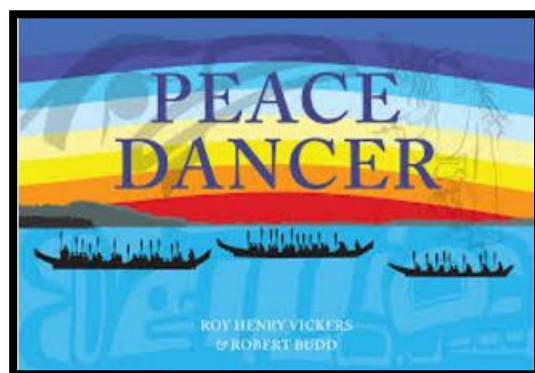
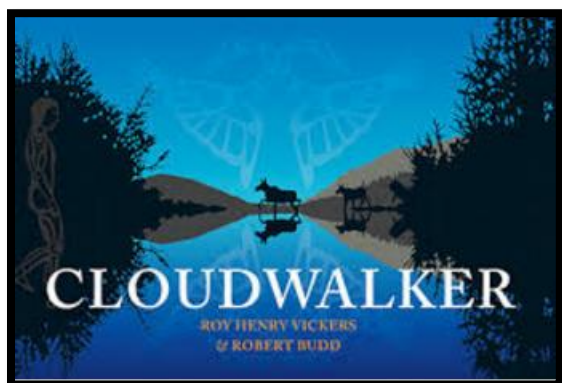
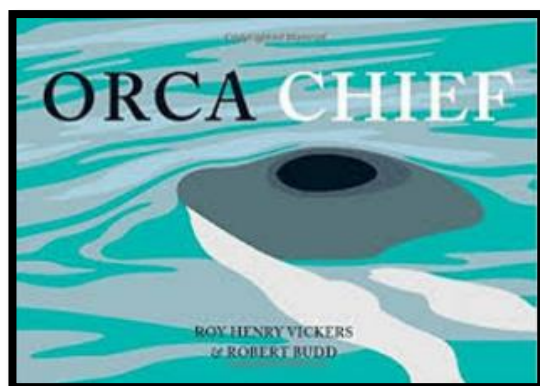
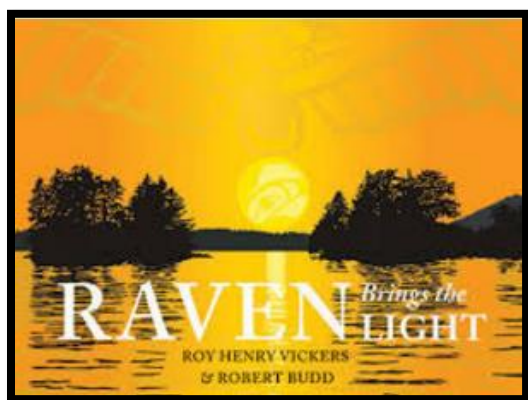


Connecting Learning Standards Through Storytelling



Storytelling has been used since time immemorial to share historical narratives, teachings and beliefs among First Nations. The oral tradition continues to be shared through story, song, dance and art. Some of these teachings and stories can only be shared with permission. Other stories have been passed down for generation to generation. Story is meant to engage the emotions. It evokes memory and makes connections to the world around us. Through story learning becomes personal and relevant. Each of the four stories included in this document not only engage emotion but demonstrate the reciprocal relationship between the land, our values and our histories.

The First Peoples Principles of Learning are a general guideline of beliefs for teaching and learning. They are not specific to one Nation or another but instead represent a common set of understandings that can be used to help form our practice as educators. The Principles are not meant to be "taught" or used as big ideas, rather they are to be embedded deeply into the beliefs around practice, action and sharing of knowledge. The four resource titles by Roy Henry Vickers that are included in this idea guide, embed these Principles through story, through history, through generation to generation, through the relationship with the land and through the knowledge. A deeper understanding of these Principles can be found on www.firstpeoplesprinciplesoflearning.wordpress.com.

Aboriginal worldviews and perspectives are formed as experiences shapes past, present and future. It is worldviews and perspectives that help create and understand the world around us and our relationship with land. Within the curriculum an inclusion of these worldviews and perspectives have been included in all subject areas in all grades. Each of the resource titles included lend to the inclusion of these worldview characteristics and perspectives. Refer to the Ministry of Education document Aboriginal Worldviews and Perspectives in the Classroom: Moving Forward for characteristics, attributes and indicators of success, www.gov.bc.ca.

Core competencies within the curriculum are tied to identity and reflecting on learning. When students are active in the role of their learning they are more likely to be engaged and motivated to develop stronger connections to the knowledge being acquired. When students are able to see their own culture and a true representation of identity in the resources used in the classroom, it allows for opportunity to share, participate and express their sense of pride. The activities and resources included in this document support creative and critical thinking, communication, and personal and social awareness including a positive personal cultural identity.

The following document is meant to help provide opportunities for connections to the big ideas and the learning standards using storytelling as a form of sharing knowledge. We are including activity ideas that can be connected to the stories, but not lesson plans. Each of the four resources included are authentic resources by Roy Henry Vickers and Robert Budd. They are shared with permission and are reflective of the First Peoples Principles of Learning.

FIRST
PEOPLES

PRINCIPLES OF LEARNING

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.

Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

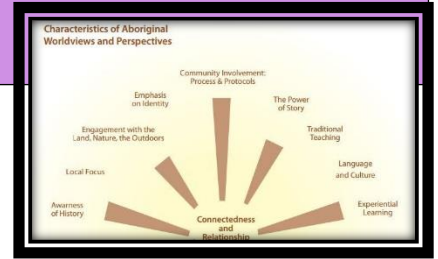
Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.



For First Peoples
classroom resources
visit: www.fnesc.ca



Aboriginal Worldviews and Perspectives in the Classroom: Moving Forward BC Ministry of Education



Connectedness and Relationships:

Look for ways to relate learning to students' selves, to their families and communities, and to the other aspects of Aboriginal Worldviews and Perspectives described in this document.

Awareness of History:

- Ensure that any focus on the history of Canada and Canadians or on Canadian social studies include reference to the experience, situation, and actions/perspectives of Aboriginal peoples, in all periods studied (including and up to the present).
- Avoid reliance on colonial-era secondary sources (i.e., 20th century and earlier texts and resources) for accounts or explanations of topics, events, trends involving Aboriginal peoples. Where possible, use contemporary sources created by or with the involvement of Aboriginal contributors.
- When referencing Aboriginal content, give learners a chance to work with locally developed resources (including local knowledge keepers) wherever possible.
- Use accurate, specific historical facts and explanations to counter racist and stereotypical generalizations about Aboriginal peoples in Canada.
- When correcting inaccurate half-truths and generalizations, focus the correction on the ideas, not on the students who may have been misled into believing and expressing them.

Local Focus:

- Look for opportunities to incorporate place-based learning into your practice (a focus on local Aboriginal history, experience, stories, imagery, and ecology).
- When referencing Aboriginal content, give learners a chance to work with locally developed resources (including local knowledge keepers) wherever possible.
- Look to the school's Aboriginal support worker(s) and/or trusted local contacts for guidance and help accessing good local content.

Engagement with the Land, Nature and the Outdoors:

- Look for opportunities to get students interested and engaged with the natural world immediately available (place-based education in the area near your school). Illustrations using locally observable examples and phenomena, physical education activities, homework assignments, and student projects are examples of opportunities to promote this type of engagement.
- Plan and organize to take instruction and learning outdoors where possible, organizing instructional planning to facilitate this.
- Explore team leadership and the use of resources such as skilled Aboriginal community members and third-party outdoor education specialists to facilitate and help deal with the challenges associated with leaving the confines of the school (e.g., the need for equipment, expertise in outdoor environments, risk management, transportation).

Emphasis on Identity:

- Embrace learner-centred teaching practice.
- Encourage student self-awareness grounded in knowledge of family origins, cultural background, place of origin, allegiance and affiliation, citizenship, and other identity "markers." Student self-expression via writing, speaking, and representation is an opportunity to address and revisit this theme at various stages during their K-12 schooling.
- Acknowledge and celebrate the cultural identities of all students represented in your learning cohorts.

Community Involvement: Process and Protocols:

- Make it a priority to connect with the local Aboriginal community.
- Look to the school's Aboriginal support worker(s) and/or trusted local contacts for guidance and help doing this.
- With your Aboriginal students, take deliberate steps to help the family feel involved and respected. Value the family and the family will value the education system. Home visits can yield huge dividends.
- Recognize and embrace the important role that you as educator can play in addressing the need for reconciliation and overcoming the legacy of colonialist/assimilationist schooling.
- Expect criticism from time to time. Having your own network of knowledgeable and supportive community and professional contacts will give you somewhere to turn for advice.

The Power of Story:

- Learn some of the traditional stories told within the local Aboriginal community. Then use them as a touchstone for your students when applicable "teachable moments" arise.
- Give students opportunities to apply and demonstrate the skills associated with oral storytelling: memorize, internalize, and present (re-tell exactly). At higher grade levels, students benefit from opportunities to tell their own experiential stories and listen and respond to those of peers.
- Metaphor, analogy, example, allusion, humour, surprise, formulaic phrasing, etc. are storytelling devices that can be applied when explaining almost any non-fiction concept. Make an effort to use devices of this sort in all subject areas and to draw upon stories of the local Aboriginal community.

Traditional Teaching:

- Recognize the traditional teachings of First Nations students. In particular, Aboriginal students who are disengaged may benefit from learning traditional teachings.
- The involvement of Elders, either in school or via mentorship-type arrangements will likely be needed to pursue traditional teaching. Look to the school's Aboriginal support worker(s), Aboriginal district principal, and/or trusted local contacts for guidance and help with this.

Language and Culture:

- Expect use of the language to be part of any educational experiences with an Aboriginal aspect that involves outdoor trips or field studies in the local Aboriginal community.
- Demonstrate respectful support for efforts within the local Aboriginal community to revitalize language and culture by
 1. incorporating into your practice simple words and phrases for greetings, interactions, place references, etc.
 2. visibly acknowledging the local First Nation's culture through the use of images, artifacts such as a talking stick, or circle sharing sessions
- Be alert and sympathetic to ways the school can be involved in language instruction programs (i.e., for the local Aboriginal language).
- Base your actions and expectations on recognition of where the local community sits with respect to the current state of their language and culture revitalization/preservation efforts. Look to the school's Aboriginal support worker(s) and/or trusted local contacts for guidance on this.
- Embrace the need for inclusion of esteemed Aboriginal language speakers as essential and respected participants in language teaching and learning.

Experiential Learning:

- Look for ways to incorporate hands-on learning experiences for students into your practice.
- Embrace learner-centred practice and interact with students to ascertain their strengths and preferences when it comes to learning experiences.
- Emphasize possible practical applications (e.g., "real-world") when introducing abstract or theoretical concepts.

Core Competencies BC Ministry of Education



Communication -The communication competency encompasses the set of abilities that students use to impart and exchange information, experiences and ideas, to explore the world around them, and to understand and effectively engage in the use of digital media.

The communication competency encompasses the set of abilities that students use to impart and exchange information, experiences and ideas, to explore the world around them, and to understand and effectively engage in the use of digital media. The Communication Competency Profiles have been developed by BC teachers based on students' work. The communication competency consists of two elements:



Thinking - The thinking competency encompasses the knowledge, skills and processes we associate with intellectual development. It is through their competency as thinkers that students take subject-specific concepts and content and transform them into a new understanding. Thinking competence includes specific thinking skills as well as habits of mind, and metacognitive awareness.

The creative thinking competency involves the generation of new ideas and concepts that have value to the individual or others, and the development of these ideas and concepts from thought to reality. The Creative Thinking Competency Profiles have been developed by BC teachers based on students' work. The creative thinking competency review draft consists of two elements:

Critical thinking involves making judgments based on reasoning: students consider options; analyze these using specific criteria; and draw conclusions and make judgments. Critical thinking competency encompasses a set of abilities that students use to examine their own thinking, and that of others, about information that they receive through observation, experience, and various forms of communication. The Critical Thinking Competency Profiles have been developed by BC teachers based on students' work. The critical thinking competency review draft consists of two elements:



Personal and Social - Personal and social competency is the set of abilities that relate to students' identity in the world, both as individuals and as members of their community and society. Personal and social competency encompasses the abilities students need to thrive as individuals, to understand and care about themselves and others, and to find and achieve their purposes in the world.

The positive personal and cultural identity competency involves the awareness, understanding, and appreciation of all the facets that contribute to a healthy sense of oneself. It includes awareness and understanding of one's family background, heritage(s), language(s), beliefs, and perspectives in a pluralistic society. The Positive Personal and Cultural Identity Competency Profiles have been developed by BC teachers based on students' work. The positive personal and cultural identity competency review draft consists of two elements:

Personal awareness and responsibility includes the skills, strategies, and dispositions that help students to stay healthy and active, set goals, monitor progress, regulate emotions, respect their own rights and the rights of others, manage stress, and persevere in difficult situations. Students who demonstrate personal awareness and responsibility demonstrate self-respect and express a sense of personal well-being. The Personal Awareness and Responsibility Competency Profiles have been developed by BC teachers based on students' work. The personal awareness and responsibility competency review draft consists of two elements:

Social responsibility involves the ability and disposition to consider the interdependence of people with each other and the natural environment; to contribute positively to one's family, community, society, and the environment; to resolve problems peacefully; to empathize with others and appreciate their perspectives; and to create and maintain healthy relationships. The Social Responsibility Competency Profiles have been developed by BC teachers based on students' work. The social responsibility competency review draft consists of two elements:

Peace Dancer

The rains flood the Earth and villagers have no choice but to abandon their homes and flee to their canoes. When the people promise to change, the storm stops and the waters recede. From that point on, the villagers appoint a Peace Dancer to perform at every potlatch and pass on the story of the flood.

~ Roy Henry Vickers & Robert Budd

Math:

- Thousand years - counting by 10's & 100's to 1000, powers of 10, power of zero
- Bentwood box - perimeter, area, volume
- Geometric patterns
- Patterns - input/output chart (increasing and decreasing patterns)

Science:

- Tides
- Spring - seasonal rounds and activities
- Flight- feathers & aerodynamics
- Directions: north, east, south, west and intermediate directions northeast, south-east, south-west, north-west
- Floods and storms

Socials:

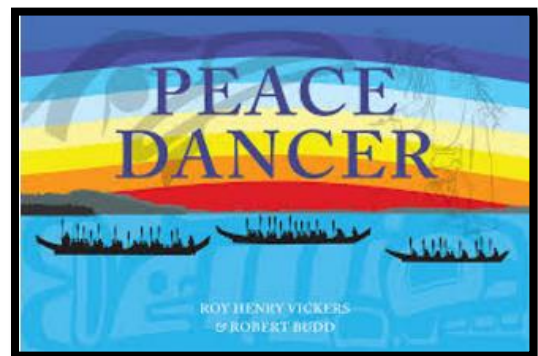
- Geography
- Land formations: mountains, oceans

ADST:

- Make a fish "trap" using natural materials
- Make a canoe paddle
- Longhouse model
- Tangram silk screening
- Traditional elements of West Coast art (ovoid, formlines, colour, positive and negative space)

SEL:

- Relationships
- Choices
- Bullying (hurting the animals for fun)
- Restitution
- Consequences
- Identity



Cloudwalker

Cloudwalker tells the ancient story of a strong, young Gitxsan hunter, intent on catching a group of swans with his bare hands. He is carried away by the birds' powerful wings and dropped on the clouds. With only a cedar box of water, he wanders, growing weaker, stumbling and spilling the contents. When he finally returns to earth, he discovers lakes and rivers where there were none before.

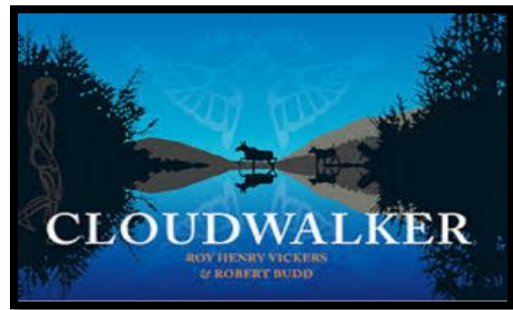
~ Roy Henry Vickers & Robert Budd

Math:

- Weight and density, displacement using different sizes of rocks, estimation and relationships
- Distance
- Word problems: food and people (if one person can each eat..... how much food is needed..)
- Comparisons: 10 feet wingspan of trumpeter swan is the same as.....
- Volume
- Circles – diameter, radius, circumference, degrees,
- Positional language – first, second, third

Science:

- Salmon life cycle
- Habitats of rivers
- Clouds
- Food chains (bear)
- Interconnectedness
- Sustainability
- Forests - rain forests



Socials:

- Geography - rivers (focus on Northern BC - the three main rivers: Klien (Skeena), Lisims (Nass), Stikine)
- Community – roles and responsibilities,
- Ceremony & Celebrations

ADST:

- Build a free standing structure that can hold the most/heaviest rocks (same materials provided to all groups, i.e.: sticks, wool)
- Archery - make a bow and arrow out of natural materials, have an archery contest
- Cedar rope
- Cedar box (bentwood to hold water)

SEL:

- Mastery
- Choices
- Consequences
- Generosity
- Cooperation
- Individual strengths and gifts

Orca Chief

When Orca Chief discovers what the hunters have done, he sends his most powerful orca warriors to bring the men and their boat to his house. The men beg forgiveness for their ignorance and lack of respect, and Orca Chief compassionately sends them out with his pod to show them how to sustainably harvest the ocean's resources.

~ Roy Henry Vickers & Robert Budd

Math:

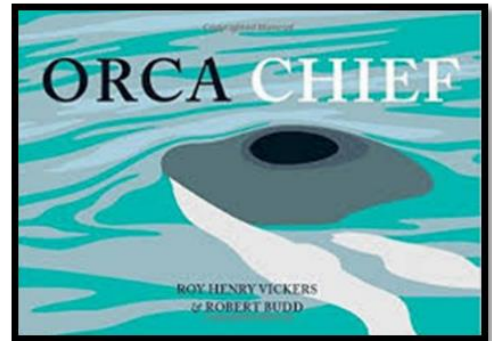
- Patterns – repeating, increasing and decreasing
- Reading charts and graphs – tides
- Multiplication – crabs have 10 legs (multiples of 5 and 10), grouping
- Symmetry
- Size & Scale

Science:

- Ocean – Salish Sea
- Whales – Orca habitats
- Food chains in the ocean
- Tides
- Chemistry – oolichan oil
- Sustainability

Socials:

- Grease trail (oolichan)
- Trade
- Community: Roles and Responsibilities



ADST:

1. Rock sinkers (anchors) with cedar rope – scale to size to try with various shaped canoes and boats. What other types of natural anchors could be used – does the depth of water change the type of anchor?
2. Cooking with seaweed and salmon

SEL:

- Beliefs
- Generosity
- Teamwork
- Respect

Raven Brings the Light

In a time when darkness covered the land, a boy named Weget is born who is destined to bring the light. With the gift of a raven skin that allows him to fly as well as transform, Weget turns into a bird and journeys from Haida Gwaii into the sky. There he finds the Chief of the Heavens who keeps the light in a box.

~ Roy Henry Vickers & Robert Budd

Math:

- 3D Shapes
- Estimation (ladles of water to fill a space)
- Circumference

Science:

- Light
- Frogs
- Plants and seasonal rounds
- Salmon
- Landforms – islands
- Tree identification

Socials:

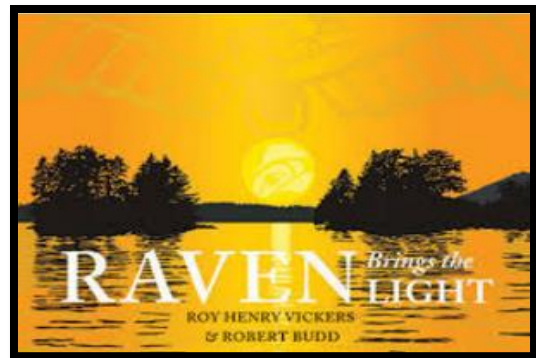
- Geography – mapping
- Pictographs/petroglyphs

ADST:

- “time capsule” - memory capsule
- Make a fish net

SEL:

- Identity – names
- Persistence
- Family - love
- Trust



References and Quick Links

First Peoples Principles of Learning

<https://firstpeoplesprinciplesoflearning.wordpress.com/>

Aboriginal Worldviews and Perspectives in the Classroom: Moving Forward

http://www2.gov.bc.ca/assets/gov/education/administration/kindergarten-to-grade-12/aboriginal-education/awp_moving_forward.pdf

Core Competencies

<https://curriculum.gov.bc.ca/competencies>

Indigenous Storywork

<http://www.ubcpres.ca/books/pdf/chapters/2007/indigenoustorywork.pdf>