

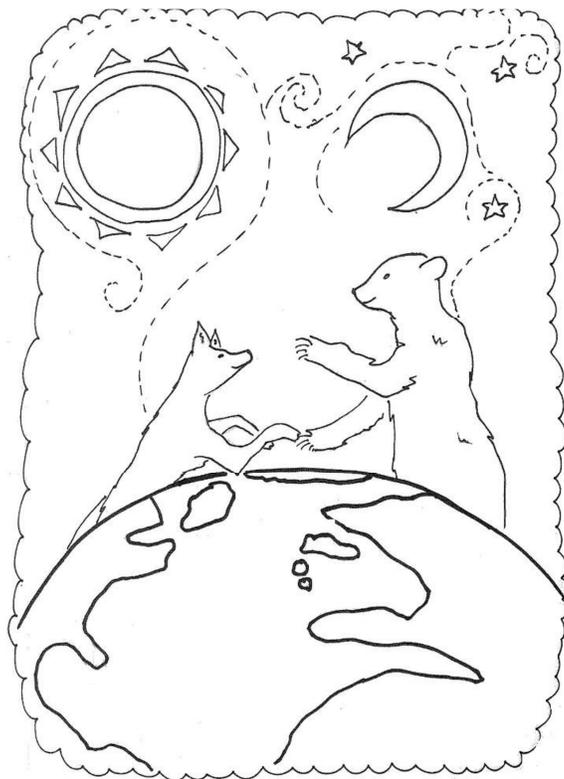
# The Day of Sucwentwecw

April 7<sup>th</sup>, 2016

Setétkwe Meets Coyote and Grizzly:  
Learning through Legends

## Grades K to 5 Teaching Resources

Illustrated by Kelsey Jules



School District #73 (Kamloops/Thompson)

**Day of Suwentwecw:  
To Acknowledge One Another**

April 7th, 2016

April 7, 2016 marks the 3rd Annual Day of Suwentwecw (acknowledging one another) in School District 73, an initiative that acknowledges the Secwepemc and Nlaka'pamux Nations, their traditional territories and histories. The theme for this year is "Identity through Storytelling," which is based on two of the First Nations Principles of Learning:

*"Learning requires the exploration of one's identity,"*

*"Learning is embedded in memory, history and story."*

Once again, the day will be marked by the hosting of assemblies in all district schools. Each school has the opportunity to invite an Elder or representative from the Aboriginal community within our district to be part of their assembly. Schools Kamloops will recognize and acknowledge the Secwepemc People. Schools in Logan Lake will recognize and acknowledge the traditional territories of the Nlaka'pamux People.

In addition to recognizing and honouring the Traditional Territories and the People on whose territories we live and work, the theme of "Identity through Storytelling" will provide an opportunity for all schools to recognize and learn about other First Nations, Metís and Inuit cultures and their unique contributions to Canadian society.

All schools in the district will receive a Day of Suwentwecw resource package, including a special edition of the 'Secwepemc News', resources booklets with grade-appropriate lesson plans, and activities related to the theme. The lessons and activities have been developed to be flexible and fit within a variety of learning outcomes in the BC curriculum.

Electronic copies of all the resources, including the big book and the special edition newspaper, developed for the 2014 Day of Suwentwecw can be found on School District #73 (Kamloops/Thompson) Aboriginal Education web site: [sd73aborignaleducation.weebly.com](http://sd73aborignaleducation.weebly.com)

# Helpful Tips

## Useful links and Pronunciation:

**Sucwentwecw:** *Sue-cwhen-twecw*

**Secwepemc:** *Shec-whep-emc*

**Secwepemculecw:** *She-wep-meh-ewel- ewe*

**Setétkwe:** *Se--tet-qua (girls name in Big Book)*

**weyt-k:** *waytk "hello"*

**kukwstsétsemc:** *cooks-jam "thank you"*

More audio to accompany the above at: <http://www.firstvoices.com/en/Secwepemc>

## More great resources on the Secwepemc at:

- [Okanagan Mainline Regional Network](http://www.okmainregion.net/index.php?page=education.inc&menu=education)  
<http://www.okmainregion.net/index.php?page=education.inc&menu=education>
- [Land of the Shuswap](http://www.landoftheshuswap.com/index.html)  
<http://www.landoftheshuswap.com/index.html>
- [Spirit Map](http://spiritmap.ca/)  
<http://spiritmap.ca/>

### Good websites, student friendly:

- [Secwepemc-Kuc](http://secwepemc.sd73.bc.ca/)  
<http://secwepemc.sd73.bc.ca/>
- [Secwepemc Traditional Lifestyle](http://www.secwepemc.org/adc/tlmnpg.html)  
<http://www.secwepemc.org/adc/tlmnpg.html>
- [Secwepemc Cultural Education Society](http://www.secwepemc.com/indexhtml.htm)  
<http://www.secwepemc.com/indexhtml.htm>

### Videos:

- [Secwepemc World View](https://www.youtube.com/watch?v=VUPxbeHviDo)  
<https://www.youtube.com/watch?v=VUPxbeHviDo>
- [Secwepemc Cultural Education Videos](http://www.secwepemc.com/html/videos.htm) -choose from a selection of 18  
<http://www.secwepemc.com/html/videos.htm>

...and please visit our Cross-curricular website at:

<http://sd73aboriginaleducation.weebly.com/>

Path:

[www.sd73.bc.ca](http://www.sd73.bc.ca;);

Choose *Programs*> Aboriginal Ed > then choose *Elementary* from the right sidebar

## Identity Through Storytelling: Driving Question and Teacher Preparation

Long before people ever recorded information about their way of life in written form, Aboriginal Peoples passed valuable information about their culture, values, beliefs and ways of life through the telling of stories. This is referred to as **oral tradition**. We tend to use myth, legends and fables interchangeably but the following definitions will help clarify. Myths are narratives that are considered to be true to the people in which the story was originally told. Myths take place long ago, before and during the creation of the Earth and people. Myths tend to have non-human characters as the main characters, like the Creator or Great Spirit and are sacred to the people. Legends are also considered to be true and take place in a world that we would recognize, like the Earth as we know it today. However, unlike myths, the main characters tend to be human and therefore legends are usually secular instead of sacred. Fables are fiction with the main purpose of teaching a lesson or a moral to the audience. The characters can be animals or humans.

Storytelling is an important part of Aboriginal culture. Stories are not only entertaining, stories were also meant to teach. Stories were the primary teaching aid of many Aboriginal people, and storytelling is still very important today. For every event, natural feature or animal, there was a story.

Aboriginal and Metis societies regularly tell stories — about adventures, ancestors, or different aspects of the land. Through stories and songs, Aboriginal people keep their history alive and use stories to pass on to later generations. Aboriginal storytelling is a communal experience. Stories bring people together to share a past, to explain the seemingly inexplicable in creation or to instruct. A powerful story might also make children see the consequences their actions might have. Aboriginal people use stories for entertainment, recording history and education. As a teaching tool, stories are a valuable way to educate young people about the values and beliefs that Aboriginal people consider important.

Teaching stories fall into different categories. Some have explicit morals or a story can be open-ended. In open-ended stories the lesson is subtle, possibly even obscure, and is left to the students or listeners to discover. The discovery story educates listeners gradually. The morals of the story reveal themselves to the listener, as his or her maturity and life experiences develop. The Elders are often the storytellers and their generational role is to pass on the history and events through storytelling.

Historical stories ensure the recording and transmission of important events for families and for Nations. Stories used primarily as teaching tools for the young can be told at any time by

anyone as the education of Aboriginal children is not left strictly to the children's family or parents. In addition, stories are a useful method for teaching and retaining Aboriginal languages.

Many Aboriginal stories have a Trickster character who causes many different things to happen. This character is often Coyote or Raven. The Trickster character is able to transform themselves into different objects. Trickster's personality is very charming, can often trick people and has the ability to change people's forms. Trickster is also very mischievous and is usually the character that holds the lessons in stories that explain social norms. The Trickster character will often die in the story but frequently returns back to life.

Winter is a time for storytelling. Storytelling was for teaching the young but also a way for adults to brighten the long, cold winter nights. In some Aboriginal and Metis communities, there were individuals who acted as "professional" storytellers (typically Elders) and travelled from camp to camp during the storytelling seasons.

#### **PREPARATION BEFORE STORY TELLING**

(this can be adapted for older grades to incorporate into their lessons on storytelling and help them prepare)

1. Allow adequate time to learn the story thoroughly.
2. Outline in your mind the story events in their sequence. Recall the characters, the names and where they fit into the sequence of the events.
3. Practice telling the story, but you do not need to try memorize the author's exact words.
4. If visual aids or props will accompany the story telling, practice using them.
5. Practice the appropriate gestures.
6. Make a note of words or references the children might not understand, so that you can make explanations before the story telling begins, so the story can progress without interruptions.
7. If you have access to an Elder to tell the story, invite them to tell the story. However, you should revisit the story often throughout as stories were never told just once.

# This Little Bear

(a poem for finger or toe play)

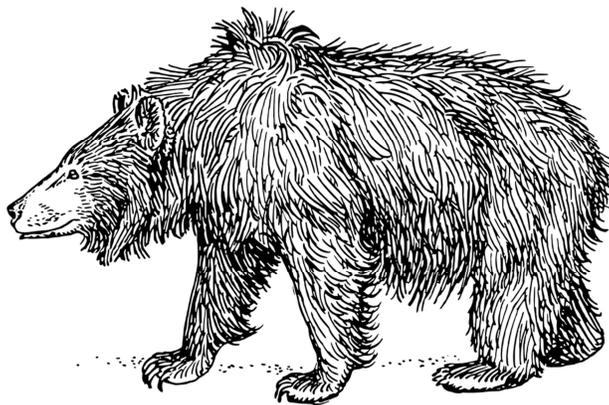
This little bear went to find fish.

This little bear went to find berries.

This little bear went to find honey.

This little bear went to find grubs.

And this little bear went "grr grr grr" all  
the way home.



Source: Aboriginal PALS

# Black Bear, Black Bear, What Do You See?



Black bear, black bear, what do you see?  
I see a grumpy goat looking at me.



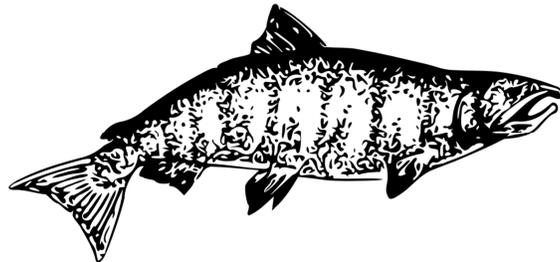
Grumpy goat, grumpy goat, what do you see?  
I see a clever coyote looking at me.



Clever coyote, clever coyote, what do you see?  
I see a bouncy butterfly looking at me.



Bouncy butterfly, bouncy butterfly what do you see?  
I see a slippery salmon looking at me.



Slippery salmon, slippery salmon, what do you see?  
I see a hungry bear looking at me.... Yikes!!



Source: Aboriginal PALS

1-2-3-4-5

## Once I Caught A Fish Alive



1-2-3-4-5 Once I caught a fish alive.

6-7-8-9-10 Then I let him go again.

Why did you let him go?  
Because he bit my finger so.

Which finger did he bite?  
This little finger on the right!

# Who Will Help? (song)

Who will help to catch the fish, catch the fish, catch the fish?  
Who will help to catch the fish, asked Little Bear in the morning.

I will help to catch the fish, catch the fish, catch the fish.  
I will help to catch the fish said Little Owl in the morning.

Who will help to clean the fish, clean the fish, clean the fish?  
Who will help to clean the fish, asked Little Bear in the morning.

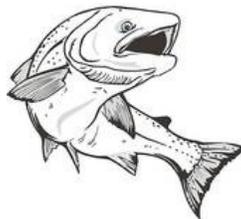
I will help to clean the fish, clean the fish, clean the fish.  
I will help to clean the fish said Little Deer in the morning.

Who will help to cook the fish, cook the fish, cook the fish?  
Who will help to cook the fish, asked Little Bear in the morning.

I will help to cook the fish, cook the fish, cook the fish.  
I will help to cook the fish said Little Raccoon in the morning.

Who will help to eat the fish, eat the fish, eat the fish?  
Who will help to eat the fish, asked Little Bear in the morning.

Source: Aboriginal PALS



## Primary – Cross Curricular

### Story Stones

#### Big Ideas:

Story Stones can be used as an implement to have students re-tell the story or make up their own story. Students can collect their own stones outside or bring from home. You want to make sure that the stone is flat and big enough to paint on. Take the opportunity to be outside on the land collecting stones. Engage students in discussions when outside that may connect to the story you are reading.

#### Materials:

Smooth flat rocks work the best.

Paint pens (sharpie oil based paint pens), paint or permanent markers

Drawing materials (crayons, markers, pencil)

Writing paper.

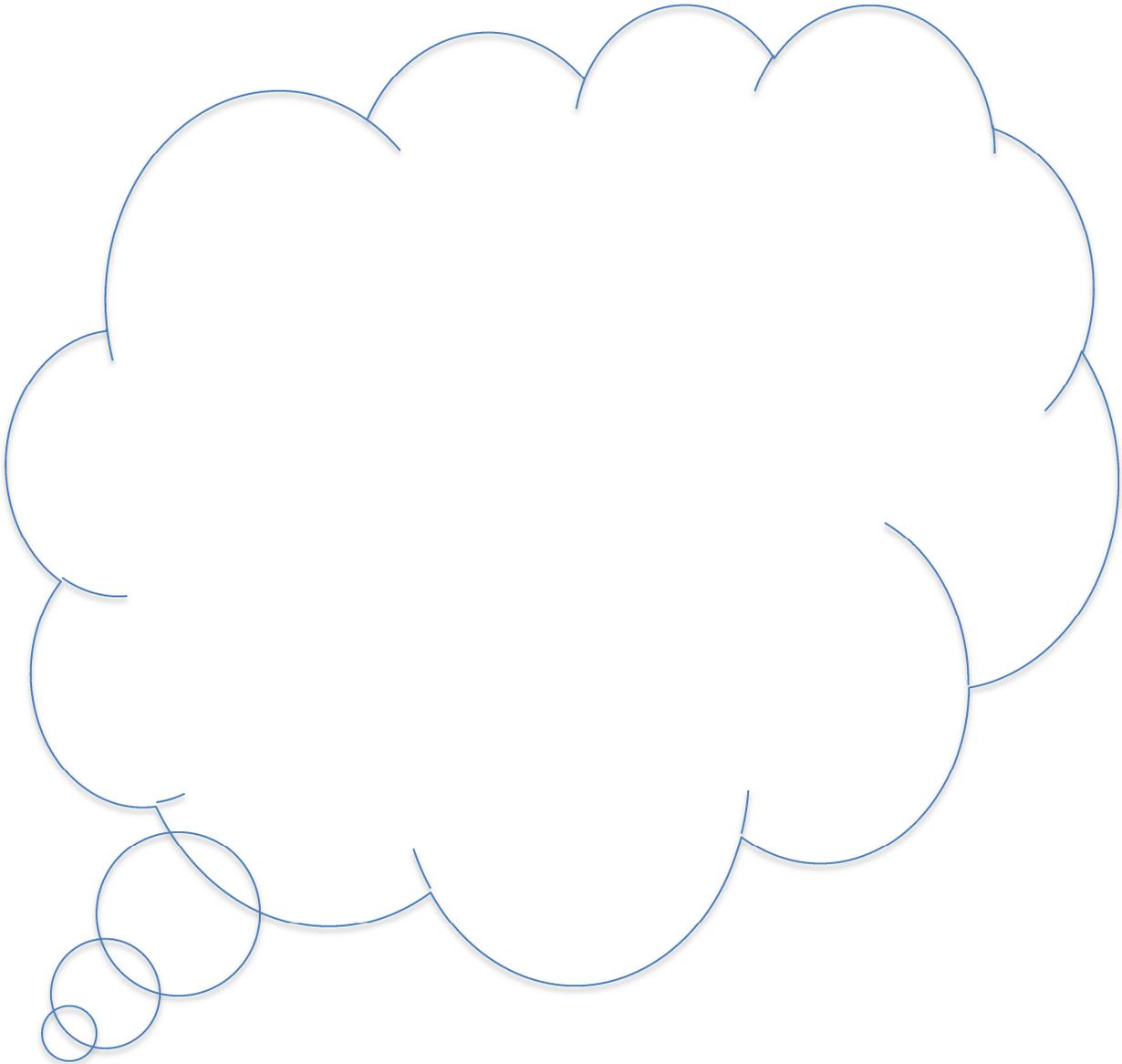
#### Presentation of Learning

The story stones can be painted with pictures or you can use stickers with Mod Podge, draw on the stones with permanent marker, magazine cut outs or fabric scraps can also be used.

After drawing/painting the stones, write the word on the back using a sharpie or paint. The stones can then be used to tell the story. Use the “Drawing my Story Stone” worksheet and have students draw the story. The students can then use the back of the story stones to help write the story down.



# Drawing My Story Stone Story



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## Primary – Cross Curricular

### *Die Cuts and Puppets*

The Henry Grube Library has an amazing selection of die cuts and puppet kits that can be implemented with storytelling. The die cuts and puppets can be used to aid in the story telling and have students re-tell the story or make their own story with the different shapes and puppets available. Dies cuts available at the Henry Grube Education Center library include: upper and lower case letters, numbers, geometric shapes, 3-D, cards, envelopes, numerous themes and celebrations. Please remember to bring your own paper or fabric felts.

Link to the die cuts available at the Henry Grube:

<http://media2.sd73.bc.ca/htbin/wwform/252?T=34718>

You can also purchase Felt Stories at [www.heartfeltstories.ca](http://www.heartfeltstories.ca)

Lesson Plan for the book, A Salmon for Simon by Betty Waterton

<https://www.strongnations.com/inc/files/lesson-plan-a-salmon-for-simon.pdf>

### **A Salmon for Simon**

*By Betty Waterton*



This kit is to familiarize young students with some very basic Secwepemc legends and how things "came to be", through play. (Available at HGEC)



### **Just a Walk**

*By Jordan Wheeler*



Legends: Coyote the trickster  
Coyote stories from the First Nations communities around North America. (Available at HGEC)



## **Intermediate – Cross Curricular**

### *Talking Circles*

#### Big Ideas:

Talking Circles can be used to discuss important elements in a story and gauge students understandings. Talking Circles are also a great way to have class discussions.

Before the talking circle, create a talking stick or rock or object that will symbolize who the speaker is. You can decorate it simply with string, feathers or leather; it can also be just as is. Ensure everyone is sitting on the floor together (including teacher and any other support in the classroom). In a circle explain to students what a talking circle is.

#### Driving Question and Teacher Notes

Circles represent important principles in the Aboriginal worldview and belief systems, namely, interconnectedness, equality, and continuity. According to traditional teaching, the seasonal pattern of life and renewal and the movement of animals and people were continuous, like a circle, which has no beginning and no end. Circles suggest inclusiveness and the lack of a hierarchy. They are found throughout nature – for instance, in the movement of the seasons and the sun’s movement from east to west during the day. Circles are also used in the construction of tee-pees and sweat lodges; the circular willow hoop, medicine wheel, and dream catchers are powerful symbols.

Talking circles symbolize completeness and equality. All circle participants’ views must be respected and listened to. All comments directly address the question or the issue, not the comments another person has made. In the circle, an object that symbolizes connectedness to the land – for example, a stick, a stone, or a feather – can be used to facilitate the circle. Only the person holding the “talking stick” has the right to speak. Participants can indicate their desire to speak by raising their hands. Going around the circle systematically gives everyone the opportunity to participate. Silence is also acceptable – any participant can choose not to speak.

#### Presentation of Learning

Conduct talking circles in the classroom to discuss current issues, build trust among students, and/or discuss responses to stories. Talking circles should last from seven to ten minutes, but could be longer if an issue or topic requires more time.

Sample topics: what makes me happy, sad, angry, or excited; my favourite activities and why they are favourites; why my friend is special; why my family is important to me; what this story reminds me of; who this character reminds me of; which other book this one reminds me of and why.

Once you have established the routine of talking circles and have had opportunities to discuss a few samples, talking circles can be used when sensitive issues or conflicts arrive in class that involves the whole class. It gives an opportunity for students to express how they feel without interruption.

Talking Circles are great opportunities for students to learn respectful listening as well as allowing students to stay on topic. When it is their turn to speak encourage them to stay focused on the topic but don't discourage other things that may arise as this may bring up underlying feelings or other things that are happening.

**“The Pine Forest Community”** by Donna Klockars is available at the Henry Grube. The story is about Raven who likes to make plans for his animal friends. He has decided that his community should be strong. He asks all his animal friends to come to a Talking Circle. Each animal is asked to bring an idea about how they can help make their community strong.

## Primary – Health Education, Social Studies

### *“You’re Just Right”*

#### Big Ideas:

Read the Story “You’re Just Right” by Victor Lethbridge and Illustrated by Ben Crane  
[www.tatankaworkshops.com](http://www.tatankaworkshops.com)

You’re Just Right affirms the beauty and dignity that comes with unconditional love. Through joy and sorrow, laughter and tears, our life’s journey is meant to be a celebration of the gifts we have been given. A baby’s first cry signals the beginning of walking in the footsteps of those who have gone before us and the ones guiding us now. We all share in the same struggles, each one of us longs to hear these words quietly whispered in our ear – “I love you so much. You’re just right. You’re just right. You’re just right.”

#### Presentation of Learning

What does it mean when someone who loves you says, “you’re just right”?

- “How do you show you love someone?”
- “How do your parents show they love you?” (this may be a sensitive question to ask, you may want to alter to fit the demographics of your class).
- “How does affection affect people and make them feel?” (e.g., happy, warm, peaceful, worthy, safe, secure, well)

The students can draw pictures of things they feel are “just right” to them.

## **Intermediate – English Language Arts, Social Studies Grade 3**

### *Aboriginal Storytelling*

#### Big Ideas:

Aboriginal Storytelling was created to explain the landscape, the seasons, and local events. Storytelling provides insight into the worldview, protocols, celebrations, ceremonies, dance, music, spiritual beliefs, art, values, kinship, and traditional teachings of Aboriginal peoples.

#### Curricular Competency:

Aboriginal Storytelling shows awareness of how story in First Peoples' cultures connects people to family and community as well as develop awareness of how story in First Peoples' cultures connects people to land.

#### Materials:

There are many different variations of "Coyote and Grizzly Make Day and Night" available online.

CBC's Legends of the Shuswap

<http://www.cbc.ca/radio/ideas/legends-of-the-shuswap-1.2913217>

also available on disc at the Henry Grube library.

Coyote and Grizzly Bear Make the Seasons and Night and Day:

<http://www.landoftheshuswap.com/nightandday.html>

Coyote and Grizzly Make the Seasons

<http://www.secwepemc.org/adc/child.html>

Grizzly Bear and Coyote

<http://mythfolklore.blogspot.ca/2014/06/bna-grizzly-bear-and-coyote.html>

"Coyote as the Sun" book is available in all school libraries as well as the Henry Grube library.

#### Presentation of Learning

Have students explore the different versions of "Coyote and Bear Make Day and Night". Identify the common themes and characters. Do they all end up with the same result? How are the illustrations different, why do you think so? (Perhaps the story came from a different place, the illustrator may be from a different culture than another). Have students come up with another version of Coyote and Bear make Day and Night. Questions that relate to the story from the audio version, CBC's Legends of the Shuswap are on the following worksheet.

## Coyote and Grizzly Bear Make Night and Day

1. What two things does Bear like to do?

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2. What did Bear do to make it night forever?

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3. How did Coyote find Brother Bear?

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4. What did Coyote say the people would need sun for?

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5. How did Coyote bring back the light?

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6. What was Brother Bear going to do when it became light again?

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7. How long did they fight over dark and light?

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8. What kind of deal did they make?

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Answers to the questions that relate to the story from the audio version, CBC's Legends of the Shuswap.

1. *(eat and sleep)*
2. *(make a song, darkness, darkness, darkness)*
3. *(Brother Bear was stinky)*
4. *(light to gather food and hunt, warmth, make the winters go away)*
5. *(sing his own song, light, light, light)*
6. *(say he was going to eat Coyote and started chasing him).*
7. *(Days and days, no one knows because sun going up and down).*
8. *(Half the time let it be darkness and other half let it be light.)*

Once the students are familiar with the story have them act out the story in small groups and share with the class. (Narrator, Coyote, Bear). Point out any similarities and differences in how they interpret the story and how they may have used different voices or props. Did anyone add any characters or twist the plot differently?

## Spider's Gift

The Creator created the Earth, the soil, the dirt and he planted trees and plants so Man could survive. Man was the very last to be created, he called Man and his people, Tellqelmucw which means "People to Come." When Man came he did not know how to survive, he did not know how to get food, therefore, he was always hungry. Man began to look around to see where he could find food. He saw the fish in the water and kept trying to grab the fish but they were too slippery and too fast. Man kept getting hungrier and more frustrated.

One day he saw Bear leap in the water and GET A FISH! Well man tried to imitate Bear but Man does not have sharp teeth and he could not get the fish. Then Man saw an Osprey fly and swoop down and he GOT A FISH! Well Man tried to imitate Osprey but Man has no wings and could not fly to swoop into the water and get a fish. Man was so frustrated he gave up. He was getting hungrier and hungrier.

As he was walking and feeling pitiful, Man ran into Old Grandma Spider. He watched her and saw how she made her web. Man asked Grandma Spider to teach him how to do it. So, Old Grandma Spider showed him how to weave a net. Man went to the water and put his net in and he GOT A FISH! Now, Man can eat, hunt and live because of Old Grandma Spider's gift.

Every creature has lessons and we learn from them. Man is not superior to any other creatures of the land. Man must learn from animals, birds and water creatures and Man must look after Mother Earth's creations.

- Adapted from the story on CBC's Legends of the Shuswap

### Presentation of Learning:

Have students explore and read many different Aboriginal themed storybooks. Spider's Gift is also available on the CBC's Legends of the Shuswap. Once students have an understanding of the elements of Aboriginal storytelling (oral, humour, life lessons) and have read a variety of storybooks, have students begin to write their own Aboriginal themed legend.

### Criteria:

- trickster character
- lesson (how to behave in society, how beaver got his tail, explain land marks, etc.)
- description of the land
- humour or satire

Students can use the "Planning my Storytelling" Worksheet to begin their story. Have the student's pair/share their stories with a partner. Practice until the story can be told with very few written cues. Students can use props to help remember parts of the story and to add animation to the performance. Have students sit in Talking Circle format and share their stories with the class. Students can incorporate drama, puppet theaters and/or readers theaters.

### Extension:

Students can present their stories to another class, in an assembly or in the community. Have students compile their written stories in a newsletter format to distribute and share within the community.

## Planning My Storytelling

**Voice Intonations:** How will you vary the sound of your voice as you refer to each character in the story?

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**Characters:** How will you distinguish each character as unique as you tell the story?

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**Plot:** How will you memorize the sequence of events in the story?

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**Setting:** How will you show or tell your audience the story setting?

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**Time:** How will you establish the time period of the story?

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**Theme/Lesson:** How will you reinforce the theme and/or lesson of the story?

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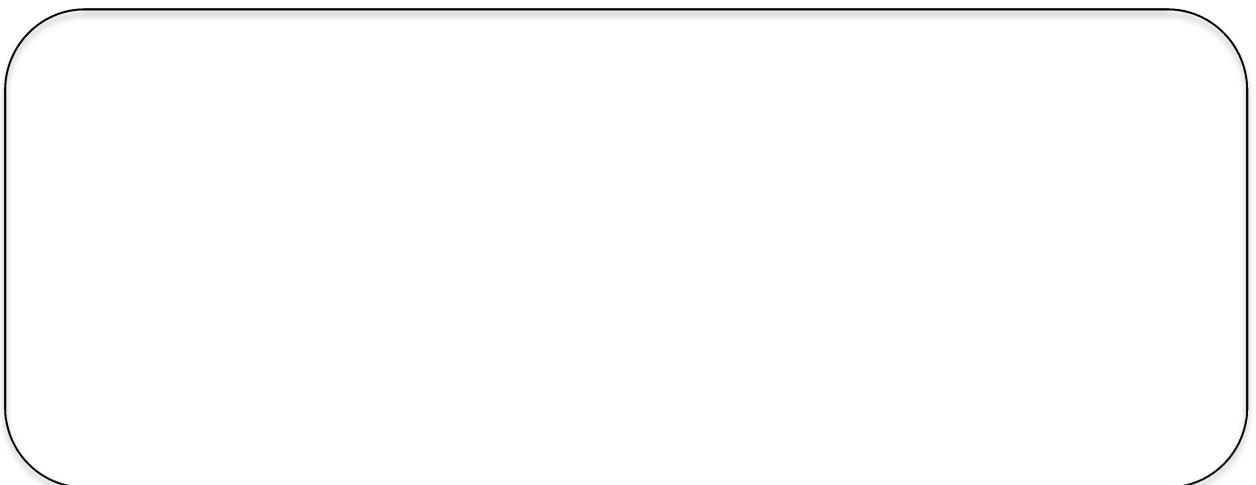
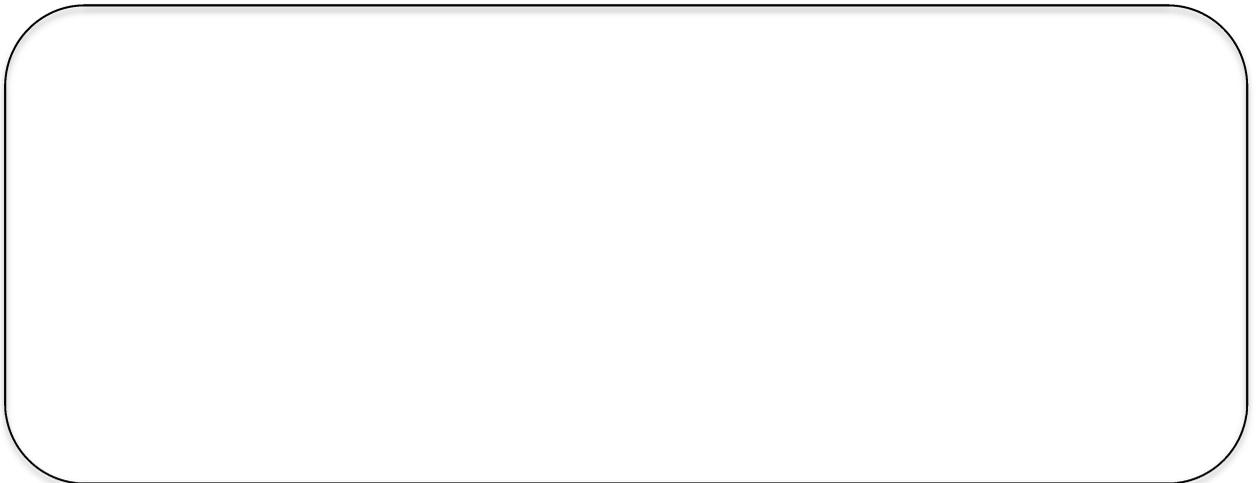
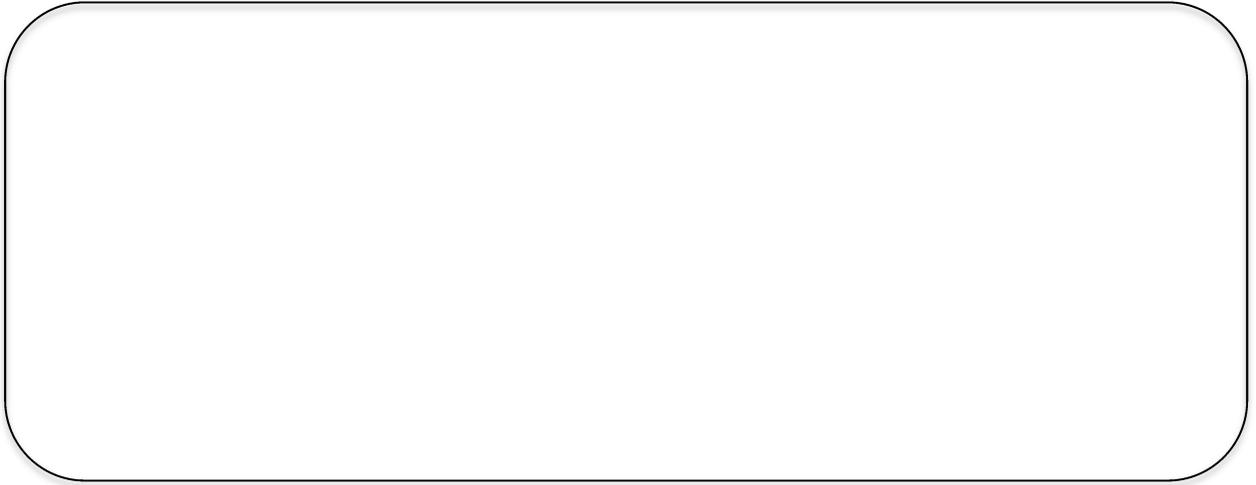
**Visual Aids:** What visual aids will support your story telling?

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## Visualizing my Story

Draw a picture of the beginning, middle and end of the story.



## Curricular Connections

Aboriginal storytelling in the classroom touches on many different *Big Ideas, Content, Curricular Competencies and First Peoples Principles of Learning*. The following is looking at the **Kindergarten** level but can be adapted for the rest of primary.

### **Big Idea(s):**

#### Language Arts

Language and stories can be a source of creativity and joy.  
Stories help us learn about ourselves and our families.  
Stories can be told through pictures and words.  
Everyone can be a reader and can create stories.  
Everyone has a unique story.

#### Physical and Health Education K

Good health comprises physical, mental, and emotional well-being.

#### Social Studies K

Stories and traditions about ourselves and our families reflect who we are and where we are from.  
Rights, roles, and responsibilities shape our identity and help us build healthy relationships with others.

#### Arts Education K

People connect to others and share ideas through the arts.

### **Which First Peoples Principles of Learning will I embed?**

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

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

Learning is embedded in memory, history, and story.

Learning requires exploration of one's identity.

### **Curricular Competencies**

#### Arts Education K

Express feelings, ideas, stories, observations, and experiences through the arts.

#### English Language Arts K

Use play and other creative means to discover foundational concepts of print, oral, and visual texts.

Begin to use language to identify, create, and express ideas, feelings, opinion, and preferences.  
Use age appropriate reading, listening, and viewing behaviours and strategies to make meaning from texts.

Engage actively as listeners, viewers, and readers, as appropriate, to develop understanding of self, identity, and community.

Use personal experience and knowledge to connect to text and make meaning.

Recognize the importance of story in personal, family and community identity.

Recognize the structure of story.

Exchange ideas and perspectives to build shared understanding.

Create stories and other age-appropriate texts to deepen awareness of self, family, and community.

Plan and create a variety of communication forms for different purposes and audiences.

### Science K

Express and reflect on personal experiences of place.

### Physical and Health Education K

Identify caring behaviours among classmates and within families.

Identify and describe practices that promote mental well-being.

Identify and describe feelings and worries.

Identify personal skills, interests, and preferences.

### Social Studies K

Explain the significance of personal or local events, objects, people, and places.

Sequence objects, images, and events, and distinguish between what has changed and what has stayed the same.

## **Curricular Content**

### Language Arts:

Story/text

Structure of story (beginning, middle, end)

Literary elements and devices

Reading Strategies

Oral language strategies

### Physical and Health Education K

Caring behaviours in groups and families.

Emotions and their causes and effects.

### Social Studies K:

People, places, and events in the local community, and in local First Peoples communities.

Personal and family history and traditions.

Rights, Roles, and responsibilities of individuals and groups.

### Arts Education K

Traditional and contemporary Aboriginal arts and arts-making processes

## Aboriginal Curricular Content Across the Curriculum – Grade 1-5

Art from K-1

- Traditional and contemporary Aboriginal arts and arts-making processes.

### Grade 1

English Language Arts

- Engage actively as listeners, viewers, and readers, as appropriate, to develop understanding of self, identity and community.
- Recognize the importance of story in personal, family, and community identity (**Grade 1, 2, and 3**).
- Show awareness of how story in First Peoples' cultures connects people to family and community (**Grade 1, 2, and 3**).

Social Studies

- Diverse cultures, backgrounds, and perspectives within the local and other communities.
- Relationships between a community and its environment.
- Key events and developments in the local community and in Local First Peoples communities.

Science

- Aboriginal knowledge of the sky and landscape.

### Grade 2

English Language Arts

- Recognize the importance of story in personal, family, and community identity (**Grade 1,2, and 3**).
- Show awareness of how story in First Peoples' cultures connects people to family and community (**Grade 1,2, and 3**).

Social Studies

- Diverse characteristics of communities and cultures in Canada and around the world.

Science

- Aboriginal knowledge of life cycles.

### Grade 3

English Language Arts

- Recognize the importance of story in personal, family, and community identity **(Grade 1,2, and 3)**.
- Show awareness of how story in First Peoples' cultures connects people to family and community **(Grade 1, 2, and 3)**.
- Develop awareness of how story in First Peoples' cultures connects people to land. **(Grade 3,4 and 5)**.

#### Social Studies

- Cultural characteristics and ways of life of local First Peoples and global Indigenous peoples.
- Oral history, traditional stories, and artifacts as evidence about First Peoples cultures.

#### Science

- Aboriginal knowledge of ecosystems.

### Grade 4

#### English Language Arts

- Demonstrate awareness of the oral tradition in First Peoples; cultures and the purpose of First Peoples' texts **(Grade 4 and 5)**.
- Develop awareness of how story in First Peoples' cultures connects people to land **(Grade 4 and 5)**.

#### Social Studies

- Demographic changes in pre-Confederation British Columbia in both First Peoples and non-First Peoples communities.
- The impact of colonization on First Peoples societies in British Columbia and Canada.
- The history of the local community and of local First Peoples communities.

#### Science

- The relationship between the sun and the moon.

### Grade 5

#### English Language Arts

- Recognize the role of language in personal, social, and cultural identity.
- Demonstrate awareness of the oral tradition in First Peoples; cultures and the purpose of First Peoples' texts **(Grade 4 and 5)**.
- Identify how story in First Peoples' cultures connects people to land **(Grade 4 and 5)**.

#### Social Studies

- First Peoples land ownership and use.

#### Science

- Aboriginal concept of interconnectedness in the environment.

