



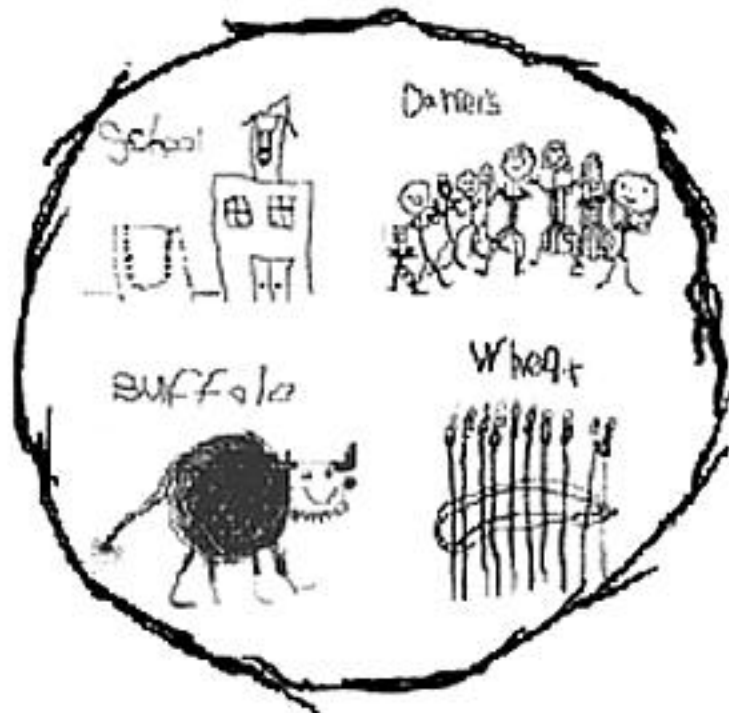
Connecting Wanuskewin &
Saskatchewan Schools
(K - 1 Level)



4 Circles of Life

A Project funded by the Dr. Stirling McDowell Foundation

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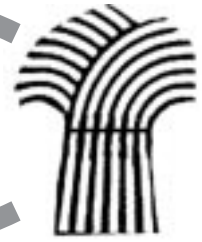
Wanuskewin Heritage Park

About the Cover Artists:

Hugh Cairns VC school grade one students: Donovan Franklin (buffalo), Jillian Borrowman (schools), Payton Peterson (dancers), and Robbie Newton (wheat) created the cover drawings. Each of the four drawings represent the connections among Wanuskewin, schools, children, and the Saskatchewan curriculum. The enclosing frame shows that everyone and everything belongs in the circle.



Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



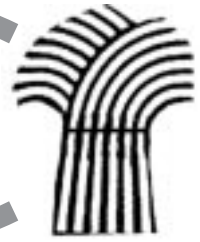
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Introduction

Wanuskewin is a National Historic Site. Its potential to interpret the past, present and future of First Nations was recognized many years ago. Its development has been a collaborative effort of many people- archaeologists, peoples of First Nations ancestry and professional interpreters. Most importantly, Elders of all five language groups in the province have directed Park Development from the very beginning.

What is Wanuskewin?

The name *Wanuskewin* (Wah-nus Kay-win) is a Cree word that means, “seeking peace of mind” and implies a place where one may reestablish a sense of harmony with the natural world.

The Northern Plains’ Indians of pre-contact history had a culture and spiritual foundation that was part of the prairie environment. They visited the Wanuskewin site on a regular basis for over 8000 years to hunt, to gather food and herbs, to escape the winter winds, and to meet others in worship and in celebration.

The *Opimihaw* (Cree) “one who flies” Valley and Interpretive Centre have presented the story of this rich heritage. The experience is intended to transport visitors back in time so that they may understand the complexities of the society, economy, and environment that preceded modern times on the plains and appreciate First Nation’s culture and values today.

On June 7, 1994, Smith Atimoyoo, a Wanuskewin elder, explained how the people used the site as a place for people. An adaptation of his words follow.

The people used to come here to revive their culture - to relearn their songs, their traditional things that they used to do - the sweats and sundances and so on. They talked to each other about how they should be respecting these ceremonies once again as they relived their past. They told stories so that their culture would remain strong. This was a place designated for our people to go to renew their culture, and renew their relationship with nature. These issues are so important to our people, that is why in thousands of years past, our people traveled here to live in harmony with nature - to live in harmony with people. Wanuskewin is a place where we can live in harmony with the land. A peaceful place, not only for our own people but for people from all over the world

(adapted from Wanuskewin Guide Book p.8).

Visiting Wanuskewin

Tansi (Cree) "Welcome" to Wanuskewin. The Elders, Staff, and Volunteers thank you for your interest in the First Nations' People of the Northern Plains.

- Show respect for all that exists on the site; Plant and Animal, Earth and Sky.
- Wanuskewin is a sacred place and should be treated accordingly.
- Remove nothing from the site - it all has a purpose (except garbage).
- The displays and exhibits are designed to be handled — please do so with care.

Hours of Operation

Summer Hours 9:00 am. - 9:00 pm. daily
(May long weekend through September long weekend.)

Winter Hours 9:00am - 5:00pm Wednesday to Sunday
Food Services available on request.

Groups wishing special programs outside of regular hours of operation should discuss their request with the Central Booking Coordinator.

Admission Fee Structure:

If you wish information on special events, a guided tour, booking entertainment in the outdoor theatre or food services please do so when you are booking your event. Interpreters are available only if requested at the time of booking.

For further information or to register please call **931-6767** or Fax **931-4522**

Don't forget - your hats, insect repellent, sunscreen, rain gear, cameras and a visit to the gift shop. (from Wanuskewin Teacher/Group Information Package)

Megwich (Saulteaux) "Thankyou".



Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



Handbook

Why was this Teacher's Handbook Written?

Through an action research project, eight co-researcher educators developed a handbook for primary teachers to facilitate their site visits to the Wanuskewin National Heritage Site. We hope that the handbook will benefit teachers, Wanuskewin staff, and others as they plan and conduct site visits.

The objectives of Connecting Wanuskewin and Saskatchewan Schools were:

- to increase awareness of Aboriginal students and teachers to their own cultural heritage,
- to increase sensitivity of Non-aboriginal teachers and students to First Nations' people and their cultural heritage,
- to increase understanding of Saskatchewan teachers of Wanuskewin Heritage Site and Aboriginal heritage,
- to develop a teacher handbook that correlates with primary curricula,
- to study and evaluate the experiences of the co-researchers as they engage in an action research project, considering experiential learning and site visitation.

Note: The handbook that follows develops the first four objectives. A report of the experience in developing the handbook, the fifth objective, is available through the Saskatchewan Teachers' Federation, Stirling McDowell Foundation, and the Wanuskewin National Heritage Park.

Preparing Adult Helpers:

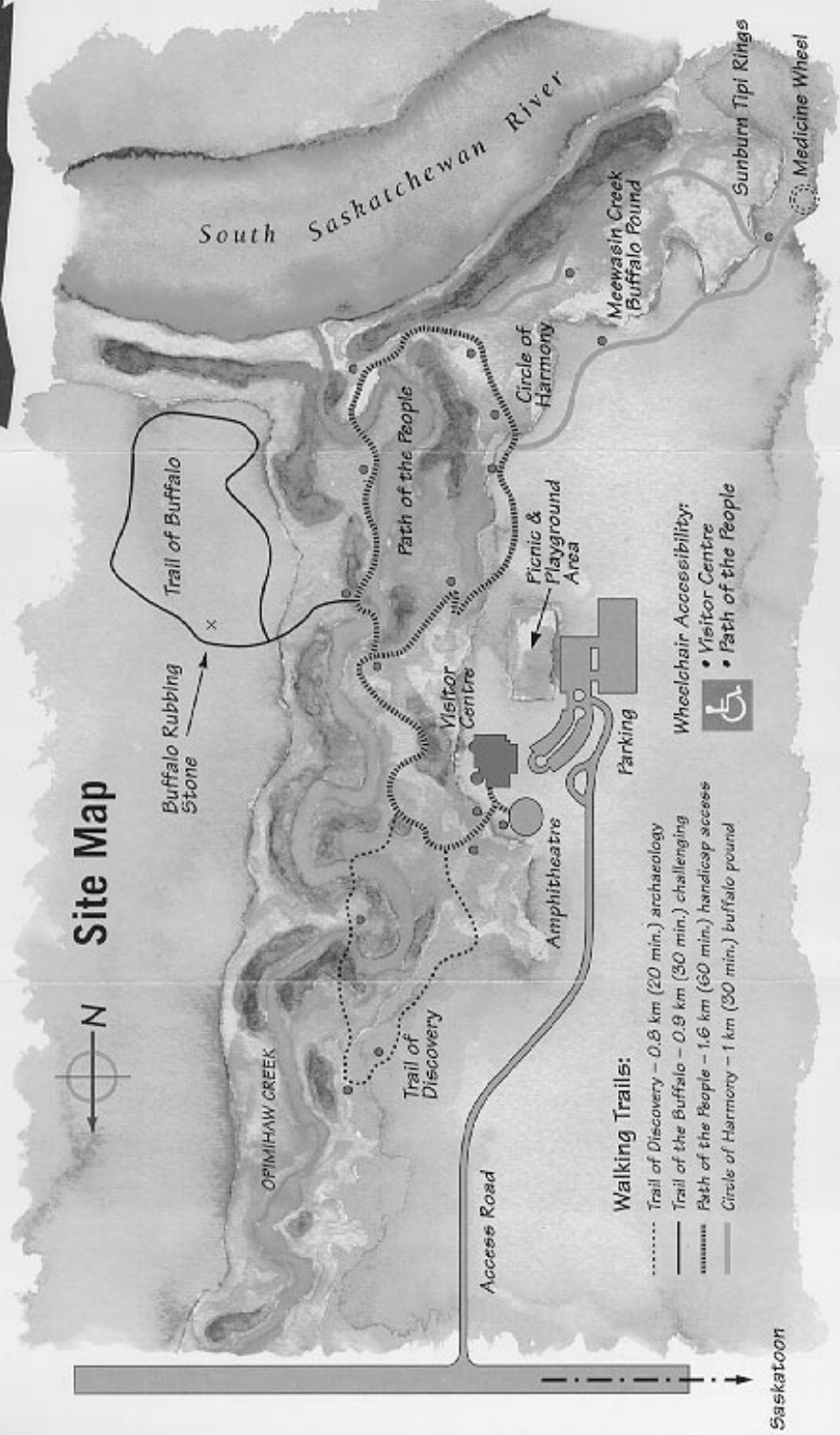
Teachers may prepare their adult helpers with instruction about the site before the visit. Helpers with information and copies of the Day Plan, the Self-guided Plan for the Exhibits Tour, and the Self-guided Plan for the Archaeology / Trail Walk will be more effective small group leaders.

About the Co-author's

The project co-authors / co-researchers include: four K-1 classroom teachers (C. Kowaluk, M. Lee, J. Stirling, N. Tourangeau), two Wanuskewin staff members (D. Brander, L. Tootoosis), and two university researchers, (S. Robinson, D. Smith). Three of the co-researchers are Aboriginal and the remaining team members are Non-aboriginal. Three of the teachers are Saskatoon Public Division employees, and one works for the St. Pauls' Roman Catholic Division. The grade-one and kindergarten students of these teachers were involved when the handbook was tested on-site and D. Murdoch, a University of Saskatchewan, College of Education intern, participated in the planning meetings. Rodger Graham, Instructional Support Services, College of Education, University of Saskatchewan was responsible for the layout and graphic design of the handbook.

Wanuskewin Walking Trails

Site Map



Walking Trails:

- Trail of Discovery - 0.8 km (20 min.) archaeology
- Trail of the Buffalo - 0.9 km (30 min.) challenging
- Path of the People - 1.6 km (60 min.) handicapped access
- Circle of Harmony - 1 km (30 min.) buffalo pound

Wheelchair Accessibility:

- Visitor Centre
- Path of the People

Saskatoon

Illustration: Ed Pas
© 1994 Wanuskewin Heritage Park

Entering the Park

As you enter the park, highlight some of the following features:

- The buffalo symbol, the name Wanuskewin - “seeking peace of mind”.
- The building profile suggesting a bison with head to the right and to the left its tail raised to four points. They represent the 4 seasons, the 4 directions, the 4 stages of life, and the 4 elements in the cycle of life.

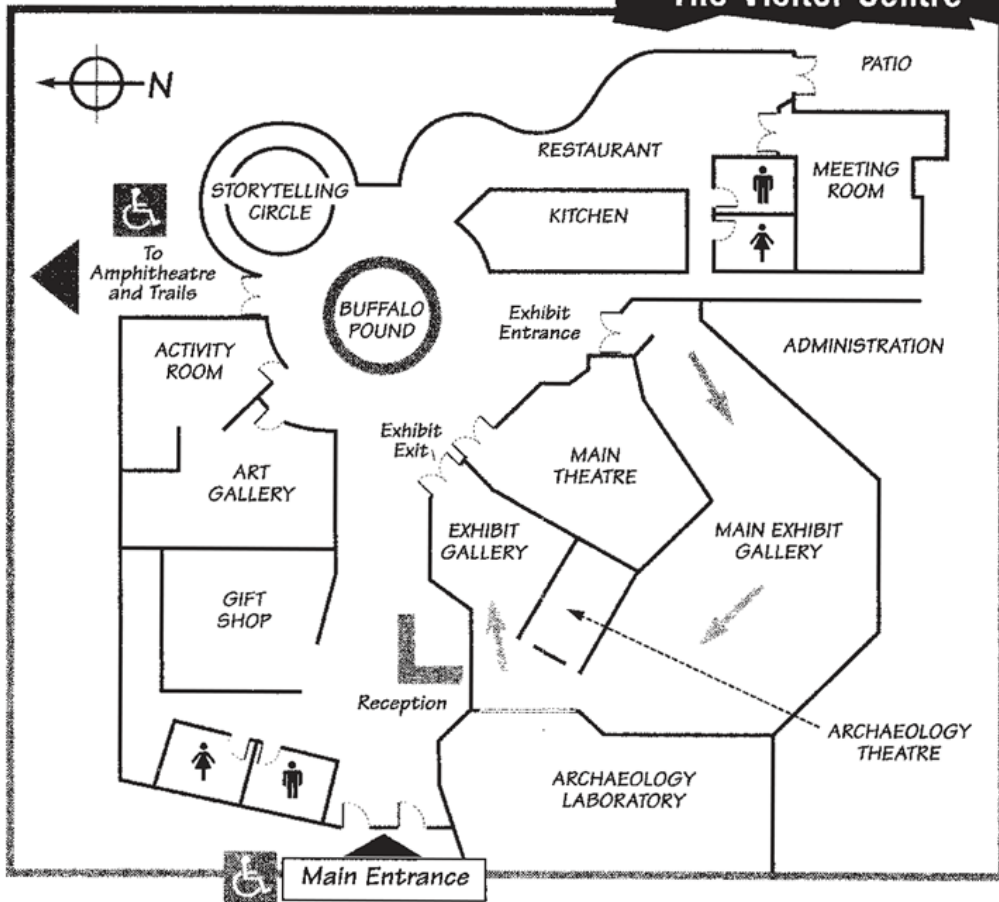
As you walk to the building entrance and enter, note:

- The first bison evolving from stone to life, bison family, Aboriginal drivers, drive path and bison pound.
- The use of circles in the path, the pound, the storytelling circle, and the amphitheatre.
- Greet your site host with the Aboriginal greeting *Tansi* (Cree) “Welcome”.
- The Introductory slide show.
- As you exit the site, you may view live buffalo by driving 1 kilometer west.



D. Smith, 2000

The Visitor Centre





Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



Day Plan

The following day plan is only a suggestion for teachers. Make the day fit the needs and expectations of your students. Adapt the plan for your own use or select from other Wanuskewin Program offerings, and the “Before” and “After the Visit” suggestions in each of the activities.

Build into the day moments of reflection for students and teachers. Look at the vistas, hear the bird songs, and feel the breeze on your face. Seek your own peace of mind.

- 9:45 View and discuss entrance features [large group] (See page 9)
- Divide class into 3 groups of no more than 10 students. Each group should rotate through each of the following activities (approximately 45 minutes) An adult should lead students on the Archaeology / Trail Walk and Exhibit tours:
- 10:30 Session One: (one of a,b,c) [small group]
- group a) Exhibits Tour
 - group b) Tipi Raising
 - group c) Archaeology / walk red trail
- 11:15 Session Two: (one of a,b,c) [small group]
- group a) Tipi Raising
 - group b) Archaeology / walk red trail
 - group c) Exhibits Tour
- 12:-12:45 Lunch/Play ground
- 12:45-1:30 Session Three: (one of a,b,c) [small group]
- group a) Archaeology / walk red trail
 - group b) Exhibits Tour
 - group c) Tipi Raising
- 1:30-2:15 Session Four: [large group]
- Dancing (book dancer in advance) and/or Archaeology slide shows and exhibits

Notes

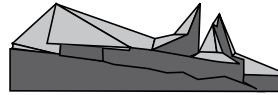




Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



Exhibits



Key Concepts

The relationship of Aboriginal people to an ever-changing environmental is shown through light and sound effects.

3 themes tell the story of the people of the Northern Plains:

The Buffalo and His Brothers (people and animals),

The Earth our Mother (people and plants),

The Nations' Hoop: A nest of many nests (people and people).

Plan for Self-guided Exhibits Session

Experience the sounds, and sights of nature through the seasons.

Clothe yourself in animal skins and imagine participating in a hunt.

Tour the displays noting the circle of life, and the significance of number 4.

Sit on the floor under the Buffalo Jump, shut your eyes, imagine the buffalo drive.

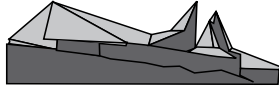
Drum on the floor to create stampede sound. Open your eyes, look up. Discuss the jump. Examine pictographs on wall below jump.

Activate touch screens to learn traditional use of native plants, animals.

Listen to tape or teacher reading legends in the story tipi.

Study displays in other tipis to explain how pots, drums, and stone tools are made.

Listen to greetings in 7 Aboriginal languages.



Related Curriculum

Respect for elders (language arts)
Respect for the earth (social studies, science)
Circle of life connections among plants, animals and people (science)
Use oral language for learning, (language arts)
Similarities and differences among shapes and numbers (math)
Respect for differences among peoples (social studies)

Site Features

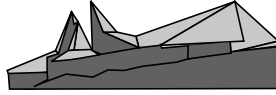
Exhibits: touch screens
Animal skins, touch screens
Buffalo jump
Storyteller tipi
Tipis
Aboriginal language listening stations

Before the Visit

Read and discuss a story ([Peter's Moccasins](#)), poem or play or sing a song about a Traditional Aboriginal family.
Participate in the rebus story [Bannock and Tea](#).
Discuss the significance of the circle and the number "4" to Aboriginal peoples (Use the enclosed Circle of Life and 4 Stages of Life diagrams to reinforce these relationships).

Cultural Note

Aboriginal people were closely connected to nature before their contact with Europeans.
Elders play important roles in Aboriginal society.
The extended family is important in the social structure of Aboriginal families.
The number "4" is significant in the Aboriginal world-view.



After the Visit

Use [Canadian Wild Animals A-Z](#) to match animal names with their pictures.

Create dioramas of the 4 seasons showing tipis and Aboriginal family members engaged in activities related to each season.

Listen to [Young Northern Voices](#) (audio recording). Then create your own class song based on the visit to Wanuskewin. Invite song or story writers to work with your class (check Aboriginal Website Resources for contacts).

Create crayon etchings of any aspect of the exhibits. Cover manila tag with a layer of crayon. Apply second layer of black tempera paint mixed with a drop of detergent. Have students scratch a buffalo or other design through black paint with a paint brush handle or a 2" nail.



D. Smith, 2000

Notes

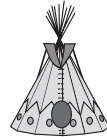




Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



Tipi



Key Concepts

A tipi was traditionally used as a home, school, storage area, and ceremonial meeting area.

A tipi incorporates several shapes including the triangle, circle, and cone.

A tipi was traditionally constructed from natural materials including long poles, sinew thread, rawhide lashings, hide coverings, tree branch fastening pins; and rocks or stakes to anchor the tipi.

Tipi poles framed a portable shelter and supported goods on a travois.

Tipi poles represent Aboriginal values (see Plains Indian Tipi diagram).

Plan for the Tipi Session guided by Host

Assemble around the Storytelling Circle.

Learn about tipi use and construction.

Review the key concepts.

Participate in the tipi raising.

Recall the walk down the Blue Path of the People to the tipi display.

Learn why the size of the tipi has changed over time.

Say *Megwich* (Salteaux) "Thank you" to your host.



Related Curriculum

Review the importance of the family
Show how needs are met in different family structures (social studies)
Explore similarities and differences among shapes, & sizes (math)
Review how animals and plants were used (science)

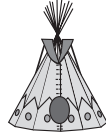
Site Features

Story-telling circle
Help raise tipi
Hike Blue Path of the People to outdoor tipi display
4 tipi shapes on the exhibit roof
Tipi shapes in the playground area

Before the Visit

Read [A House is a House for Me](#). Discuss peoples' homes. Differentiate between housing wants and needs.
Classify homes from various cultures past and present, using a variety of categories (e.g., materials, shapes, etc.).
Compare similarities and differences of appearance, use, and materials, between our homes today and those examined.





Cultural Note

The circular structure of a tipi is a symbol of connectedness.

Aboriginal people strive to live in harmony with one another and with all creation around them in this circle of life. In a circle no one is above another. There is a sense of belonging to a family, to a community and to roots in a national identity (adapted from The Tipi, Saskatchewan Cultural College, no date).

Pre-European-contact dwellings were smaller, dog-day tipis. The poles were pulled by dogs. Following the arrival of the European horse the larger homes were classified as horse-day tipis. The Cree word, *Mistatim* "horse" means large dog. Tipi poles represent Plains Cree values (see Plains Cree Tipi diagram, pg. 35). Tipi coverings were designed and painted to reflect family experiences, stories or dreams.

After the Visit

Relate tipi to triangle, circle, and cone.

Construct tipi models from drinking straws, glue, string, and crumbled brown paper coverings representing animal hide. Arrange a tipi village.

Discuss how Aboriginal people decorated tipis. What symbols were used? When and how do we use lines, circles and points as symbols of communication?

Decorate brown paper tipi coverings showing record of student experience at Wanuskewin.

Create tipi (stained-glass) mobiles decorated with animal, symbolic designs, or geometric patterns. Dip in vegetable oil. Let dry. Suspend in well-lit windows.

Raise a tipi at school in any large space for story telling and role plays.

Notes





Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



Archaeology



Key Concepts:

An archeologist is like a detective who solves puzzles by using clues.
What special skills would an archeologist need?
What tools does an archeologist use? How, why and when would they be used?
Archaeology is a way to find out how people lived long ago.
Identify how levels and a grid of squares are used to chart artifact locations in sites.
Archaeologists sort and categorize dig-site materials.
Archaeologists identify artifacts.

Archaeological Background

In 1930-32 archaeological materials were located in the area.

In 1982 and 1983, Dr. Ernest Walker, Department of Anthropology and Archaeology, University of Saskatchewan, completed a detailed assessment of the Wanuskewin area. During the course of these investigations, a total of 21 archaeological sites were identified including 19 pre-contact sites and 2 historic (recent) sites. the majority of these sites were undisturbed. Intensive research began in 1984 and continues today.

The archaeological findings at Wanuskewin are considered to be of international importance and certainly the research project established is one of the largest in Canada. The findings date back 8,000 years or more, making them older than the Great Pyramids of Egypt. Wanuskewin Heritage Park contains virtually every type of archaeological site common to the Northern Plains, all located within walking distance of each other.

The boulder alignment (medicine wheel), habitation sites, bison kills, tipi rings, and stone cairns all contribute to give a picture of what life was like in pre-contact times. The location of such rich and diverse archaeological resources in an area of natural beauty so close to a major urban centre is truly unique (from Wanuskewin Information Kit).



Plan for Self-guided Archaeology Session

Walk the Red Trail of Discovery to the creek valley overlook. Have students look at the valley topography then, as an archeologist, consider, “How does the wind and temperature differ on the prairie and in the valley? Where would they camp and why would they choose that location?”

Encourage students to use all their senses. For example: feel the wind and rocks, smell the sage, listen to the trembling aspens or maple seed wings. Look for signs of animals - game trails, tracks, droppings, nests, beaver stumpage and lodges.

Explore the dig site. Discover the black knot fungus living on the saskatoon and chokecherry bushes. Connect natural features with use by traditional Aboriginal people. For example, the berry bushes with bows and arrows, the sage with ceremony. Examine the buffalo hide stretcher and enter the tipi.

The following tour section may be completed after session three (see day plan).

Visit the Archaeology theatre. View “Sifting through Time”.

Observe different levels and artifacts and discover secrets of the past.

Examine the archaeology wall-display cases. Feel your own jaw bone. Compare them with the bones in the display case.

Consider: if you were an archaeologist, where would you dig? What would you find? What would your findings tell us about the people who used them?



Related Curriculum

Life of Northern Plains Aboriginal families (social studies, language arts)

Making connections (math, science)

Sorting, categorizing (math, science)

Critical thinking (science, social studies)

Site Features

Walk Red Trail of Discovery to the inactive Thundercloud site (20 minutes) or walk the White Trail to the active Meewasin dig (60 minutes)

Archaeology Theatre 7 minute slide show: Sifting Through Time

Wall displays in exhibit area: bones, beads, bone shells, and animal remains, stone tools.



Before the Visit

Read Archaeologists Dig for Clues.

Discuss the Aboriginal idea that all things have life, then paint stick-figure pictographs on flat rocks.

Create a simulated archaeological dig. Use a sand box or fill rectangular tubs with sand and an array of pieces of a bone or pot shards. Include bottle caps, twist ties or other unwanted materials. Students should use brushes, trowels and sieves, mark the location of their finds, and re-assemble parts.

Cultural Note

Everything the Aboriginal people used came from Mother Earth and was returned to it. For example, clay pots were formed, fired, used, then broken and left when the people moved to another camp. Then, in time they returned back to the earth.

After the Visit

Form a pinch pot artifact from modeling clay or play dough. Imprint decorations by pressing in a feather, bone, rock, or twig.

Estimate the weight of *Paskwan Moostoos* (Cree) “prairie cow” by comparing the weight of a bison (1000 KG) with the total weight of a group of students.

Visit an animal park, farm or zoo to connect Wanuskewin animal remains found in the dig sites with the study of the wolf, bison or other animals.

Find out the Saskatchewan laws about digging up artifacts.

Notes





Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



Dancing



Key Concepts

Dance is a primary medium of social celebration.

Associate movement with observation, imitation, and practice of all things in the natural world.

Aboriginal people combine song, dance, drumming, and regalia to express themselves.

Regalia (dance clothing) is an expression of color and design that shows one's identity. It is used to reinforce the meaning of contemporary Northern Plains dances.

Plan for Dance Session

Assemble at the amphitheatre (or the story telling circle in unfavorable weather).

Meet the host and/or dancers.

Learn the history and features of two dances (e.g., fancy, jingle).

Learn the importance of drumming, and song.

Participate in a round dance.

Related Curriculum

Dance as a response to music (arts)

Dance to imitate actions of animals

Dance/drama to express traditional events (arts, language arts)

Learn about the dances of Aboriginal peoples within the context of their cultures (social studies)

Site Features

Amphitheatre or Story-telling circle

Exhibits (dance, regalia)



Before the Visit

- Show or read, [Dancing Feathers](#) to create an understanding of a jingle dance from a child's perspective.
- Use focused imagery. Imagine characters, actions and events in an Aboriginal legend. Students should shut their eyes and imagine the action as the teacher tells or reads the legend.
- Listen to Pow Wow music, highlight rhythm patterns with clapping. Have children move to rhythm patterns of the drum beat.
- View [Dances of the Northern Plains](#) video tape to experience and understand contemporary Aboriginal *Pwatsimowin* (Cree) "dancing".

Cultural Note

Since the beginning of time, song has been a primary medium for facilitating prayer and giving thanks, socializing and confirming honors within Aboriginal cultures.

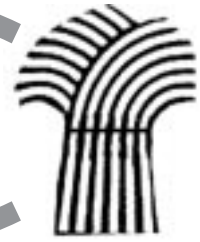
Each First Nation culture had unique traditions which centre around song and dance. However, in all First Nations' cultures, song and dance played an integral role in demonstrating hospitality to visitors and in celebrating events of significance (adapted from Darlene Speidel, Saskatchewan Indian Cultural Centre. No date).

After the Visit

- Invite a dance/drum group to perform for your class or school. Observe, imitate, then join in the dance (contact Aboriginal resources near your community, see Website Resources).
- Draw or paint your own dance regalia ie. shawl, shield.
- Design, graph and demonstrate beading on a loom (this may be a care partner activity).
- Create a diorama showing dancers and drummers performing a dance, or competing at a pow wow.



Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



Curriculum Orientation

Curriculum Orientation

The overview separates subjects to show the connections between the curriculum and the Wanuskewin experience. Nevertheless, we encourage teachers to use an integrated approach that supports both a kindergarten and Aboriginal belief in the interconnectedness of all things.

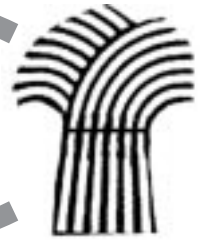
Overview: Wanuskewin/Curriculum

| Main Understanding | Curriculum Connection | Wanuskewin Connection |
|-----------------------------|--|--|
| Social Studies | | |
| understanding self & others | identity, heritage interdependence respect self & others understand social & emotional well-being | All of site Entrance video Bison-drive Tipi raising Exhibits Trail Walks Archaeology |

| Main Understanding | Curriculum Connection | Wanuskewin Connection |
|---|---|--|
| <p>Language Arts</p> <p>understanding through communication</p> | <p>speaking & listening</p> <p>Aboriginal languages stations</p> <p>reading & responding</p> <p>writing, media, drama</p> | <p>Exhibits: all</p> <p>Exhibits: creation, story wall, story tipi</p> <p>Exhibits: touchscreens</p> |
| <p>Math/Science</p> <p>understanding the natural environment</p> | <p>numbers, measurement, geometry</p> <p>Concepts: change, interaction, orderliness, organism, perception, symmetry</p> <p>Processes: observing / describing, classifying, working cooperatively</p> <p>Skills: questioning, longing to know & understand, search for data & meaning, using / valuing natural environment, safety, using technology</p> | <p>Tipi, geometric shapes in building / walkways (circle, triangle, cone)</p> <p>use of '4s'</p> <p>Exhibits: sight, sound, texture</p> <p>Archaeology</p> <p>Seasons</p> <p>Exhibits: touchscreens, trail walks, videos</p> |
| <p>Arts Education</p> <p>understanding & expression</p> | <p>learning to see, hear, & perceive ideas & inspirations</p> <p>making sense of things</p> <p>life's art, music & dance</p> | <p>Entrance: architecture, sculpture.</p> <p>Gallery</p> <p>Dancing: drumming, movement, pattern, regalia</p> |



Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



Check List

Consider the following to ensure a successful field trip:

Acquaint yourself with site features during pre-visit

- booking
- coatrooms/storage
- eating arrangements
- washrooms
- entrance fees
- parking/site layout

Discuss with site staff

- self-guided tours
- group size
- student response
- hosted tours
- special needs provisions
- environmental concerns

Arrange at school

- administration permission
- volunteer/student ratio
- expected student behavior
(site staff do not discipline)
- student medication/allergies
- parent permission forms
- transport
- volunteers responsibilities
- suitable clothing

Arrange in class

- objectives for field trip
- advance organizers
- what students can do
(tactile, touch screens, dance)
- visit record sheets
- encourage student questions
- curricular links
- follow-up activities

Parent Permission Form

Dear Parent,

Acquainting children with the Aboriginal heritage of our province is an important part of our regular program. The well-supervised field trip to Wanuskewin will provide your child with a valuable learning experience. Please sign and return the enclosed permission form if you agree that your child may participate.

Yours truly

has my permission to go on the Wanuskewin trip.

(Date)

(Parent Signature)

I _____ am willing to act as a class volunteer for the
Wanuskewin trip.

(Date)

Parent Permission Form

Dear Parent,

Acquainting children with the Aboriginal heritage of our province is an important part of our regular program. The well-supervised field trip to Wanuskewin will provide your child with a valuable learning experience. Please sign and return the enclosed permission form if you agree that your child may participate.

Yours truly

has my permission to go on the Wanuskewin trip.

(Date)

(Parent Signature)

I _____ am willing to act as a class volunteer for the
Wanuskewin trip.

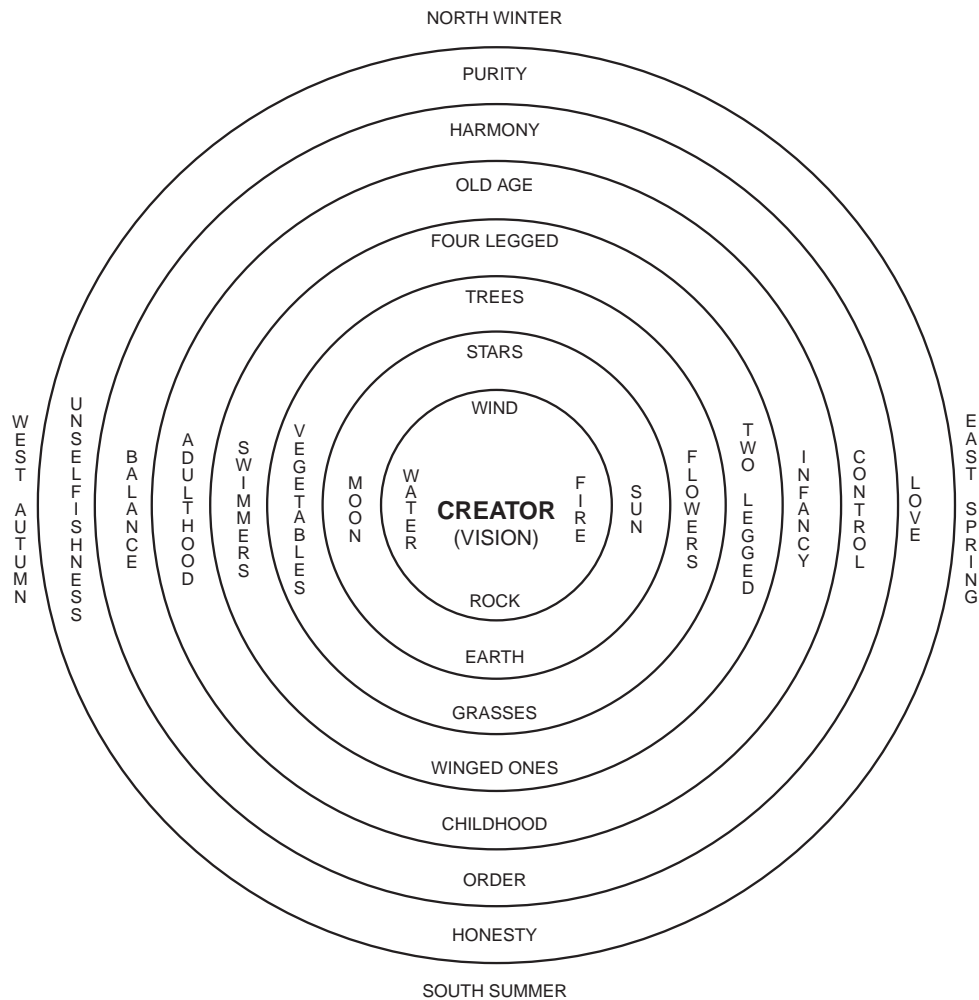
(Date)



Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



Circle of Life



The circle explains life and therefore reality. The circle portrays life as it is or as it can be experienced.

The circle represents unity and the holistic belief of Indian culture. The circle within the circles shows that we are only a small part of creation. Within creation, we discover ourselves.

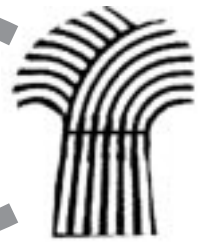
(adapted from the Circle of Life. Used with permission of the Saskatoon District Tribal Council.)

Notes





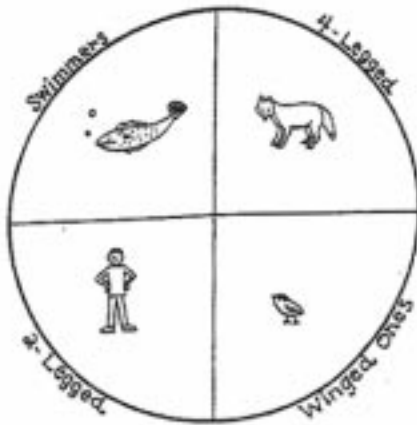
Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



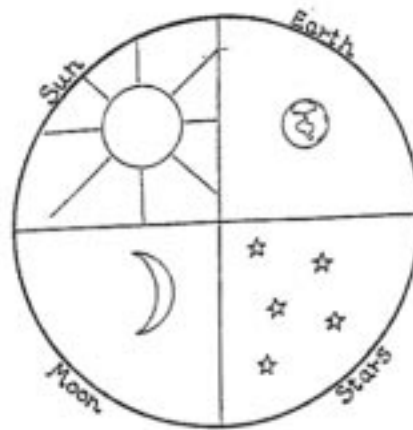
4 Circles of Life

The 4 circles of life examples show how everything in nature is connected and may also be divided into sets of 4. Teachers may use the circles to inform students about these aboriginal beliefs (see "Before the Visit" in the Exhibits section).

The Animal World



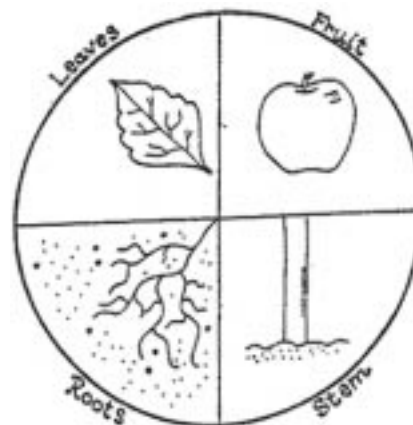
The Physical World



4 Hills of Life



4 Parts in Everything That Grows from the Earth



(adapted from the Circle of Life. Used with permission of the Saskatoon District Tribal Council.)

Notes





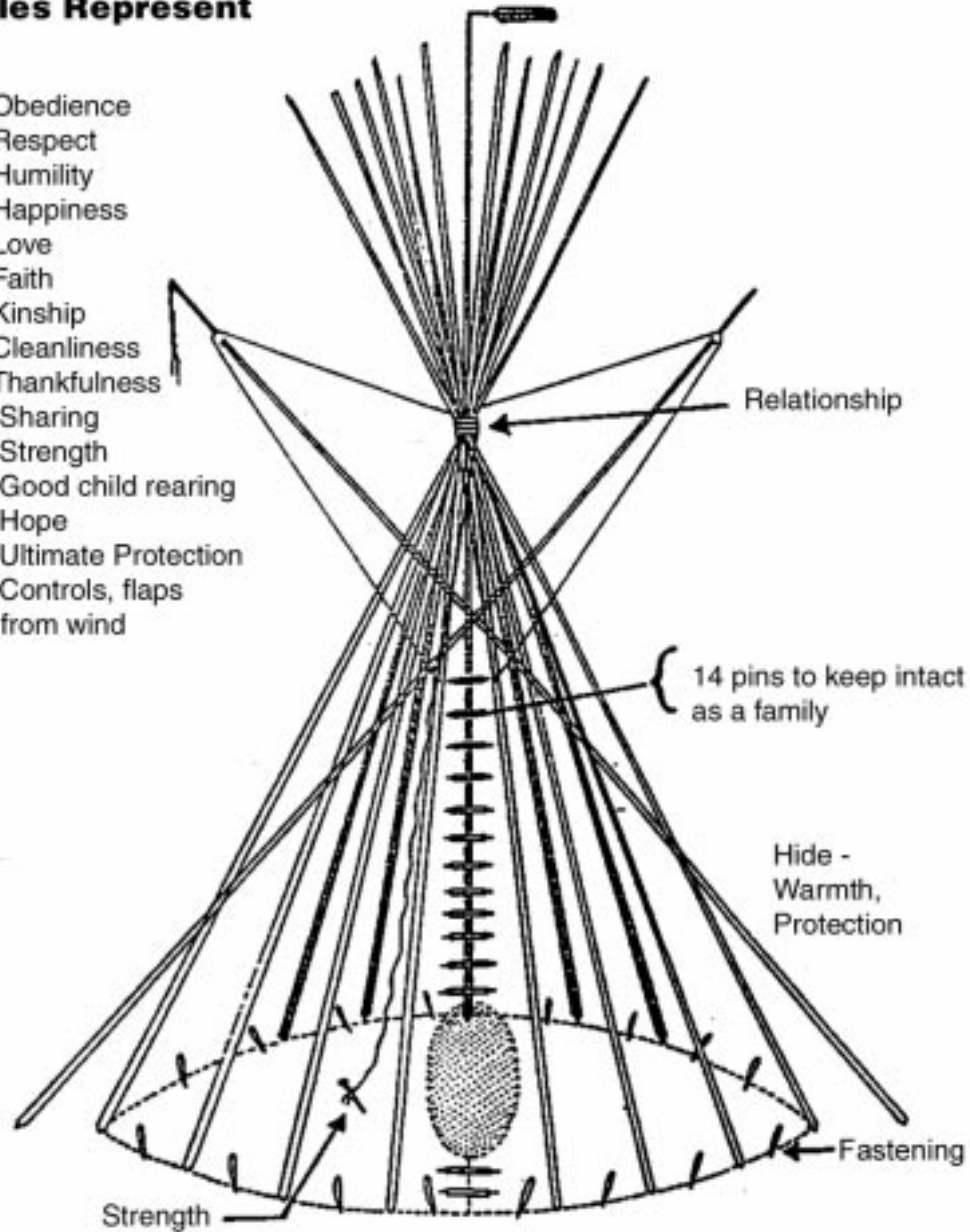
Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



Plains Indian Tipi

Poles Represent

1. Obedience
2. Respect
3. Humility
4. Happiness
5. Love
6. Faith
7. Kinship
8. Cleanliness
9. Thankfulness
10. Sharing
11. Strength
12. Good child rearing
13. Hope
14. Ultimate Protection
15. Controls, flaps from wind



(Used with permission of the Saskatchewan Indian Cultural College, 1981).

Notes





Connecting Wanuskewin & Saskatchewan Schools (K - 1 Level)



Resources

The resource descriptions are reproduced with the permission of Saskatchewan Education. <http://www.sasked.gov.sk.ca/k/index.html>

The selected elementary resources are presented with formatting and abbreviations from the Saskatchewan Education Evergreen Curriculum Resources lists for Language Arts, Social Studies, Arts Education, Math, Science and Kindergarten. Other resources have been subsumed under each of the subject area subtitles.



LANGUAGE ARTS



The Wish Wind (Pic-Fiction). Eyvindson, Peter (CAN).
Pemmican (PEG), 1987. unp. ISBN 0-921827-03-2 (\$7.95 pbk.)

Black and White illustration by Wendy Wolsack-Frith (CAN). Wish Wind grants Boy's requests to move from winter to spring, and then summer. When Wish Wind warns of the danger of water, Boy becomes angry and wishes he were old. Suddenly as Old Man sitting among the Autumn leaves, Boy voices one more wish - a wish for patience to enjoy the time that is now. As Boy again, he has learned to appreciate the joys of present day. A modern fable by a Saskatchewan writer.

Suggested Use: Grades 2 to 4

See also: [A Pocket for Corduroy](#), [The Night Rebecca Stayed Too Late](#), [Kyle's Bath](#), [Red Parka Mary](#)

The Great Eagle Dancer (Pic-Non-Fiction). Bird, Glenda (CAN).
Saskatchewan Indian Cultural College (SICC), 1979. unp. ISBN 0-920571-37-9
(\$5.00 pbk.)

Illustrated in pen and ink by Larry Okanee (D. Morrison, CAN). English and Cree syllabics present the ritual and purpose of the Great Eagle Dance. Often chosen at birth, a dancer would be apprenticed at an early age to the old Eagle Dancer, who was the medicine man. When his successor was ready to begin his life work, the older man would leave the village. This description of a medicine man's initiation rite presents the dance as a spiritual experience rather than as entertainment.

Suggested Use: Grades 1 to 5, Art Ed.

A House is a House for Me. (Pic-Concept-Homes) Hoberman, Mary Ann. Scholastic (SCH), 1978 unnp. ISBN 0-590-71696-4 (\$4.95 pbk).

Lilting poetry and colorful detail introduce the concept of houses for animal, vehicles, and people. The poem's repeated title refrain aide predictability. A pleasing and imaginative verse.

Suggested Use: Grades 1 to 3.

How the Birch Tree Got Its Stripes (Pic-Myths and Legends). Ahenakew, Freda, ed. Fifth House (FIF), 1988. unnp. ISBN 0-920079-38-5 (\$9.95 pbk.)

Striking colour illustration by George Littlechild (CAN). This Cree pourquoi tale relates what transpires after Wisahkecahk asks the birch trees to hold him fast in order to increase his will power. Seeing a whiskey jack and its friends eat all his ducks, Wisahkecahk asks to be set free. When Wisahkecahk is finally released, he vents his anger on the obedient birch trees. Using willow branches, he whips the trees; to this day, birch trees are striped.

See also: *Saulteaux Legends: Nanabush and the Ducks*

Suggested Use: Grades 1 to 3

Peter's Moccasins (Pic-Fiction). Truss, Jan with Mackenzie, N. (CAN). Reidmore (REI), 1987. 30 p. ISBN 0-919091-24-5 (\$6.25 pbk.)

Illustrated by Philip Spink. Peter Cardinal's grandmother has made him a pair of beautiful moccasins finely detailed with tufted moose hair and porcupine quills. As everyone else in his class wears sneakers, Peter hides his moccasins until a classmate brings her pair of beaded moccasins for show and tell. This is a bright, cheerful presentation of the universal childhood fear of being different. It also models teacher sensitivity to class individuality and emotional needs.

See also: *The Sandwich, Two Pairs of Shoes*

Suggested Use: Grades K to 3

Voices on the Wind (Print-Poetry Anthology). Booth, David, ed. (CAN). Kids Can Press (HMF), 1990. 41 p. ISBN 0-921103-79-4 (\$11.96 hdc.)

Illustrated by Michèle Lemieux (CAN). Fittingly introduced by the poem, "And My Heart Soars" by Chief Dan George, this international collection of poems celebrates nature throughout the seasons. Included are works by well-known writers such as Mary Ann Hoberman, Jack Prelutsky, Walter Brooks, and Jane Yolen. Illustrations' varied characterizations and styles capture and enhance the poems' moods.

Suggested Use: Grades 1 to 5



Where Did You Get Your Moccasins? (Print-Fiction). Wheeler, Bernelda (CAN). Pemmican (PEG), 1986. 26 p. ISBN 0-919566-71-5 (\$6.95 pbk.)

Illustrated in black and white by Herman Bekkering (CAN). This enjoyable cumulative story focuses on a young boy discussing how his new moccasins were made. In answer to the questions posed by his classmates, Jody explains how his father hunted the deer, and Kookum prepared the leather and stitched his beautiful new footwear. Jody's obvious pride in his moccasins can be interpreted as an appreciation of his Kookum and his cultural heritage.

See also: Two Pairs of Shoes, Peter's Moccasins

Suggested Use: Grades K to 2

Other Uses: Science, Arts Ed.



SOCIAL STUDIES



Alfred Reading Series (Print-Fiction). Pelletier, Darrell W. Gabriel Dumont Institute of Native Studies and Applied Research Inc. (BB), 1992. unpaginated. (\$6.95 each pbk.).

| Titles in the series include: | Order no. |
|-------------------------------|-----------|
| Alfred's First Day at School | BB 6934 |
| Alfred's Summer | BB 6933 |
| The Big Storm | BB 6935 |
| Lisa and Sam | BB 6936 |
| The Pow Wow | BB 6937 |

(I/M, SK) Written and illustrated by a Métis author from Moose Jaw, each book tells of Alfred's experiences and feelings as indicated by the title. Colour pictures complement the short narrative.

Suggested Use: Grade 1-Unit 1; Grade 1-Unit 2

Other use: Kindergarten, English Language Arts

Amikoonse (Little Beaver) (Print-Fiction). Plain, Ferguson. Pemmican Publications (PEM), 1993. 32 p. ISBN 0-921827-34-2 (\$9.95 pbk.).

(CAN, I/M) In this picture book allegory, the beaver Amikoonse escapes from the boy with whom he has always lived and enters the bush for the first time. There he is given advice from animals who direct him to his natural environment, the pond. When he finds his true home, Amikoonse discovers his identity, physically and spiritually. Included is a glossary of Ojibway words that have been used in the book.

Suggested Use: Grades 1 to 4



The Big Tree and the Little Tree (Print-Fiction). Speare, Jean E., ed. Pemmican Publications (PEM), 1986. unsp. ISBN 0-919143-21-0 (\$6.95 pbk.). ISBN 0-919143-23-72 (\$16.00 big book).

(CAN, I/M) For years, the mature tree flaunts its superior size and value to the animals who depend on it for food and shelter. When a nearby little tree matures, it recognizes that the older tree no longer feels useful and generously reminds the older tree of the many years during which the big tree has protected the younger tree. The story concludes that the young tree's most important contribution is its loving care of the elder one. A moral tale about respect for Elders, the book offers bold black and white illustration by Terry Gallagher.

Suggested Use: Grade 1-Unit 3

Other Use: Arts Education, English Language Arts, Science

Circle: A Listen and Read Book Series (Print-Non-Fiction). Guebert, Linda, et al. Fitzhenry & Whiteside (FHW), 1985. 23 p. ISBN 0-88902-802-8 (\$95.00/3 each of 9 pbk. titles).

The following is a partial listing of titles included in this series:

All Around The Village.

(CAN) Each two-page spread features a drawing of a different part of a northern village. The buildings, vehicles, and other illustrated features are labeled. The pictures show people engaged in various activities during both summer and winter.

Suggested Use: Grade 2-Unit 1

Rosie's Feast

(CAN) The community gathers for a feast. The food includes moose meat, fish, bannock, and cakes. After the meal, everybody dances to the music of a local group. On their way home by skidoo, Rosie falls asleep.

Suggested Use: Grade 1-Unit 2

Circle: An I Can Read Book Series (Print- Non-Fiction). McInnes, John, et al. Fitzhenry & Whiteside (FHW), 1985. 48 p. ISBN 0-88902-805-2 (\$245.00/10 each of 9 pbk. titles).

These books are written from a northern Aboriginal perspective. The titles below are examples from this package:

Here Comes Winter

(CAN) People and animals of the north prepare for winter as children look forward to special winter activities. Illustrations include both photos and drawings.

Together at Camp

(CAN) Children attending summer camp gather wood, fish, and teach each other various skills. Illustrations include children's drawings, photos, and an artist's drawings.

Suggested Use: Grade 1-Unit 3



I Can't Have Bannock but the Beaver Has a Dam (Print-Fiction). Wheeler, Bernelda. Pemmican Publications (PEM), 1984. 32 p. ISBN 0-919143-11-3 (\$6.95 pbk.).

(CAN, I/M) In this picture book, a Métis boy's mother cannot make bannock because a beaver has chewed a power pole and cut off their electricity. Fortunately, the boy's father works for Manitoba Hydro and is able to rectify the problem quickly. Black and white illustrations enhance the story.

Suggested Use: Grade 1

See also: A Friend Called Chum,

Little White Cabin (Print-Non-Fiction). Plain, Ferguson. Pemmican (PEM), 1992. unpaginated. ISBN 0-921827-26-1 (\$6.95 pbk.).

(CAN, I/M) The stories, walks through the forest, and gifts an Elder shares with a young boy help the boy learn about his physical and spiritual world. This is a tender story of a boy's friendship with an Elder and of the passing on of traditional knowledge. One-colour illustration by Ferguson Plain captures the simple eloquence of the story. Ojibwa terms are explained in a concluding glossary.

Suggested Use: Grade 1

Murdo's Story: A Legend From Northern Manitoba (Print-Fiction). Scribe, Murdo. Pemmican Publishing (PEM), 1985. 44 p.

English version large format
ISBN 0-919143-09-1 (\$16.00 pbk.)

English version small format -
ISBN 0-919143-07-5 (\$6.95 pbk.).

Cree version small format -
ISBN 0-919143-02-4 (\$8.00 pbk.).

(CAN, I/M) This legend explains why summer and winter are each six months long. Pen and ink drawings of northern animals fill each page.

Suggested Use: Grade 2-Unit 1

Other Use: Arts Education, English Language Arts, Science

My Kokum Called Today (Print-Fiction). Loewen, Iris. Pemmican (PEM), 1993. unpaginated. ISBN 0-921827-36-9 (\$9.95 pbk.).

(I/M, SK) A young Cree girl's Kokum calls and invites her and her mother home to the reserve for the round dance on the weekend. As the girl packs, she talks happily about her Kokum who is an Elder, her extended family, the dance and the reserve. Gloria Miller's soft coloured pencil drawings illustrate the story.

Suggested Use: Grades 4, 5-Unit 1; Unit 2

Old Enough (Print-Fiction). Eyvindson, Peter. Pemmican (PEM), 1986. 23 p. ISBN 0-919143-41-5 (\$4.95 pbk.).

(I/M, SK) A new father dreams of all the things he will do with his newborn son when his son is old enough. But time slips by as the father is too busy with his job. Finally, as a grandfather, he himself is old enough, and has a second chance. This is a gentle, caring story about an Aboriginal family written by a Saskatchewan author.

Suggested Use: Grade 1-Unit 3

Other Use: English Language Arts

This Land Is My Land (Print-Non-Fiction). Littlechild, George. Children's Book Press (RAI), 1993. 30 p. ISBN 0-89239-119-7 (\$19.95 hdc.).

(CAN, I/M) Through Littlechild's bold, colourful artwork and accompanying text, the reader is lead through the experiences and recollections of a young First Nations person.

Suggested Use: Teacher reference

See also: Pow Wow



ARTS



All My Relations: Sharing Native Values Through the Arts

(Print-Non-Fiction). Verral, Catherine. Canadian Alliance in Solidarity with Native Peoples (CASNP), 1988. 106 p. ISBN 0-921425-02-3 (\$15.00 pbk.)

This book is geared to help non-aboriginal teachers incorporate Aboriginal content into a variety of standard subject areas. It includes a collection of stories, poems, drama games, art activities, songs and a final chapter that deals with symbols often found in Aboriginal literature. The importance of the circle symbol is explained in this book. This information is helpful in teaching the grade five visual art unit on signs and symbols.

Teachers should be aware that the art activities in this book are of an arts and crafts nature and are not necessarily conducive to the aesthetic approach to teaching arts.

Suggested Use: Teacher reference

Dances of the Northern Plains

(Videotape). Saskatchewan Indian Cultural Centre (SICC), 1987. 18 min. (\$29.95)

Shows the diversity in the music, clothing and dances of the Northern Plains Indian peoples. Information is provided which explains the traditional role of dance in their cultures. Dances shown include: grass dance, women's traditional dance, older men's traditional dance and fancy dancing.

Suggested Use: Dance

Dancing Feathers (Print-Fiction). Kleitsch, Christel & Stevens, P. Annick (FIR), 1985. 64 p. ISBN 0-920303-25-0 (\$4.95 pbk.)

Based on a movie of the same name, this tells the story of Tafia, a young Ojibway girl from Northern Ontario. Tafia is excited and proud that her grandmother has sewn a jingle dress for her, but at the same time she is concerned about dancing in public. A trip to the city and then to a pow wow help Tafia gain more understanding of herself and her people.

Suggested Use: Dance



Dancing Feathers

(Videotape). Spirit Bay Productions (MAG), 1983. Order No. 371-31-100 (\$99.00)

See the summary under Dancing Feathers (Print-Fiction).

Suggested Use: Dance

What Do You Have in Your Canoe?

(Audiocassette). Ojibway Cree Cultural Centre (OCCC), 1985. (\$17.00)

Winston Wuttunee leads a group of Aboriginal musicians who perform 11 songs for young children. Some have a traditional sound and others are written in a lively pop style. Many of the lyrics help to build strong self concepts in all students. One selection is sung in Cree. A manual is also available for \$15.00.

Suggested Use: Music



SCIENCE



Archaeologists Dig for Clues (Print-Non-Fiction). Duke, Kathy. Harper Collins Children's Books: New York. 1997. ISBN 0-064-445175-5 (\$20.00pbk).

This is a volume in the Lets-Read-and-Find-Out Science book series. Text and illustrations for each of the books in the series are checked for accuracy by an expert in a relevant field. The well-illustrated book shows and describes the experiences of a group of children learning about the vocabulary, tools, and methods of archaeology at a site.
Suggested Use: Kindergarten to Grade 6: Cultural Heritage, Earth Science

The Bison: A Journal of Discovery (Print-Non-Fiction). Marland, Ken. Ken Marland Publishing, Saskatoon, 1990. 48 p. (\$14.00 pbk.)

The book is an integrated unit of study with detailed descriptions of actual classroom activities developed with the author and grade four and five students in art, science, social studies, health, mathematics, language arts, reading, drama, children's literature and native studies. Following sections on "Developing the concept of the bison, Why study the bison? and Creating the classroom environment," it develops activities in art, science, health, mathematics and language arts. Photos of children's projects are used to illustrate the text and a list of resources are provided.
Suggest Use: Teacher reference

Canadian Wild Animals A-Z (Print-Non-Fiction). Mastin, Colleayn O. (Canadian Nature Alphabet Series) Grasshopper Books, Kamloops, B.C. (MIL), 1986. 26 p. ISBN 0-9692641-0-0 (\$11.95 hdc.)

An alphabet book describing typically Canadian animals in rhyming verse. Interesting facts included for each animal. Attractive colour illustrations. Children enjoy the rhyming verse. Excellent for language arts. Includes Northern and Arctic animals.
Suggested Use: Kindergarten to 3 - Animals

The Circle of Life (Print-Non-Fiction) Lobe, Gordon. Saskatoon District Tribal Council (SDTC), 1993. 299 p. No order no. is needed. (\$30.00 binder).

This book focuses on the interdependency of life on our great planet earth. The "Circle of Life" shares the Aboriginal perspective of respect for our environment and all living things.

Suggested Use: Elementary Science



KINDERGARTEN



Bannock and Tea (Print-Fiction). Trembach, Vera. Saskatoon District Tribal Council (SDTC), 1992. 14 p. No order no. is needed. (\$10.00 for 10 booklets)

This rebus story is about a boy and his grandmother who make and enjoy bannock and tea together. It introduces five Saulteaux words. The simple illustrations by Vera Trembach are black-and-white.

Suggested Use: Themes - Families, Food

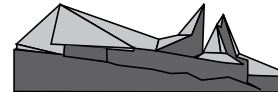
Young Northern Voices (Audio recording). Bush League Records (BSHL), 1993. No order no. is needed. (\$15.00 cassette)

This cassette offers 21 songs developed and performed by children in the Northern Lights School Division #113 and in Stanley Mission, with Don Freed. Includes a song book with a glossary.

Suggested Use: Themes - Various □



OTHER



Shared Learnings: Integrating BC Aboriginal Content K-10.

(Print-Non-Fiction). British Columbia Ministry of Education, 1998. 194 p.
ISBN 0-7726-3654-0

It focuses on the diversity, depth, and integrity of the culture of British Columbia Aboriginal peoples. It is a guide for teachers developed in recognition of the need for classroom materials that can help all teachers provide students with knowledge of, and opportunities to share experiences with, BC Aboriginal peoples. The guide allows teachers to plan programs with Aboriginal themes in all subject areas.

Suggested Use: Teacher reference.

Wanuskewin Guide Book. Sararik, Allan ed. Wanuskewin Heritage Park Inc. 1995.

Wanuskewin Information Folder. Wanuskewin Heritage Park Inc. 1995.



SASKATCHEWAN WEBSITES



Saskatchewan Education Evergreen Curriculum

(<http://www.sasked.gov.sk.ca/k/index.html>)

Connects to all Saskatchewan Education documents such as:

Indian & Metis Resource list for K-12, Sask. Ed. 1994, Language Arts for Indian & Metis Students: Adapting the Elementary Level Curriculum, Sask Ed. 1994.

Saskatchewan Indian Cultural Centre

(<http://www.sicc.sk.ca/index.html>)

A clear window to Saskatchewan First Nations culture and history. Has searchable Elders database, which enables students and instructor to find Elders who meet class needs.

Welcome to Wanuskewin

(<http://www.nutan.sbe.saskatoon.sk.ca/-wanuskewin/index.html>)

It provides a wealth of information about Plains Aboriginal history. This site is slow to load but is the next-best thing to an actual visit.

Contacting Aboriginal Elders or Cultural Consultants

Seek assistance from the District Chiefs' Office, Tribal Council Office, Band Council, Education Committee or Friendship Centers for names of Elders, consultants and appropriate protocol. The Saskatchewan Indian Cultural Centre web site above lists Elders.

