditions, working the stone in a cloud of dust until the figure emerges....

The stone is then sanded and polished, and the completed piece brought to the Co-op for sale.

There are more than 60 carvers living here.

Print Making is equally renowned in Cape Dorset.

At the West Baffin Eskimo Co-op, in the Kinngait Studios, a series of prints is produced each year.

The stonecut print is unique to Canada's North, and has been the chosen medium of the Kinngait Studios for 50 years.

This loon print is the largest ever created, with the template carved in slate.

The slate surface is carefully inked and the delicate paper placed on top.

The ink is pressed into the paper by hand, and the finished product gently lifted off the template.

The print is one of 50 due to be released in the Fall 2008 collection.

Stencilling is another popular method of printmaking at the studios.

The shapes are cut into heavily waxed paper and ink is stamped or brushed onto the paper below.

Master print maker Pitseolak Niviasi mentors and trains 3 younger men in the art of lithography.

This technique involves using grease-based ink, water and a hand-cranked press to produce the images.

The West Baffin Eskimo Co-op provides materials and studio space to any community member interested in acquiring printmaking skills. Many a celebrated Inuit artist got their start in the Kinngait studios.

Perhaps the most famous Cape Dorset artist of all is Kenojuak Ashevak.

Now 80 years old, Kenojuak has received numerous honours, including the Order of Canada and the National Aboriginal Lifetime Achievement Award.

Her captivating style and work has been included in almost every print collection since the late fifties...and her work has been reproduced on Canadian stamps and coins.

Although she has travelled all over the world, Kenojuak still lives and creates her work in her small home in Cape Dorset, surrounded by family.

Like Kenojuak, most people choose to remain in Dorset where they can maintain their traditional culture, producing unique and masterful artworks.

The Inuit people of Cape Dorset have a solid sense of family, society and tradition, and through their art have managed to place this tiny hamlet prominently on the international arts scene.

Its people are proudly passing on their traditions, maintaining their culture and thriving in the place they call home

32. Aboriginal Reserves

Description

Level: advanced (C1).

Time: 45 minutes.

Skills: speaking, reading and writing.

Activity: The unit discusses circumstances in Canadian Aboriginal reserves and provides a wide range of activities exploiting the topic-based potentials of the text including vocabulary extension, reading comprehension, essay writing, etc. The unit can be used as an effective exam-preparatory task due to the nature of the activities, which can be tailored to the exam requirements the given group of students are facing.

Procedure:

Activity 1: Students work in pairs or in smaller groups and guess what life might be like on the reserves. (As a starting point, you may want to ask them to describe what they see in the picture at the top of the unit.) Then students read an article about the issue and see if their guesses have been correct. They discuss this in pairs or in small groups. The text can be downloaded from: http://www.sd79.bc.ca/programs/abed/ACIP/articles/guyana/poverty_aboriginal_reserves_canada.pdf.

Activity 2: Students work in pairs and find some of the key expressions in the text and match them with definitions. The correct answers are checked with the whole class.

Activity 3: Divide students into two large groups. Groups A and B should fill in Texts A and B respectively. This can be done in a computer laboratory with headphones so that the two groups do not disturb each other, or at home. Then check the solutions with both groups separately and ask students to form pairs and share the content of the text they have covered.

Preparation: Photocopying the text, printing out and copying the worksheet. Providing access to the Internet and the two web-sites for the listening comprehension activity.

Extension/variation: see *Extra activities*

Key

Activity 2:

- 1 life expectancy
2. infant mortality
3. poverty
4. substandard housing
5. social services
6. infectious disease

Activity 3:

Text A

With a comprehensive 5 year housing **strategy (1)**, the Piikani Nation is transforming the lives of its band members. New homes are being **built (2)**; older homes **renovated (3)**, youth are learning skilled **trades (4)** and people are proud to live on the Piikani Nation reserve.

The Piikani Nation in Southwestern Alberta has a population of 3500 with over 1500 **band (5)** members living on reserve.

We experienced a housing **crisis (6)** in the community, so we created a 5-year **action (7)** plan to address these issues

Out of the 405 homes that are on the Nation, about 90% required major **repairs (8)**, so we were able to access **funding (9)** through Canada's Economic Action Plan, and address 160 within a year and a half.

We've **assisted (10)** approximately 110 home occupants to bring their houses up to a level of health and safety...and then we've transferred the house title to them so they're now the **homeowners (11)**

The Piikani Employment Services has been a very-very important partner in our housing program and we've embarked on a **partnership (12)** between Chief and Council the Housing Authority, as well as the Housing Corporation

The 48-week *Skills Training Partnership* is a key component of Piikani's 5 year housing **initiative (13)** in which youth earn their first year **journeyman's (14)** certificate.

People are happier....they do have hope....we feel **proud (15)** to be Piikani again.

Text B

Active Measures are strategies **designed (1)** to help individuals move away from income assistance **dependency (2)**.

Active Measures include: providing greater access to career **planning (3)**, skills development and employment **counselling (4)** services; providing greater access to **literacy (4)**, adult basic education and workplace essential skills training; providing transitional supports, such as training **allowances (5)**, to improve access to short-term training **opportunities (6)**; providing supports, such as transportation and **child care (7)**; and, working with employers and industry to align skills training with the demands of the **labour market (8)** and economy.

Saskatchewan projects it will need more than 120,000 additional **workers (9)** by 2020. That's more than 10,000 new jobs every year for the next 10 years. There are more than 6,000 **vacant (10)** jobs in Saskatchewan. There are more than 5,000 **unemployed (11)** First Nation youth (ages 18-24) living on reserve.

Through the Active Measures **initiative (12)**, the Government of Canada is working with First Nations and provincial governments to ensure Aboriginal people have the same **access (13)** to education, training and employment opportunities as other Canadians.

Active Measures focuses on creating options for youth in the areas of career counselling, **employment readiness (14)**, skills training and basic education. It is also helping address any **barriers (15)** they may face on their path toward long-term, meaningful employment.

Sources

The article used in Activity 1 is taken from:

http://www.sd79.bc.ca/programs/abed/ACIP/articles/guyana/poverty_aboriginal_reserves_canda.pdf.

The picture is taken from: <http://katiehyslop.com/category/social-justice/aboriginal/>.

Activity 3

<http://www.aadnc-aandc.gc.ca/eng/1320418584316>

<http://www.aadnc-aandc.gc.ca/eng/1309460062996>

Extra Activities

To go with Activity 1, the following extra activities can be done:

Extra activity 1/A: Students work in pairs. They practice rephrasing formal expressions in informal style. The correct answers are checked in smaller groups and then with the whole class.

The text is divided into as many parts as there are pairs of students in the class. These pairs of students are assigned the task of finding other expressions in formal style in the text and

paraphrase them. While the students are working in pairs, the teacher makes sure that the paraphrases are linguistically correct and understandable. The paraphrases are put on the blackboard and the students find the formal expressions that match the definitions in the reading text. The correct answers are checked with the whole class.

Extra activity 1/B : Students work in pairs and supply the appropriate dependent prepositions in the expressions given. The correct answers are checked with the whole class.

Extra activity 1/C: Students work in pairs, answer the comprehension questions and concurrently practice newly-learnt vocabulary. The teacher makes sure that students do not lift text from the reading, i.e. they answer the comprehension questions by rephrasing the relevant parts of the text in their own words.

Worksheet to go with Extra activities 1/A-C:

Activity 1/A

The text you have read is written in formal style. Can you express the following concepts mentioned in the text in your own words using informal style?

- 1 the aim was to address the problem
- 2 people must deal with problems
- 3 life has improved
- 4 bad community service poses threats to the health of the population
- 5 health care is linked to ...
- 6 the report warns of a rapidly growing population

Activity 1/B

Some of the expressions used in the text contain prepositions. Fill in the gaps using the following prepositions to get correct expressions.

AMONG, AROUND, BEYOND, FROM, IN, ON, TO, TO, TO

- 1 It is a real threat the health of the population.
- 2 People would like to have access good health care.
- 3 The Indians should have their share the natural resources.
- 4 The poverty is widespread indigenous people the world.
- 5 Poverty is imagination.
- 6 There is no work apart a little trapping and fishing.
- 7 Life has improved thanks good leadership.
- 8 many reserves people have to deal with problems.

Activity 1/C

Go back to the text and answer the following questions.

1. Why was the period 1995 to 2004 declared the International decade of the World's Indigenous people?
2. How do people live on many Canadian First Nations reserves?
3. To which developing countries does the reporter of the Winnipeg Free Press compare the conditions in some reserves?
4. How do the circumstances affect people's health?
5. What solution does Matthew Coon Come offer to the problem of Canadian Aboriginals' poverty?

Extra activity 2: Students work in pairs or individually and write an essay or a composition on one of the topics given. The teacher must give the minimum and maximum length of the written pieces and clarify what type of writing is expected.

Choose one of the topics and write an argumentative essay or composition about it.

1. How do you think the Canadian government should support these Aboriginals?
2. How do you think Aboriginal people could improve their own living conditions?
3. Compare the living standard of an average family in your country with that of the Aboriginal people described in the text.

Key- Extra Activities

Activity 1/A:

- 1 they wanted to solve the problem
- 2 people have to tackle the problems
- 3 life has become better
- 4 bad community service endangers people's health
- 5 health care is connected with ...
- 6 the report predicts fast population growth

Activity 1/B:

1. to
2. to
3. of
4. among + around
5. beyond
6. from
7. to
8. on

Activity 1/C:

1. The aim was to call the attention of the public to the bad living conditions aboriginal people experience in the world and more specifically in Canada.
2. Many Native Canadians live under the poverty line. Many reserves can be characterized by high rate of infant mortality, substandard living conditions, low life expectancy and unemployment.
3. The reporter compares it to the conditions in shanty towns in Brazil and Mexico.
4. Poor sanitation, bad water quality and substandard housing are the main causes of high infant mortality and infectious diseases.
5. According to Matthew Coon Come, Native people deserve a greater share in Canadian natural resources to decrease their dependence.

Further Information

Students may read the following text on reserves from the Canadian Encyclopedia to get a general overview: <http://www.thecanadianencyclopedia.com/articles/indian-reserve>

The following two projects are further examples of government initiatives to help Native communities:

1.) Family Enhancement Project of the Red River Nation:

<http://www.aadnc-aandc.gc.ca/eng/1311946026841>

The purpose of the *Family Enhancement Project* was to promote wellness and healthy life choices. Through culturally sensitive programming, the *Family Enhancement Project* is an initiative to provide at-risk families and youth with consistent support, guidance and opportunities to make healthier lifestyle choices. Clients were taught about budgeting, shopping skills, household duties and hygiene. Gift baskets of newborn necessities were made available to low-income families with newborns. Workshops that were made available to the clients included topics such as cooking and nutrition, survival skills disaster services and arts and crafts. Youth cultural excursions included activities such as hand games, tea dances, food preparation and workshops on sniffing and alcohol addictions. The youth can attend a “Chili Night” where the youth can come together in a safe environment and the older youth are learning to prepare food. *The Family Enhancement Project* has received positive feedback from the community and the staff try to facilitate at least one workshop for adults and one for youth per month.

2.) Chipewyan Prairie First Nation --*Milk and Diaper Voucher* project:

<http://www.aadnc-aandc.gc.ca/eng/1311945296847>

The Chipewyan Prairie First Nation recognized a need in the community regarding the nutritional requirements and basic care of the children in the community which is why the *Milk and Diaper Voucher* project was established. As income assistance funds are limited and the cost of milk is higher in remote communities families were not purchasing milk and were accumulating large credit accounts at the local store. The Social Development Administrator and local store owner developed a Milk and Diaper Voucher for low-income families who were eligible for income assistance. The Voucher was used at the local store for milk or juice if milk was not available and for diapers. The Social Services Administrator has received positive feedback from the income assistance clients. These have expressed that the voucher is convenient as the nearest town is 120 km away and that the voucher has helped to stretch their income assistance and food budget.

33. Success Stories

Description

Level: intermediate, upper-intermediate (B2)

Time: 45 minutes

Activity: Students will read about best practices of government and Native community co-operation.

Preparation: Photocopy the worksheet for every student. Internet access should be provided. If this is unavailable, then print out the information sheets with the seven projects mentioned in Activity 1 for every small group of students.

Procedure: For activity 1, students will work in groups of three. Their task is to match the projects with the areas of life the success stories are connected to. Call their attention to the fact, that some descriptions may be misleading and that, in some cases, there may be two possible solutions as one project may cover two or even three categories. Set a time limit, and let students look up the Internet sites to go with the projects. Check the solutions in class and ask students to justify their choice, too.

Activity 2 should be done in two large groups. One group will read about Manitobah Mukluks, the other about Dawn-Rae Grey's Ranch Hand Headquarters. Give students a few minutes to scan through the text for unknown words and write these on the board. Then set a time limit for the reading of the text and ask students to jot down important words or phrases, with the help of which they can share the story with the members of the other group. Tell them they can use only these key words while they are sharing the information. Finally, students should be paired up and share the information.

Key

Activity 1

a.) The Wabano Centre helps to build community among Ottawa's urban Aboriginal population through traditional healing methods and holistic medicine. (6)

b.) Tla-o-qui-aht First Nation and Swift Water Power Corporation joined to realize Canoe Creek Hydro, a 5.5 MW hydroelectric project on Canoe Creek with minimal environmental footprint though recycled pipes and the protection of the fish population. (5)

c.) The Osoyoos Indian Band is famous for their vineyards and winery but they have also invested in ecotourism and in commercial, industrial and residential projects. (2)

d.) Through the Nunavik Youth Hockey Development Program, children in Nunavik learn to stay healthy and lead a more productive life, which also helps cut school dropout rates. (3)

e.) With the help of Canada Mortgage and Housing Corporation (CMHC), Kahnawake First Nation rid their homes, schools and other community buildings of mold, a substance that can aggravate the condition of people with respiratory diseases. (7)

f.) The Haida Heritage Center opened in 2007. The 14 longhouses of the 46,000 squarefoot community facility tell the story of the nation from history to artefacts. It is a living museum with many folklore events, such as feasting, singing and dancing. (1)

g.) The Centre for Aboriginal Human Resource Development was founded 30 years ago with the purpose of helping Aboriginals to find gainful and rewarding employment. Among other programs, CAHRD offers education and hands-on skills training. (4)

Sources

<http://www.aadnc-aandc.gc.ca/eng/1100100014455>

Further Information

Success stories of many areas of life (Aboriginal peoples & communities, acts, agreements and land claims, arts, culture & heritage, economic development, education, employment, environment and natural resources, health and well being, infrastructure and housing, the North) involving Canadian Aboriginal people can be found at:

<http://www.aadnc-aandc.gc.ca/eng/1100100014455>

34. Native Land Claims

Description

Level: intermediate (B1-B2).

Time: 45 minutes.

Skills: reading, speaking, listening.

Activity 1:

During this game students can learn about and experience in a simplified and funny way how native land claims were settled in the late 19th century. Besides playing the game students are invited to share their emotions and feelings they experience during the game.

The teacher should make sure to draw students' attention to the fact that the game is a simplified presentation of facts and events and that the issue of native land claims is a debated event of Canadian history.

Preparation: Make a copy of the board game for each group of 4-6 students. Each student needs a figurine or a counter and each group should have a dice.

Procedure:

Activity 1: Students form groups of 4-6. Each of them should have a figurine or counter. A dice is also necessary. Students play the game according to the rules printed on the game board. The teacher has to make sure that students play the game according to the rules.

Activity 2: The situation has improved a lot since the 19th century in this respect. This activity encourages students to do research in the field of the end of 20th century settlement of individual and comprehensive land claims. Students work divided into pairs or small groups, and choose one particular case to talk about which has been settled successfully. (For sources, see the Further Information section.) They can also complement their notes at home. The aim is to present their findings in the form of a short presentation by answering questions such as which Native tribe was affected and what the settlement contained.

Divide students into groups of four. Each group should get on of the following four projects to look into:

The Skeetchestn, British Columbia

The Keeseekoowenin, Manitoba

Crespieul Reserve, Quebec

The English River Land Claim Agreement, Saskatchewan

Copy the following web-site on the board to enable students to access these stories:
<http://www.aadnc-aandc.gc.ca/eng/1306932724555>

If there is no Internet in the classroom, print out the details of the four projects before class.

Ask students to prepare a short oral presentation on their findings, then, in turn, compose a coherent paragraph based on these.

Extension/Variation:

Activity 1:

Students can share their personal and emotional experience they gather during the game. The purpose of this activity is to make students aware of the feelings the natives might have had while obtaining their lands. For this, students can use the questions provided on the board game. Frustration, anger, self-pity and other emotions might be the most common to mention. Students discuss their emotions in their own groups, which can be followed by a whole-class discussion. Ideally, the teacher draws a parallel between the students' emotions and those of the contemporary natives and should also address the problems of historical justice and equal rights.

You may ask the following questions:

- *Do you think the Natives felt frustrated? Why?/ Why not?*
- *Do you believe it was easy for the Aboriginals to get their pieces of land?*
- *Why do you suppose there were so many difficulties for Aboriginals to overcome?*

Activity 2:

If the students are very creative, they might want to design a similar game focusing on a (debated) historical event, injustice, etc. For this, they can use the game board and the basic idea of the game. Naturally, they will come up with a lot of new and funny ideas.

Students may also consult the links presented in the *Further information* section to present a land claim case different from the ones outlined in the activity.

Key

There is no right or wrong solution here.

Sources

The facts used for the game have been taken from: Goyette, Linda. "X-Files" *Canadian Geographic* March/April 2003: pp. 70-80.

Further Information

In the late 19th century, the Canadian government wanted to integrate Natives, encouraging them to settle, work the land and live as farmers. As they did not have individual property, they were offered the scrip system. The procedure consisted of three steps: first, one had to get a scrip to claim land as an Aboriginal (Step 1). This was a government-issued certificate that entitled somebody to land; next, the individual had to go to the Dominion Land Office in

person to convert the scrip into land and to register the land (Step 2); and, as a last step, the person would get his/her piece of land (Step 3).

The detailed historical background is as follows: the Hudson's Bay Company transferred Rupert's Land to Canada in 1870 but they did not consult the Natives living on this territory. So the Government of Canada sent commissioners to settle the legal ownership of the land with the Natives.

For Natives, there were several problems during the three steps introduced above. In Step 1, the Aboriginal had to get a scrip to claim land as an Aboriginal. These persons could not write, so anyone could scribble "xx" on the appropriate document; the commissioner came with scrip buyers and they bought the scrip from the future land owners (not always making fair deals); Natives needed an interpreter as they often did not speak the language of the commissioner; the signing of the document also extinguished one's Aboriginal title which had granted them certain benefits.

In Step 2, the Natives had to go to a Dominion Land Office, which was the place where they could convert the coupon to property, but they could do so only in person. Such an office was usually far away from the place the person was living. The problems here were as follows: because the Dominion Land Office was far away, the scrip was very often bought up by scrip buyers (doctors, bankers, lawyers, Members of Parliament, hotel keepers, store owners, clergy, etc.), which meant immediate income. In extreme cases, the scrip owners would hire impersonators, who pretended they were the original scrip holders and acted on behalf of the person concerned. In Northern Saskatchewan, for instance, less than 1% of the total land scrip resulted in property ownership for Métis inhabitants, which means that few Métis managed to get land out of the scrip system.

In Step 3, the Aboriginals were to receive their pieces of land. Very often, it happened that the property the person was assigned at the Dominion Land Office was far from both the person's living place and the land office. This meant that very few people could afford to travel long distances while having to support a family at home.

More information on land claims can be found at

<http://www.thecanadianencyclopedia.com/articles/land-claims>

<http://www.aadnc-aandc.gc.ca/eng/1100100030285>

<http://www.aadnc-aandc.gc.ca/eng/1100100016290>

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/eng/ao20009.html>

35. Natives and Natural Resources

Description

Level: Upper-intermediate (B2)/ advanced (C1)

Time: 45 minutes (without the extension)

Skills: reading, writing, speaking

Activity: This task features environmental issues which affect the life of Natives.

Preparation: Copy a worksheet for each student or for each pair of students. Print out the pictures in colour on A4 size sheets and blue-tack them to the board. (Alternatively, create a document with the seven pictures below to project onto the wall/ whiteboard). If you think your students will need more clues to find out the key words, you may print out the definition sheet below, too.

For Activity 2, print out the project files for each pair/ group of three students from <http://www.aadnc-aandc.gc.ca/eng/1307103658811/1307103823931>

Procedure: For Activity 1, distribute the worksheet to every student/ student pair and ask them to guess the seven key words. Refer to the box of definitions for hints. To provide some further clues, project or put the pictures below on the board. Once students have identified the key words, divide them into seven groups, and ask them to collect some of the potential advantages and disadvantages which may result from the given resource-related activities. Give the groups about 10 minutes and then ask each of them to present their ideas, which the class can complement with those of their own.

Activity 2 deals with two concrete incidents when the resource-related activities influenced the life of Canadian Natives in the given area. Divide the class into two large groups and give students 10 minutes to go through their text. Unknown vocabulary items should be put on the board and explained as they come up. Pair up students to share the information they have read about with the help of their answers to their partner's questions. Students at C2 level of English should do the information sharing without looking into the text or the questions while sharing.

Question sheet – Text A

1. What was the traditional Dene way of life like?
2. What kind of changes occurred in the 1950s in their place of living?
3. Were these for the better or for the worse?
4. What posed the biggest threat to the Dene in the 1970s and 1980s?

Question sheet – Text B

1. What project was built on Churchill River?
2. What were its advantages?

3. What were its disadvantages?
4. What are the long-term consequences of the project?

Activity 3 is an investigation into responsible natural resource management involving Native communities. Give students 20 minutes to find information on the projects on the Internet, and do the matching. Check as a class. Next, each pair/ group of three should choose a different project and answer the questions about it at the bottom of the page. Do not forget to provide the fact sheets you have printed out in preparation for the class. If you have Internet access in your classroom, you may simply give students the web-link instead of the fact sheets. Students should sum up their findings in a short oral presentation answering the questions at the bottom of the page.

Extension/ variation: Regarding Activity 1, you may ask students to do some research on one of the key notions on the Internet collecting information on the history, occurrence and problems related to their key word.

If your students already know the terms in the puzzle, you can use the definitions and the pictures as the sole clues to find out the terms.

As for Activity 2, you can print the names of the projects recommended on the list in the “further information” section onto small slips and give one to each student pair. Their task will be to investigate into the issue at home and write a short summary (10 sentences) on their findings, and present it to the class on the next occasion.

Also, you may pick one issue and divide the class into three groups: 1. developers, 2. (local) government, 3. representative of the native community. Give each group some time to go through their arguments for & against the project, and then arrange for a mock-debate/ role-play, where all the parties clash their viewpoints.

Key

Activity 1

- | | |
|----------------------------|--------------|
| 1. Oil and gas discoveries | 5. Pipelines |
| 2. Dams | 6. Mining |
| 3. River diversion | 7. Logging |
| 4. Hydroelectric plant | |

Activity 3

1.) Awkesasne	water treatment facility
2.) Taku River Tlingit First Nation	green technology to generate electricity
3.) Aboriginal groups in Yellowknife, NWT	mine clean-up
4.) Tlicho (Dogrib) people in Wha Ti	community energy plan
5.) Membertou First Nation	forming the company <i>Anaia Global Renewable Energies</i>
6.) Selkirk First Nation	preventing an ecological disaster: oil barrel clean-up
7.) Abegweit First Nation	sustaining woodlands
8.) T'Sou ke First Nation	solar panel installation
9.) Tla-o-qui-aht First Nation	hydroelectric project

Sources

Activity 1

Pictures

1. Oil (and gas): http://en.wikipedia.org/wiki/File:Tin_Cup_Federal_4-26.jpg
2. Dam: [http://en.wikipedia.org/wiki/File:Lockport_Dam_on_Red_River_Manitoba_Canada_\(8\).JPG](http://en.wikipedia.org/wiki/File:Lockport_Dam_on_Red_River_Manitoba_Canada_(8).JPG)
3. Diversion: <http://en.wikipedia.org/wiki/File:PD33.JPG>
4. Hydroelectric plant: http://en.wikipedia.org/wiki/File:HQ_-_Centrale_de_Rapide-Blanc_2.jpg
5. Pipeline: <http://highestbridges.com/wiki/index.php?title=File:7SimilkameenPipeBridge.jpg>
6. Mining: http://en.wikipedia.org/wiki/File:Diavik_Diamond_Mine.jpg
7. Logging: http://en.wikipedia.org/wiki/File:Logging_oregon.jpg

Activity 2

Text A: <http://www.culturalsurvival.org/ourpublications/csq/article/dene-political-rights>

Text B: http://www.hydro.mb.ca/corporate/water_regimes/churchill_river_diversion.shtml

Activity 3

<http://www.aadnc-aandc.gc.ca/eng/1307103658811/1307103823931>

Pictures

1.



2.



3.



4.



5.



6.



7.



Further Information

General:

<http://www2.brandonu.ca/library/cjns/11.1/quinn.pdf>

Some other projects to look up:

Interprovincial pipeline (NW)

W. A. C. Bennett Dam

Peace Athabasca Delta

James Bay Project

Mahicouagan Outardes Hydroelectric Developments

Giant Yellowknife Mines Ltd.

Curragh Resources

Canamax (Ketzka River)

Nanishivik Mines Ltd.

<http://www.aadnc-aandc.gc.ca/eng/1100100037301>

<http://www.centreforenergy.com/shopping/uploads/122.pdf>

<http://eyeontheartctic.rcinet.ca/en/news/canada>

http://benmuse.typepad.com/arctic_economics/2008/06/canadian-diamonds.html

Clearcut (Canadian drama, 1991) adapted from M. T. Kelly's novel *A Dream Like Mine*

<http://www.cbc.ca/news/background/aboriginals/health.html>

<http://www.aadnc-aandc.gc.ca/eng/1100100014455>

36. Indigenous People and the Environment: the Inuit

Description

Level: intermediate, upper intermediate (B2)

Time: 2 x 45 minutes (45 minutes for Activities 1-3 and 45 minutes for Activity 4)

Skills: reading, writing, speaking, listening

Activity: This unit features the relation of Inuit people to nature and the environment by discussing two major topics: the significance of hunting and the effects of global warming on the Inuit way of living through a documentary film entitled *People of the Ice*.

Preparation: Copy the worksheet for each student (as they will need to work on some of the exercises individually). Watch the extracts from the documentary *People of the Ice* below prior to the lesson. Prepare a projector and a laptop with Internet connection (or reserve the computer room) and make sure students have their worksheets with them for the lead-in and the speaking activity.

For the game in Activity 2, have the pictures of the animals printed out on A4 size sheets and some Blue Tack. Moreover, if you decide to do the suggested extension of Activity 4, prepare larger sheets of paper and colour markers, a projector and a laptop or a PC with Internet access.

Most important scenes from the film (in minutes; with the most thought-provoking ones in bold): 00:00-2:00; 04:00-06:30; 08:30-18:00; 20:30-22:30; 24:00-26:00; 28:00-29:00; **30:30-32:30; 37:30-44:00; 48:00-51:00**

Procedure:

Activity 1

In this activity, students read about the importance of hunting traditions to the Inuit. The ideal work form is individual and pair work. To introduce the activity, check students' knowledge of the important words (e.g. *the Inuit, the Arctic*). Tell them to underline the unknown words which hinder their overall understanding of the text, write these on the board and discuss their meaning. Before reading the text, give students some minutes to go through the sentences with the pieces of information they have to look for, then they can start reading the text by themselves. After students have completed the exercise, tell them to check their solutions first in pairs, then finally discuss their choices together with the class. As a follow-up, you can ask a student to try to summarize the text in his/ her own words.

Activity 2

This activity continues to deal with the topic of hunting. The activity consists of two parts: *Exercise A* is a matching exercise whereas in *Exercise B* is a true or false type of activity. To make the activity more exciting, students should work in pairs in a class contest. Emphasize that students have to discuss the solutions in English. While students are working, you can facilitate the understanding of the text by writing the key words from it on the blackboard (e.g. *marine/ land mammals vs. non-mammals, harvesting, abundance of mammals, mass in*

large herds, migration southwards, etc...). Check the meaning of the words on the blackboard after Exercise A. Then go on to Exercise B. In both exercises, each correct answer is worth one point. Obviously, the pair that has the most points is the winner.

Activity 3

This is a creative writing exercise. Some guidance is already given to the students on the worksheet, but do not forget to brainstorm with them for a while and collect expressions on the blackboard which can make their articles more colourful, correct and valuable. For instance, you can help them collect phrases of self-expression, such as “*in my opinion*”, “*I believe*”, “*if you ask me*”, “*as far as I’m concerned*”, *etc...*. Then students can start working. If you ran out of time, tell them to finish their summary as homework. Or, depending on your preferences in lesson planning, you can offer the entire exercise as homework – however, by all means, brainstorm and collect ideas with the students first.

Activity 4

This is a complex activity that develops all the four language skills. As such, you need to devote a separate lesson to it. In *Exercise A*, students will reconstruct the introduction of the documentary entitled *People of the Ice* which can be read on the cover of the DVD. This gap-fill exercise serves as a lead-in to *Exercise B* and discusses many important verbs in connection with the topic of environment and global warming. It prepares students for the speaking activity in Exercise B. Before students start to work on Exercise A, advise them to first read the text with the gaps in it and fill in the gaps during the second reading only. Students should work alone but they can check their answers with their partners after they have finished the exercise. Finally, correct their answers frontally, too. Afterwards, depending on their level of knowledge, it may be necessary to explain some difficult but important expressions to the students for the following exercise (e.g. *ever-changing temperatures, extraordinarily resilient people, etc...*). In Exercise B ask one student to read the questions out loud as these are the pieces of information they are going to watch extracts about. Pre-teach words they are not familiar with and some words of expressing their opinion should be written on the blackboard, too (revision of the expressions discussed in connection with Activity 3). Then start watching the film extracts. As the questions are in order of appearance, you should stop after the bigger sections (e.g. after the first two or three extracts, then after the second three extracts, etc...) and discuss the answers together (i.e. frontally). After you have finished watching the documentary, form groups of four and tell students to discuss the *last three questions* together. Finally, at the end of the lesson, listen to each group and try to find a solution for the problem together.

Extension/Variation:

A variation of **Activity 1** could be that the exercise is given to students as homework, so that they familiarize themselves with the topic already at home. In this case, tell them to use a dictionary, but only translate those words which prevent them from the overall understanding of the text and its message. This way you will have more time to discuss the topic together in class and practice speaking, not to mention the fact that students are going to have more time for the creative writing exercise (Activity 3).

Another variation of preparation for the topic of this unit could be to tell students to Google-search the terms *Inuit* and *the Arctic* at home and try to answer the following questions:

- *Who are the Inuit people?*
- *Where do they live?*
- *Where exactly is the Arctic?*
- *How do the Inuit live there?*
- *What is typical of the Inuit? / What is typically Inuit?*
- *One thing you like about them is that*

Tell students to collect as many pieces of information as possible. This way, you can save time at the beginning of the lesson. Alternatively, you can ask students to revise units 3-5 from the reader.

Regarding **Activity 2**, you can challenge your students at the end of the lesson by playing a game. Print out the pictures of animals and stick them onto the board haphazardly. Then invite two volunteers in your game. These two students should stand in front of the class, with their backs towards the blackboard. Explain to the class that they will have to say the names of the animals they have just learnt about (one by one) and then the two players will have to turn towards the blackboard and find the picture of the animal. The player who found the picture first should take it off the blackboard and keep it then they both should turn back towards the class. Then the next student says the next name of an animal and the players turn towards the blackboard again to find the picture of that animal and so on... At the end, the person who has more photos in his/ her hand is the winner.

Activity 3 can be turned to editorial writing with advanced (C1) groups of students. One editorial could be for the *school newspaper*, while the other one could be for a scientific magazine, like *National Geographic*. For this, divide the class into two groups and tell them they are the editorial staff of the paper. Guide them to choose an editor in chief, a proof reader and the journalists who explored various fields of the topic. Before starting the discussion of the editorial, shortly brainstorm about the basic differences between the two types of publications (the school newspaper being easy-to-read, funny and written from the students' point of view, while the scientific one being more complicated and serious, with more professional information content – you can also show examples). Write these ideas on the blackboard. Draw students' attention to the importance of finding a good title. After this, the groups can start working. When they have finished, the editor in chief should read the article out loud in front of the class. Inform students that, if they work well, their article will be posted in their classroom (or on the class blog).

As for an extension to **Activity 4**, the topic of the following lesson could be *climate change and environmental issues*, as during the previous lesson the groups had to collect ideas about what they can personally do at home to save the environment “for the Inuit”. Start your lesson with revising once again what each group had in mind. Then you can move on to the topic of environment. If it's possible for you to use a computer room with your students, divide the class into three groups (different from those of the previous lesson) and tell students to navigate to the website of the David Suzuki Foundation (<http://www.davidsuzuki.org>). The first group of students will search for pieces of information *about David Suzuki*, the second group will have to explore *the issues the David Suzuki Foundation deals with* and finally, the third group has to *collect ideas* to answer the question “*What can you do?*”. Tell them to collect as many ideas as possible. Let students explore the website for a while and then tell

them that each group has to gather around a table and draw a mind map of the information they have found (on the larger sheets of paper you brought into class). When groups are ready, “an environmental representative” of each group should present their mind map to the others.

If it is not possible to use a computer room with the students, divide them into the above mentioned groups and tell them to browse the website of David Suzuki Foundation (<http://www.davidsuzuki.org>) at home and collect information as homework. Then do the activity explained above. Finally, you can finish the lesson by showing *YouTube videos* on reducing carbon footprint, such as “*How to reduce your carbon footprint?*” or WWF’s “*New thinking on climate change*”. Before showing the video of WWF you may want to ask students what they know about this foundation (what does the acronym stand for?: *World Wide Fund for Nature*). To test students’ listening skills, tell them to write down as many ideas they hear in the videos as they can, then discuss and compare these ideas to the ones they collected on their own.

- 1) <http://www.youtube.com/watch?v=u7zwrzEyzkA>
- 2) http://www.youtube.com/watch?v=JgXBo1_YkWM&feature=relmfu

Key

Activity 1

1 – b; 2 – c; 3 – b; 4 – c; 5 – a

Activity 2

Exercise A

Ringed seal (1) – I; Walrus (2) – K; Beluga whales (3) – C; Huskies (4) – G; Polar bears (5) – J; Caribou (6) – B; Musk oxen (7) – F; Arctic fox (8) – A; Arctic hare (9) – E; Arctic birds/tern (10) – D; Arctic char (11) – H

Exercise B

1. For the Inuit, hunting is a way of entertainment and as such they do not depend on it as far as their survival is concerned. **FALSE** – *They do depend on hunting to survive because plants do not suffice...*
2. Their deep knowledge about ice dynamics and animals’ way of living has always contributed to their sustainment even among harsh weather conditions. **TRUE**
3. Walrus and caribou are both land mammals. **FALSE** *Walrus is a sea mammal.*
4. Caribous are mostly hunted in September as this is start of the breeding season when male animals mass in herds to find their female pairs. **FALSE** *They mass in large herds to begin the migration southwards for wintertime...*
5. In the Inuit fishing tradition, the importance of fish can be different in each region and community. **TRUE**

Activity 4

Exercise A

For over 4 000 years, the Inuit **have lived** (1) in harmony with their Arctic environment. In this frozen landscape, survival **depends on** (2) a deep understanding of the natural world.

Today, global warming **threatens** (3) the very nature of their habitat. As the ice **disappears** (4), so does the Inuit culture it is intimately **connected to** (5). Ever-changing temperatures have even made **predicting** (6) the Arctic climate difficult. Will this extraordinarily resilient people **be able to** (7) adjust to such dramatic change?

People of the Ice **looks at** (8) climate change through the eyes of Inuit from several generations. Sheila Watts-Cloutier, president of the Inuit Circumpolar Conference, also **weighs in** (9) on the issue. In Cloutier's view, as the planet **heats up** (10), the Inuit must **draw on** (11) their ancient traditions to **survive** (12).

Extension to Activity 4

Text of the "How to reduce your carbon footprint" video

Your carbon footprint is how many greenhouse gases you release in your daily activities. Be remembered by your good deeds, not your carbon emissions.

Deep concern for the future

Sense of personal responsibility

Step 1: Turn thermostat up/down

Turn your thermostat up in the summer or down in the winter by just two degrees, and you'll prevent hundreds of pounds of carbon dioxide from being released each year.

Tip: Close doors to rooms that you are not using to maximize heating and air conditioning. Insulate windows and doors to save even more heating costs.

Step 2: Unplug electronics

Turn off and unplug your computer, TV, and other electronics when you're not using them. Even electronics in sleep mode draw power.

Tip: Leaving your TV cable box on 24 hours a day uses about 65% as much energy as a standard refrigerator.

Step 3: Change bulbs

Change all the incandescent bulbs in your home to compact fluorescent bulbs, which use about 75% less energy.

Step 4: Do full loads of laundry/dishwashing

Do your laundry or run a dishwasher only when you have a full load. It saves water and it's an excuse not to clean.

Step 5: Eat local

Eat local: An organic out-of-season vegetable from the other side of the world may sound delicious, but it had to make that trip on a huge container ship.

Tip: Take a canvas tote with you shopping, so you have a ready -- and better -- answer to the question "paper or plastic?"

Step 6: Bring own coffee cup/mug

Bring your own cup or mug when you buy coffee and stop tossing an average of 20 pounds of disposable cups a year.

Step 7: Cut back on bottled water

Cut back on bottled water. Most tap water is perfectly safe to drink, and making the plastic and transporting the bottles uses huge quantities of fossil fuels.

Step 8: Plant a tree

Plant a tree. Trees help reduce greenhouse gases, and every one counts. Consider it a peace offering to the Earth.

Step 9: Consolidate car trips

Don't jump in your car every time you feel the urge to run an errand. Plan and consolidate your trips to cut down on gas.

Step 10: Carpool, public transportation, bike, or walk

When you can, carpool, use public transportation, or ride your bicycle. Or walk, proud to be treading lightly.

Sources

Activity 1 – 2 (Reading comprehension):

<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/harvesti.htm>
<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/marine.htm>
<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/terrestrial.htm>
<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/birdnfish.htm>
http://firstpeoplesofcanada.com/fp_groups/fp_inuit3.html

Activity 2 (Matching exercise – pictures):

Arctic fox

http://en.wikipedia.org/wiki/Arctic_fox

Caribou

<http://en.wikipedia.org/wiki/Caribou>

Beluga whale

http://en.wikipedia.org/wiki/Beluga_whale

Arctic tern

http://en.wikipedia.org/wiki/Arctic_tern

Arctic hare

http://en.wikipedia.org/wiki/Arctic_Hare

Musk oxen

http://en.wikipedia.org/wiki/Musk_oxen

Husky

<http://en.wikipedia.org/wiki/Husky>

Arctic char

http://en.wikipedia.org/wiki/Arctic_char

Ringed seal

http://en.wikipedia.org/wiki/Ringed_seal

Polar bear

http://en.wikipedia.org/wiki/Polar_bear

Walrus

<http://en.wikipedia.org/wiki/Walrus>

Pictures – activity 4:

http://en.wikipedia.org/wiki/File:Holman_1980s.jpg

http://en.wikipedia.org/wiki/File:Iceberg_with_hole_edit.jpg

Activity 4 (Gap-fill exercise):

<http://www.onf-nfb.gc.ca/eng/collection/film/?id=51591>

Activity 4 (Film):

http://www.nfb.ca/film/people_of_the_ice

Picture library for Activity 2 (to be printed on A4 size sheets):

Picture A (Arctic fox)



Picture C (Beluga whale)



Picture B (Caribou)



Picture D (Arctic tern)



Picture E (Arctic hare)



Picture G (Husky)



Picture F (Musk oxen)



Picture H (Arctic char)



Further Information

About the Inuit in general

<http://www.athropolis.com/links/inuit.htm>

<http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/arctic/inuit/people.htm>

<http://www.aboriginalcanada.gc.ca/acp/site.nsf/eng/index.html>

<http://www.fnen.org/>

<http://www.civilization.ca/exhibitions/online-exhibitions/first-peoples>

<http://inuitcircumpolar.com/index.php?ID=26&Lang=En>

<http://en.wikipedia.org/wiki/Inuit>

Radio Interview

http://www.radio-canada.ca/emissions/culture_physique/2011-2012/chronique.asp?idChronique=180305

The documentary in Activity 4 is one of a series of films dealing with the situation of the Natives in the Arctic, entitled *Arctic Mission*:

<http://www.onf-nfb.gc.ca/eng/collection/film/?id=51596>

David Suzuki Foundation

<http://www.davidsuzuki.org>

“How to reduce your carbon footprint?” (YouTube video and text)

<http://www.youtube.com/watch?v=u7zwrzEyzkA>

“New thinking on climate change” (YouTube video of WWF)

http://www.youtube.com/watch?v=JgXBo1_YkWM&feature=relmfu

Nunavut wildlife management for kids:

<http://www.nwmb.com/french/kids/kids.php>