

# *Proposed* Dakelh Curriculum By Dakelh - For All

The government and Ministry of Education agree that Indigenous languages and culture need to be recognized and respected as an official language that can be taught in schools!



**Acknowledging our inherent Dakelh responsibility to our ancestors, connection with the land, our future generations and each other.**

# What does the Dakelh Language Curriculum mean to you? To us?

- It is time to return to the old ways, a time of sharing-learning-growing.
- All schools (within our respective territories) will recognize, understand and teach Dakelh.
- We are working toward fully encompassing and embracing Dakelh ways for our future generations.
- We will each reclaim our rightful place as sovereign Dakelh within our Keyoh.

Neghuni, nek'un'a - Our words, Our way!

(As translated by the late Bernadette Rosetti).



Photo donated by Francois (Guy) Prince

Lheidli Ghunek 'Utens.  
Lheidli language will live.



Designed for  
*and with:*

# Dakelh Language Curriculum Development

All bands/nations within the Dakelh territories and on the unceded lands of:

- School District 28- Lhtakt'en, Lhoosk'uz, Ndazkot'en
- School District 57- Lheidli T'enneh
- School District 91- Lake Babine Nation, Wet'suwet'en First Nation, Cheslatta Band, Burns Lake Band, Nee Tahí Buhn Band, Saik'uz First Nation, Tl'azt'en Nation Band, Nak'azdli Band, Nadleh Whut'en Band, Stelat'en First Nation, Takla Band First Nation, Yekooche First Nation Band, Skin Tyee Band

# TABLE OF CONTENTS

- Why would we develop a Dakelh Language Curriculum?
- What has been done?
- What needs to be done?
- How will the curriculum be created and authentic to Dakelh language and culture?
- How will Dakelh curriculum look?
- How will schools be able to access Dakelh language/history/culture **unique to their community?**
- Who will answer the call to support, guide and provide accurate/authentic information to be taught in schools within our territories?
- Acknowledgement of work as set by the Assembly of educators and administrators.

# Why are we working to create a curriculum of Dakelh understanding?

We are invoking a right to learn and share our language and culture as set forth by :

[www.justice.cd.ca/end/csj-sjc/charter-charte/c91.html](http://www.justice.cd.ca/end/csj-sjc/charter-charte/c91.html)

## The United Nations Declaration on the Rights of Indigenous People: (UNDRIP)

The individual and collective rights of Indigenous peoples, including their ownership rights to cultural and ceremonial expression, identity, language, employment, health, education and other issues.

## Bill C-91 Indigenous Languages Act, June 21, 2019

## The Truth and Reconciliation Commission's, "Calls To Action" on Language and Culture

13. We call upon the Federal government to acknowledge that Aboriginal rights include Aboriginal language rights.
14. We call upon the federal government to enact an Aboriginal Languages Act that incorporates the following principles:
  - i. Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them.
  - ii. Aboriginal language rights are reinforced by the Treaties.
  - iii. The federal government has a responsibility to provide sufficient funds for Aboriginal-language revitalization and preservation.
  - iv. The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities.
  - v. Funding for Aboriginal language initiatives must reflect the diversity of Aboriginal languages.

The BC Ministry of Education requires schools to offer a Second Language to students in Grades 5-8.

There is a requirement for students to take a second language - no Indigenous or Dakelh language options are currently available.

Provincial Curriculum can be offered as a second language and can provide graduating requirements.

The course can be offered in person, through online distance/distributed learning or home-school *throughout the province*.

**Dakelh: (aka Carrier) is the local/regional language of the territory. Many dialects of Dakelh are endangered as a result of colonization.**

**WHY  
DAKELH**

### Value of Language:

- Important and meaningful = connection to Culture & Land, Identity and Indigenous ways of knowing which are imbedded in the language.
- Develops personal identity and sense of pride and belonging.
- Is part of decolonizing our systems and minds.
- Strengthens community.
- Supports language development in other languages.
- Dakelh is filled with humour, connection and fun!

In accordance with Ministerial Order 295/95, the required areas of study in an Educational Program Order, Boards of Education must offer a second language in grades 5-8 to all students exempted in the Order.

All students, especially those of Aboriginal ancestry, should have opportunities to learn an Aboriginal language.

All students are required to take a second language as part of the curriculum as part of graduation credits.

*We also acknowledge, respect & celebrate the **diversity among Dakelh nations** throughout this process as we work together to develop a customizable curriculum.*

# BC Ministry of Education Curricular Framework:

## Big Ideas:

- Understanding

## Curricular Competencies

- Doing- Topics and knowledge at each grade level.

## Core Competencies:

- Thinking
- Communicating
- Personal and Social

## Content:

- Knowing- Skills and Processes.

## Each Dakelh Nation:

- provides the ‘meat’ of their language and culture to fit within the framework
- maintains the authority and moral rights to their content to preserve authenticity
- this means schools teach local language, history, culture, and heritage as guided by their respective nations.

By infusing your local Dakelh knowledge, this document becomes a ***living document*** and grows as the knowledge of the language and culture grow!

# What do we do now?

1. Integrate Dakelh ways of knowing into the framework.
2. Initiate traditional practices of an Holistic Lifelong Learning Model (make it value centered).
3. Create a Dakelh Hodul'eh Model (a working, teaching model).
4. Sample Seasonal Rounds Curriculum Guide being studied by students within the region as a template for teaching the seasonal rounds.

## Build upon values and practices:

- A. Protocols- Cultural / Governance / Preparation / well-being.
- B. Language- Communication, knowledge, meaning, cultural ethos, storytelling, art.
- C. Land & Experiential learning- place based learning, land based learning, inquiry based learning, project-based learning.

## Incorporate:

- **Self-Identity-** Culture, Spirituality, Individuality.
- **Respect-** For all life, animism, Diversity.
- **Truth & Honesty-** Living it.
- **Responsibility-** Land & environment, familial, social responsibilities to self/family/clan/community.
- **Community-** Generosity, collaboration, Unity, and collective responsibility.

# How will we make Dakelh language and culture unique from other subjects and not just a 'token' aspect to appease First Nations?

- Through **sharing** for purpose of learning- legends, stories, songs, art, poems, and actual Dakelh practices
- **Practicing Governance** - Balhat and reciprocity system properly as taught by Dakelh knowledge keepers.
- **Engage** in traditional activities - trapping, making leather, harvesting medicine, hunting/gathering, fishing, making traditional tools and clothing etc.
- **Connecting** with Elders and knowledge-keepers on a continued basis to learn and build empathy and understanding.
- **Creating**
  - the foundation for teachers and school administrations to apply practices/access primary and secondary sources of information.
  - an avenue of acceptance of learning Dakelh
  - a relationship with schools and build capacity with teachers so they gain confidence to teach the language and culture. (E.G. Teachers are scared to teach Dakelh language & Culture & song because they fear of reprisal).
- **Practicing** the language and building/re-building the foundations of the language and culture.
  - Create stories, poems, songs, legends, multiple venues for accessing translating services.
- **Return** to the old ways of clan governance (properly taught by knowledge keepers)
  - Clan deals with internal grievances, and the clan supports the family, thus removing Child protection services from the picture.

Yussul Nun- February Honesty- Tsi'hun untoh Sasquatch- Ts'est'os	Khui Winter	Kinship	The Oral Tradition: Identity  <i>Curricular Area: PS Core Competency</i>	<a href="#">Identity (K-1), Otter, Seal</a> <a href="#">People of the North (K-1), People of the Plains (K-1), People of the Northwest Coast (K-1), Métis</a>  <i>I can describe my family and community</i>	<a href="#">Identity (2-3), Otter, Seal</a> <a href="#">People of the North (2-3), People of the Plains (2-3), People of the Northwest Coast (2-3), Métis</a>  <i>I am to identify the different groups that I belong to</i>	<a href="#">Reconciliation</a>  <i>I am to identify the different groups that I belong to</i>	<a href="#">Residential Schools</a> <a href="#">Residential Schools 2</a>  <i>I understand that my identity is made up of many interconnected aspects</i>	<a href="#">The Balhats System</a>  <i>I understand that my identity is made up of many interconnected aspects</i>	<a href="#">Canadian History Study</a>  <i>I understand that my identity is made up of many interconnected aspects</i>
Datsan Nandel Nun- March Love- 'Uke'essi Eagle- Tsibalyan		Seasons Weather	Preparation for Seasonal Work (Fishing Technologies & Trapping)  <i>Curricular Area: ADST</i>	<a href="#">Interconnectedness of people and the environment and being prepared for upcoming seasonal work.</a>  <a href="#">Trees, Eagle</a>  <i>Skills can be developed through play</i>  <i>Technologies are tools that extent human capacities</i>	<a href="#">Understanding how our actions impact the environment. Waste and its consequences. Reasons to be prepared for upcoming seasons.</a>  <a href="#">Trees, Eagle</a>  <i>Skills can be developed through play</i>  <i>Technologies are tools that extent human capacities</i>	<a href="#">How preparation helps the environment 3R's. How we can personally show respect to the environment every day.</a>  <a href="#">Plant Protectors</a> <a href="#">Social Responsibility</a> <i>Skills are developed through practice, effort, and action.</i> <i>Choice of technology depends on task</i>	<a href="#">How preparation helps us to protect the environment 3R's. How we can personally show respect to the environment every day.</a>  <a href="#">Plant Protectors</a> <a href="#">Social Responsibility</a> <i>Skills are developed through practice, effort, and action.</i> <i>Choice of technology depends on task</i>	<a href="#">Giving back to our communities, and cleaning our environment (rejuvenate habitats)</a>  <i>Complex tasks require the acquisition of additional skills</i> <i>Complex tasks may require multiple tools and technologies.</i>	<a href="#">Giving back to our communities, and cleaning our environment (rejuvenate habitats)</a>  <i>Complex tasks require the acquisition of additional skills</i> <i>Complex tasks may require multiple tools and technologies.</i>
Dulats'ek Nun- April Compromise- Ndaja ts'ut'en Caribou- Whudzih	'Ouluh Spring	Seasons Weather	Walking Softly on the Earth  <a href="#">Dugout</a>  <i>Curricular Area: Social Studies</i>  ADST	<a href="#">Walking Softly in the Forest</a> <a href="#">Medicines That Help Us, Sturgeon, Bee</a>  <i>Healthy communities recognize and respect the diversity of individuals and care for the local environment</i>	<a href="#">Walking Softly in the Forest</a> <a href="#">Medicines That Help Us, Ways we show respect to the environment, Turtle, Sturgeon, Bee</a>  <i>Local actions have global consequences and global actions have local consequences</i>	<a href="#">Traditional Conservation Practices</a>  <i>Pursuit of valuable natural resources played a key role in changing the land, people, communities</i>	<a href="#">Modern Conservation Practices</a>  <i>Natural resources continue to shape the economy and identity of different regions of Canada</i>	<a href="#">Living on the Land and Walking Softly</a> <i>Economic self-interest can be a significant cause of conflict among peoples and governments.</i> <a href="#">Dugout Canoes</a> ADST <i>Complex tasks may require multiple tools and technologies</i>	<a href="#">Natural Revitalization Project</a> <i>PS Social Responsibility Core Competency</i>  <i>I can analyze complex social or environmental issues from multiple perspectives. I can take thoughtful actions to influence positive, sustainable change.</i>
Dugoo Nandel Nun- May Hope- 'Unchah Butterfly- Tsgawelt'ah		Plant and Local Area Names?  Alphabet and Review of the year	Plant Life Cycle  <a href="#">Medicine</a>  <i>Curricular Area: Science</i> ADST	<a href="#">Plant Life Cycle (K-1)</a> <a href="#">Bugs and Insects (K-1)</a> <a href="#">Butterfly, Bear, Bear 2</a>  <i>Plants have observable features and adaptations to help them survive</i>	<a href="#">Plant Life Cycle (2-3)</a> <a href="#">Bugs and Insects (2-3)</a> <a href="#">Butterfly, Bear, Bear 2L</a>  <i>Living things have life cycles that are adapted to their environment. They are diverse and can be grouped and interact with their ecosystems</i>	<a href="#">Creating a Traditional Food Garden</a>  <i>The motions of earth and the moon cause observable patterns that affect living and non-living systems.</i>	<a href="#">Harvesting Plants from Nature for Food</a>  <i>Machines are devices that transfer force and energy</i>	<a href="#">Preserving a Traditional Plant</a>  ADST <i>Complex tasks may require multiple tools and technologies</i>	<a href="#">Planting &amp; Harvesting Preparation</a>  <i>All organisms need space, food, water, and access to resources in order to survive</i>
Dai Nun June Determination- Daynee Ulhtus Salmon- Talukw	Shen Summer	Plant and Local Area Names?  Alphabet and Review of the year	Harvesting Plants for Traditional Use  <i>Curricular Area: Science</i> ADST	<a href="#">Local Foods, Gardens, Owls, Mouse</a>  <i>Plants have observable features and adaptations to help them survive</i>	<a href="#">Local Foods, Gardens, Owls, Mouse</a>  <i>Living things have life cycles that are adapted to their environment. They are diverse and can be grouped and interact with their ecosystems</i>	<a href="#">Make Birch Syrup</a>  <i>The motions of earth and the moon cause observable patterns that affect living and non-living systems</i>	<a href="#">Harvest Birch Bark &amp; Make Baskets</a>  <i>Machines are devices that transfer force and energy</i>	<a href="#">Birch Bark</a> ADST <i>Complex tasks may require multiple tools and technologies</i>	<a href="#">Make a Birch Product Independently</a> ADST <i>Complex tasks may require multiple tools and technologies</i>

Retrieved from: <https://www.reclaiming.com/content/aboutcircleofcourage>. Framework based on: Prince, L. (2013) K7 Carrier Natural Calendar. School District #57, Aboriginal Education Department: Prince George, BC.

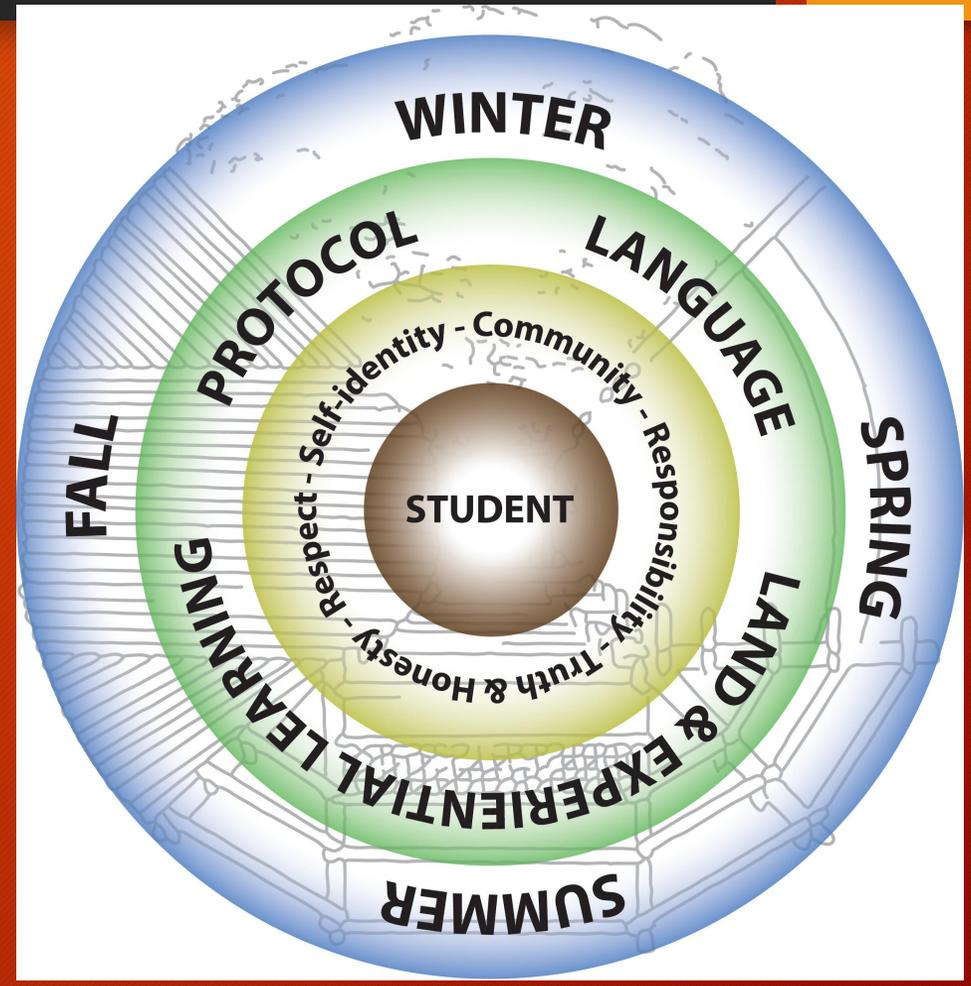
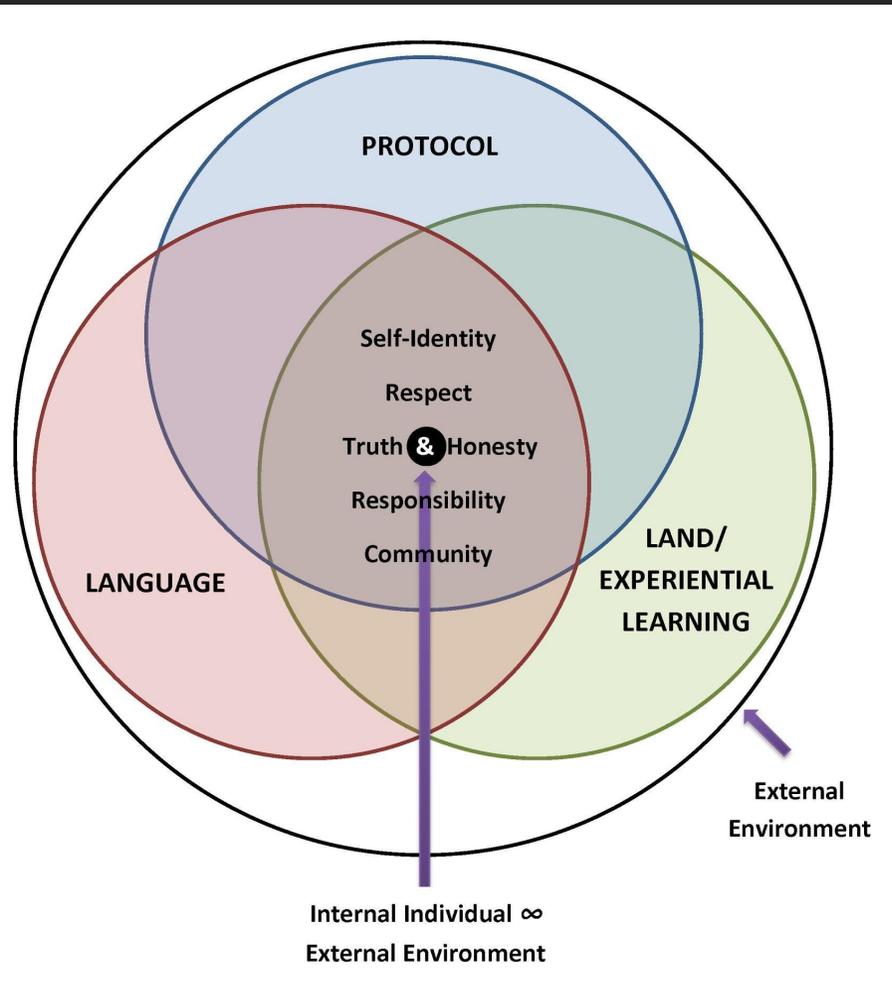
Adapted by: E. Frederick, D. Doran, C. Luke, B. Gwilliam (2018) K-7 Lheidli T'enneh Natural Calendar. Nusdeh Yoh: Prince George, BC

## Appendix \_A\_

## Lheidli Natural Calendar Seasonal Round Sample

Based on the Circle of Courage and Seasonal Rounds developed by Leona Prince while at Nusdeh Yoh.

# Draft Dakelh Hodul'eh Model (Draft Dakelh Teaching Model)



**Big Ideas:**  
Understand  
includes  
Dakelh  
Model

**Content:**  
Know  
organized to  
focus on  
teaching  
through the  
seasonal  
rounds

**Elaborations:**  
clarify some  
words or  
statements  
and may  
include  
examples, key  
questions,  
definitions

**Curricular  
Competencies:**  
Do  
&  
**Core  
Competencies:**  
Thinking,  
Communicating  
Personal and  
Social  
includes  
Dakelh Values  
from Wholistic  
Lifelong  
Learning Model

Dakelh Language – Early Learning - Kindergarten - Gr. 1			
Big Ideas (Identity, Community, Land, Language, Cultural Context) Exploration Phase: Names, Simple Directions, Songs and Play		Elaborations	
Dakelh Ways of Knowing and Enduring Understandings: <ul style="list-style-type: none"> <li>• <b>Protocols:</b> Cultural, Governance, Separation, Well-being               <ul style="list-style-type: none"> <li>◦ Each culture has traditions and ways of celebrating.</li> <li>◦ Listening, viewing and participating with intent helps us acquire knowledge</li> </ul> </li> <li>• <b>Language:</b> Communication, Knowledge, Meaning/Value, Culture/Ethos, Storytelling               <ul style="list-style-type: none"> <li>◦ We can explore our identity through a new language.</li> <li>◦ Both verbal and non-verbal cues contribute meaning in language.</li> <li>◦ Stories help us learn Dakelh.</li> </ul> </li> <li>• <b>Land &amp; Experiential Learning:</b> Place-Based, Land-Based, Inquiry-Based, Project Based               <ul style="list-style-type: none"> <li>◦ Everything in our environment is connected, has a Dakelh name, is of equal value and has a voice.</li> </ul> </li> </ul>		<p><b>Dakelh:</b> the name of both the people and the language spoken by the Indigenous people of the Central Interior of British Columbia. Dakelh means "People who Travel by Water"</p> <p><b>non-verbal cues:</b> e.g. gestures, style expressions, pictures, props</p> <p><b>Reciprocal:</b> involving back-and-forth participation</p> <p><b>Stories:</b> Stories are a narrative form of text that can be oral, written, performed or visual. Stories can be simple or complex and may be derived from real or imagined experiences. They can be used to seek and impart knowledge, entertain, share history, and strengthen a sense of identity. Examples are: Indigenous oral histories, personal stories, dances, skits, images, carvings, series of pictures, songs, and student-created stories.</p>	
Curricular Competencies (Dakelh Model)	Elaborations	Content (Seasonal Rounds)	Elaborations
<p>Students are expected to be able to do the following:</p> <p><b>Thinking and communicating</b></p> <p><b>Language:</b></p> <ul style="list-style-type: none"> <li>• Recognize the relationships between Dakelh letter sounds and pronunciation</li> <li>• Identify key information in slow, clear speech and other text.</li> <li>• Use various strategies to support communication (<i>Truth and Honesty</i>)</li> <li>• Seek clarification of meaning (<i>Truth and Honesty</i>)</li> <li>• Participate in simple interactions</li> <li>• Interpret non-verbal cues to increase comprehension (<i>Truth and Honesty</i>)</li> <li>• Respond to simple commands and instructions</li> </ul>	<p><b>texts:</b> "Text" refers to all forms of oral, written, visual, and digital communication, including authentic or adapted texts (e.g., cartoons, charts, conversations, diagrams, texts, emails, movies, Indigenous oral histories, instructions, interviews, invitations, letters, narratives, news reports, nursery rhymes, paintings, photographs, picture books, poems, presentations, songs, speeches, stories). Oral, written, and visual elements can also be combined (e.g., in dramatic presentations, graphic novels, films, web pages).</p> <p><b>Engage:</b> actively participate in listening (and reading) to facilitate understanding</p> <p><b>strategies:</b></p> <ul style="list-style-type: none"> <li>• include strategies to comprehend and express meaning</li> <li>• will vary depending on the context and the individual student</li> </ul>	<p>Students are expected to know the following:</p> <p><i>Fall</i></p> <ul style="list-style-type: none"> <li>• Dakelh Value focus on:               <ul style="list-style-type: none"> <li>◦ Self-Identity: Culture, Spirituality, Individuality</li> <li>◦ Respect: For All Life, Animism, Diversity</li> </ul> </li> <li>• The local Indigenous language is <b>Dakelh</b></li> <li>• Simple Dakelh Greetings and Introduction               <ul style="list-style-type: none"> <li>◦ e.g. Hello, Good Morning Good Afternoon, Goodnight, See you later, My name is..., I am from...</li> </ul> </li> <li>• Local Nation</li> <li>• Personal Ancestry/Nation</li> <li>• Nuclear Family identifiers (Mom, Dad, Brother, Sister)</li> <li>• Primary Colors (Red, Blue, Yellow)</li> </ul>	<p><b>letter patterns:</b> such as groupings of letters that make the same sound, rhyming words, and letter patterns that have consistent pronunciations (for later?) ... is this even applicable?</p> <p><b>phonemes:</b> individual speech sounds that distinguish one word from another using consonants and/or vowels</p> <p><b>generic numbers:</b> numbers not specific to subjects of human (including animal), location, abstract or multiple nature.</p> <p><b>greetings and introductions:</b> common expressions used in greetings, salutations, and getting to know others (e.g., [Hello], [How are you?], [See you later], [Have a good day])</p>

# Languages Curriculum Template

## Early Learning to Grade 1 DRAFT Dakelh Curriculum

### Big Ideas (Identity, Community, Land, Language, Cultural Context) Exploration

#### Phase: Nouns, Simple Directions, Songs and Play

#### Dakelh Ways of Knowing and Enduring Understandings:

- **Protocols:** Cultural, Governance, Preparation, Well-being
  - Each culture has traditions and ways of celebrating.
  - Listening, viewing and participating with intent helps us acquire knowledge
- **Language:** Communication, Knowledge, Meaning/Value, Culture/Ethos, Storytelling
  - We can explore our identity through a new language.
  - Both verbal and non-verbal cues contribute meaning in language.
  - Stories help us learn Dakelh.
- **Land & Experiential Learning:** Place-Based, Land-Based, Inquiry-Based, Project Based
  - Everything in our environment is connected, has a Dakelh name, is of equal value and has a voice.

#### Curricular Competencies (Dakelh Model)

*Students are expected to be able to do the following:*

#### Thinking and communicating

##### Language:

- Recognize the relationships between Dakelh letter sounds and pronunciation
- Identify key information in slow, clear speech and other **text**.
- Use various **strategies** to support communication (*Truth and Honesty*)
- **Seek clarification** of meaning (*Truth and Honesty*)
- Participate in simple interactions
- Interpret non-verbal cues to increase comprehension (*Truth and Honesty*)
- Respond to simple commands and instructions

#### Personal and social awareness

##### Protocol:

- Identify their clan, house and/or ancestry/nationality (*Self-Identity*) (*Responsibility*)(*Community*)
- Engage with storytelling (*Responsibility*)

##### Land & Experiential Learning:

- Consider personal, shared, and others' experiences (*Respect*)
- Identify local surroundings/environment (*Responsibility*)
- Respectfully participate in learning on the land (*Respect, Responsibility, Community*)

## Content (Seasonal Rounds)

*Students are expected to know the following:*

### *Fall*

- Dakelh Value focus on:
  - Self-Identity: Culture, Spirituality, Individuality
  - Respect: For All Life, Animism, Diversity
- The local Indigenous language is **Dakelh**
- Simple Dakelh Greetings and Introduction
  - e.g Hello, Good Morning Good Afternoon, Goodnight, See you later, My name is..., I am from...
- Local Nation
- Personal Ancestry/Nation
- Nuclear Family identifiers (Mom, Dad, Brother, Sister)
- Primary Colors (Red, Blue, Yellow)

- Seasonal Weather, plants, animals (names, identification, harvesting & uses)

### *Winter*

- Dakelh Value focus on:
  - Truth & Honesty: Living it, Telling the Truth
  - Community: Generosity, Collaboration, Unity
- Generic Numbers 1 to 5
- Local Clans & Balhat
- Feelings (happy, sad, tired, angry)
- Seasonal Weather, plants & animals (names, identification, harvesting & uses)

### *Spring*

- Dakelh Value focus on:
  - Responsibility: Land & Environment, Familial, Social Responsibilities
- Dakelh alphabet, **letter patterns**, and **/lh/ phoneme**
- Seasonal Weather, plants & animals (names, identification, harvesting & uses)

### *Summer*

- Simple commands (sit, stand, jump, stop, come here)
- Seasonal Weather, plants & animals (names, identification, harvesting & uses)
- Dakelh Values e.g.
  - **Self-Identity**: Culture, Spirituality, Individuality
  - Respect: For All Life, Animism, Diversity
  - Truth & Honesty: Living it, Telling the Truth
  - Responsibility: Land & Environment, Familial, Social Responsibilities
  - Community: Generosity, Collaboration, Unity
- Celebration/learning Balhat:
  - Clans
  - Respect
  - Protocols
  - Reciprocity
  - **Dakelh Values**

# Languages Curriculum Template

## Grade 2 to Grade 4 - DRAFT Dakelh Curriculum

### Fall

- Dakelh Value focus on:
  - Self-Identity: Culture, Spirituality, Individuality
  - Respect: For All Life, Animism, Diversity
- Personal Ancestry/Nation
- Local and regional Dakelh nation names
- Simple Dakelh Greetings and Introduction
- Nuclear Family identifiers (Mom, Dad, Brother, Sister) extended family (cousins, aunts, uncles, grandparents)
- Primary Colors (EL-K), additional colours (1+)
- Seasonal Weather, plants, animals (names, identification, harvesting & uses)
- High frequency words/phrases, common classroom objects, places in the schools, special dates (orange shirt day, pink shirt day, remembrance day, etc.)

### Winter

- Dakelh Value focus on:
- Truth & Honesty: Living it, Telling the Truth
- Community: Generosity, Collaboration, Unity
- **Number Forms:** Generic Numbers 1-10, Human and Multiplicative numbers (Gr. 5-7+)
- Local **Clans** & seating arrangement in the **Balhatz**
- importance of various roles in the **Balhatz**
- Feelings (happy, sad, tired, angry)
- Seasonal Weather, plants & animals (names, identification, harvesting & uses).

### Spring

- Dakelh Value focus on:
- Responsibility: Land & Environment, Familial, Social Responsibilities
- Dakelh alphabet, **letter patterns, /gh/ and /lh/ phoneme**
- **Vowel sounds** (a, e, i, o, oo, u)
- Seasonal Weather, plants & animals (names, identification, harvesting & uses)
- Days of the week and Months (ongoing)
- Simple commands, (ongoing)

### Summer

- All Dakelh Values:
  - Self-Identity: Culture, Spirituality, Individuality
  - Respect: For All Life, Animism, Diversity
  - Truth & Honesty: Living it, Telling the Truth
  - Responsibility: Land & Environment, Familial, Social Responsibilities
  - Community: Generosity, Collaboration, Unity
- Celebration Balhatz:
  - Clan Names
  - Practice: Respect, Protocols, Reciprocity, Dakelh Values
- Seasonal Weather, plants

**Content (Seasonal Rounds) Students are expected to know the following:**



# Languages Curriculum Template

## Grade 2 to Grade 4 - Draft Dakelh Curriculum

### (Sample) Elaborations

**identity:** Individual, familial, communal and national experiences, expressions, relationships, memories and values that create a sense of self. Identity is influenced by, for example, traditions, protocols, celebrations, and festivals

**Balhats:** a form of governance practiced by many First Nations within BC formed around clan and familial ties. Nation specific protocols are followed before, during and after. It is similar to a wedding or parliamentary procedures where there are specific roles and procedures to be followed and the business is culturally/legally binding.

**Gifting / Giving:** to pass something (concrete or abstract) on to another. For example, giving an offering of thanks when harvesting traditional medicine or sharing a song with an Elder.

**Reciprocity:** the mutual practice of giving and receiving.

**Circle:** the practice of gathering for common purpose, in a circular format, where all participants have the opportunity to engage in focused conversation. Designated speakers are limited to a set person or persons and passed from person to person to ensure all participants have a chance to contribute without interruption. Each circle's protocols and processes are outlined at the beginning of the circle and may vary depending on type and purpose of the circle being held. For example, sharing circle, restorative circle, feedback circles etc.

# What can you do to assist?

As we move forward to the Grade 5-12 Curriculum we are seeking **your guidance and support** - we reaching out to:

- ▣ Collaborate with Speakers & First Nations
- ▣ Engage with Dakelh communities during Covid
- ▣ Obtain feedback
- ▣ Determine an Approval and ongoing Review process
- ▣ Resource/Knowledge Development and Sharing

***We need your help.  
Built for all... built BY US!***

This project is completed and guided through the offices of the School District 57 Aboriginal Education department and an assembly of staff and volunteers through the region; with special thanks to the hard work and dedication of Jennifer Pighin, Leona Prince (SD91), and Patty Kimpton (SD28).

# SD57 Indigenous Education

Honouring and respecting the beautiful ancestral lands, cultures and people of the Lheidli T'enneh, McLeod Lake Indian Band and Simpcw First Nation through the work we do with our communities.



**SCHOOL DISTRICT NO. 57 (PRINCE GEORGE)**  
**INDIGENOUS EDUCATION**

#102 - 155 McDERMID DRIVE, PRINCE GEORGE, B.C. V2M 4T8  
PHONE: 250-562-4840 • FAX: 250-561-2529

