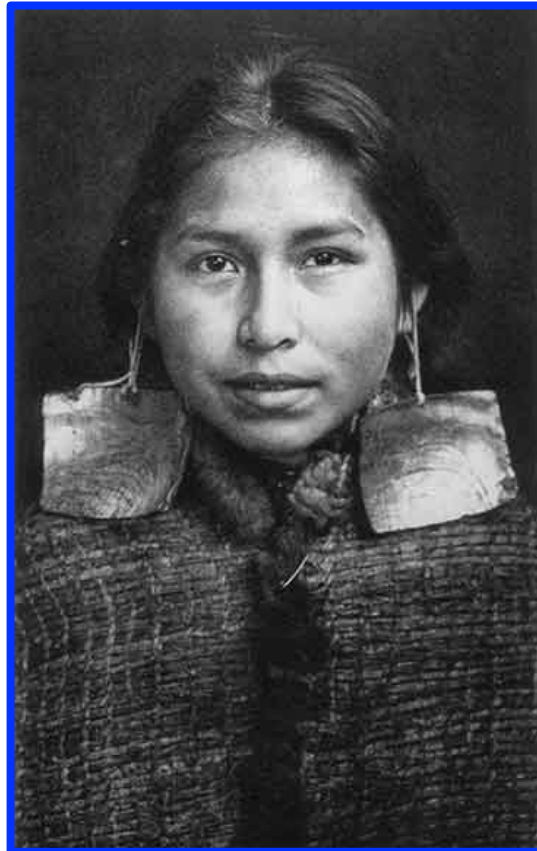


BORDER CROSSINGS

ORIGINS



ORIGINS Festival Education Pack

Photo by Edward S. Curtis, 1907, Kwakwaka'wakw woman Margaret Frank wearing abalone shell earrings, a sign of nobility

Pack Researched by: Megan McGeough
Border Crossings Artistic Director: Michael Walling
Border Crossings Associate Director: Lucy Dunkerley
ORIGINS Festival Indigenous Associate: Gabrielle Hughes
HLF Program Manager: Marcelo Doroso



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BORDER CROSSINGS

ORIGINS

Welcome to ORIGINS

Michael Walling

Artistic Director of Border Crossings



Every two years, Border Crossings curates the ORIGINS Festival: a gathering of Indigenous people from across the planet in London – the city from which many of their lands were once colonised.

We do this because there need to be healing processes between the cultures that did the colonising and the cultures that were colonised.

We do this because some of the most exciting and inspiring artists in the world are from Indigenous cultures.

We do this because we know we have a lot to learn about how to live: Indigenous cultures have close relationships with the environment, with elders, with culture and democracy, that can teach us how we in the West can live better lives.

We do this to celebrate our wonderful, diverse world.



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Gabrielle Hughes

Indigenous Associate for Origins Festival, 2017



Gabrielle Hughes is a member of the Cape Sable Island Wampanoag Subsachemship. She grew up in Newfoundland, where she has close ties with the Mi'kmaq Nation. Gabe owes much of what she has learned to the generosity of the Mi'kmaq, who shared their language and teachings with her, and taught her to drum. When she was a teenager, she became a drum carrier for the community, meaning she is responsible for carrying and sharing traditional songs and their teachings. Currently, she is completing her PhD in Archaeology and Heritage Law at the University of Oxford, where she researches Indigenous video games and the protection of traditional knowledge.

Why is the Indigenous Associate such an important role?

The Indigenous Associate is a very important role in the Festival and its Education Programme. Because Border Crossings' staff are all British people, we neither can nor should speak on behalf of Indigenous people. We can certainly talk about them and their cultures, and discuss our own historical and current relationships with them - but only they are in a position to speak for themselves.

When we first set up the Festival, in 2007, we brought together a diverse group of Indigenous artists from Australia, Canada, the USA and Aotearoa (New Zealand) to consult on the most appropriate ways to present their cultures in London, the protocols that needed to be observed, and how best to respect cultural difference. We were aware that the only way to work productively with Indigenous peoples whose cultures had been oppressed by our own was to demonstrate our respect for their specific voices, and for their ownership of their cultural productions. As an Indigenous person currently living in Britain, Gabe Hughes is well placed to advise Border Crossings on important issues of Indigenous protocol.

Key questions for education about Indigenous cultures:

- How can our work in schools show proper respect to the owners of the cultures we are studying?
- Whose voices do we hear when we study the histories and cultures of Indigenous people?
- Why is it important to acknowledge difference and diversity?
- How can you learn from a culture that is not your own?

Lucy Dunkerley

Associate Director of Border Crossings,
Community Engagement, Participation & Learning



Education and Community Engagement work is an integral part of all Border Crossings' Artistic Programmes, complementing, broadening and often contributing to professional performances. The education programme for ORIGINS has been growing with each Festival. During ORIGINS 2017 we are working with almost 1,000 children and young people through our Education Programme at Cavendish and Marlborough Primary schools, and a group of young recently arrived refugees at CARAS (Community Action for Refugees and Asylum Seekers).

Education, Diversity, and Cultural Exchange

London schools are incredibly diverse, multicultural places. Young people are often trying to fit in, to become somehow the same as one another - it's understandable that they do not want to appear to be "different". But this can be quite traumatic, leading to rifts between home and school lives, as they create separate identities in different spaces, and to internal conflicts over their sense of self. We have found that our programmes of engagement with First Nations artists in schools enable young people to open up and proudly share things about their own cultures, responding to the visitors' proud sharing of values, beliefs and cultural practices. To give just one example, a Mayan artist from Guatemala found himself locked in conversation with a boy from Afghanistan about their different cultures' ways of making kites. The school communities are able to celebrate diversity, even difference, to stimulate intercultural dialogue and find common values. Although visiting artists can be from opposite sides of the globe, many of their values are shared - respect for elders, care and protection of the environment, preserving culture for the next generation. These values help to unify school and community groups, and create a shared vision for the future.

Over 20 artists and heritage experts will be running workshops, sharing culture and expertise. Our Indigenous Associate Gabe Hughes will be resident in each school for a week, alongside Indigenous Peruvians José Navarro and Bella Lane. Indigenous experts will curate our own First Nations journeys around the British and Horniman Museums. We will encourage young people to ask questions, to rethink History, to question the choices made by their ancestors, and to experience a new approach to education - giving them the confidence to start a new future together. After the Festival, the programme (supported by the Heritage Lottery Fund) will continue, as young people and volunteers develop their understanding of and dialogue with Indigenous cultures as a way to express their own emerging identities in multicultural London.

– Lucy Dunkerley



How to Use This Pack

This pack was created to accompany educational work in conjunction with the 2017 ORIGINS Festival and associated projects, particularly outreach work in relation to museum collections. ORIGINS Festival themes for 2017 include: History and Representation, Youth (and Elders), Environment, and Indigenous Women. It is also possible to use the pack as an Educational Resource for schools engaging with Indigenous cultures outside of the Festival structure. The pack gives a brief overview of several culturally distinct Indigenous groups in North America, South America, and Australia. The aim has been to present Indigenous cultures with their original names in their original environments, and therefore many names may be unfamiliar. The pack gives a brief overview of these peoples, an invitation to gain further understanding about Indigenous ways of life, but it is in no way comprehensive or conclusive.

Whilst we often hear the term 'Native Americans' to describe Indigenous people living in the United States and Canada, it is important to know that there are many, many Indigenous tribes in North America. These tribes lived in a wide variety of environments, from the Arctic Circle to American Plains to the desert. They have different languages, cultural traditions, and histories. In this education pack, you will be learning about several Indigenous peoples.

The pack is divided into Culture Profiles that include: a Fact File with basic information; Culture, Society, and History background; an artist or historical profile; and a story or folktale from the culture. Lesson plans relating to Culture Profile content follow each section.

The cultural sections are meant for the teacher to read ahead of lesson planning, in order to relay this information to students. They can also be photocopied for class use. The resources can be handed out in class following an introduction to the source material. The teacher can choose what cultural sections and resources they wish to focus on or include in their lesson plans. They can modify lessons in the resource section at will.

The resources are meant to build upon knowledge students may already have, and add to their curriculum requirements. The following questions (including those listed above as key questions for education about Indigenous peoples) are a helpful framework for this pack:

- How can our work in schools show proper respect to the owners of the cultures we are studying?
- Whose voices do we hear when we study the histories and cultures of Indigenous people?
- Why is it important to acknowledge difference and diversity?
- How can you learn from a culture that is not your own?
- Is the way that we are taught history influenced by our viewpoint? Can we find ways to incorporate other views? What are the effects of this?
- Is it possible to be a modern young person and still have respect for tradition?

Pocahontas

The Heritage Project, of which this education work forms a part, is called POCAHONTAS AND AFTER. Its starting point is the journey to England made by the famous Native American young woman: a journey that symbolises the exchanges between Indigenous and Western cultures ever since. Many young people may have heard of Pocahontas because of the Disney film, and some may know the story of her rescuing Captain John Smith: but the real story is altogether more exciting! Since Pocahontas is the only real person ever to be the subject of a Disney film, it seems a shame that the story it tells is not the true one.

It's 400 years exactly since Pocahontas was in England. Border Crossings' ORIGINS Festival is using this anniversary as an opportunity to generate engagement between young people in schools and community groups, and our own indigenous visitors to London. We are also working with the British Museum, whose exhibition about the Pacific North-West coincides with the Festival; with the British Library and National Maritime Museum, both of which have superb collections of photographs from Native America; and with the Horniman Museum.

The real Pocahontas was the daughter of Wahunsenaca – a great chief of the Powhatan people. For much of her life, it's hard to know what is story and what is history - Stephanie Pratt's article later in this pack deals with these questions. What is certain is that in 1614 she married an English tobacco planter called John Rolfe. Pocahontas was baptised as a Christian, and came to be known as Lady Rebecca Rolfe. She had a son, whose name was Thomas. In 1616, Rolfe took Pocahontas to England, where she was part of the Virginia Company's programme propaganda to show how "civilising" their colonial project was. She was also accompanied by other Powhatan, including her sister and brother-in-law. Her visit was a sensation: she met the King and Queen, and famous artists like Ben Jonson and Inigo Jones. Part of her stay was spent at Syon House, the home of the Earl of Northumberland, in what is now Brentford.

On her way down the Thames, starting to return to America, Pocahontas fell ill. This may have been pneumonia – although some Powhatan believe that she was poisoned. Whatever the truth, she died at Gravesend on March 21, 1617, and was buried there. She was only 21 or 22 years old.

During 2017, there have been many celebrations of Pocahontas, particularly at Gravesend. Much of the emphasis in these celebrations has been on Christian commemoration, or on the idea of Pocahontas as an Ambassador between cultures. Students might want to explore whether this sounds like the best way to commemorate her, or whether there are other voices that should be heard.

ORIGINS is commemorating Pocahontas not at Gravesend but at Syon House – not where she died but where she lived. Our commemoration does not involve Christian priests but Native American women conducting traditional ceremonies. Students might want to discuss the differences between these different approaches, and ask what each of them says about the heritage, and its meaning in the modern world.

Glossary of Key Terms

We have asked some of our Indigenous artists and experts to list and explain in their own words some useful terms and concepts.

Vocabulary to start:

Aborigine refers to the original people living somewhere before others arrived from somewhere else. *Aboriginal Australian*, for example, is a person belonging to the native/Indigenous communities of Australia who lived there before Europeans arrived.

First Nations people are descendants of the original inhabitants of Canada who lived there for many thousands of years before explorers arrived from Europe.

Indigenous people are the first, earliest or original people living in a given place.

Indigenous reserve/reservation are the land areas set aside for Indigenous peoples to live.

Tribe - A group of people you live with who share beliefs and language. You are not all related, but you will always support one another against an outsider and make sure your fellow tribe members have food and shelter.


Vocabulary to go further:

Colonisation is when a country takes control over other lands outside of its borders. The country that takes control is called the **coloniser**. Many times, these lands already have people living there, with governments, languages, and cultures of their own. These people are the original inhabitants of the land are called **Indigenous Peoples**. The **coloniser** is often more powerful, and is able to become more powerful through **colonisation**. During **colonisation**, **Indigenous Peoples** are forced to speak the language and follow the laws of the **coloniser**.

Cultural Heritage includes important objects, buildings, knowledge, and activities that a group of people passes on from one generation to the next. There are two types:

- **Tangible Cultural Heritage** is cultural heritage you can touch, like books, artwork, and buildings.
- **Intangible Cultural Heritage** is cultural heritage that needs living people to carry it out, like storytelling, singing, dancing, traditions, and language. It can also include nature, like landscapes.

Discrimination - When people treat other people unfairly based on their age, sex, faith & belief, skin colour, or nationality.



Indigenization is when Indigenous Peoples oppose the control of the coloniser and continue to speak their own languages, follow their own laws, and practice their own culture. A similar idea is '**decolonisation**,' which is when community or People tries to undo **colonisation** and its effects.

Oral Tradition or **Oral Lore** is a form of human communication wherein knowledge, art, ideas and cultural material is received, preserved and transmitted **orally** from one generation to another. The transmission is through speech or song and may include folktales, ballads, chants, prose or verses.

Ownership is the relationship that Indigenous Peoples have with their knowledge and heritage. This is a relationship of belonging. For example, I belong to my culture, and my culture belongs to me. In many Indigenous communities in the Americas and Australia, cultural heritage is owned by the whole community, and not just by one person.

Possession is when someone physically controls and object, ancestor, or information. Even though an Indigenous community **owns** their cultural heritage, they may not **possess** it. For example, although the British Museum **possesses** many of the objects in the Native American collection, many of them are still **owned** by their Indigenous communities.

Racism is the belief that some races are better than others.

Reconciliation refers to the restoration of friendly relations. Another definition says "The action of making one view or belief compatible with another."

Repatriation means returning something or someone to where they originally came from. For museums, this means returning important objects from their collections to the communities that made them, and sometimes, skeletons to the communities they came from.

World Maps



Lesson Plan KS1 & 2 – Geography Map Skills

Lesson objective: To be able to name indigenous cultures, identify countries they reside and find them on a map, and describe the key features.

National Curriculum links: Location Knowledge: Locate the world's countries, concentrating on their environmental regions, key physical and human characteristics, countries, **Geographical skills and fieldwork** Use maps, atlases, globes and digital/computer mapping to locate countries and describe features studied.

Preparation:

- Large Map of world or Globe
- Paper + pencils/colouring pens
- Post-its with Indigenous cultures written on (could use list from Index of this pack)

Whole class activity 15-20 minutes

Ask students where they live and ask for answers. Establish, country and continent. Ask what other continents or countries they know. Can they find them on the map? Ask children to name Indigenous Cultures, can the name the countries they live? You could read out the list of culture from the index and see if children can name the region/country they are from. Can they find the country on map/Globe? Place the post-its on the map to show the different areas.

Small group Table Activity 15 minutes

Give group each group (or let them choose) an Indigenous culture from this pack. Give one rough piece of paper to each group and choose a person to write things down. Ask them list as many things they know about the country they are found.

- Is it hot or cold?
- Wet or dry?
- Near the sea? Mountains? River?
- What animals or plants can be found?

Have one person from each group to report back key facts to whole class. Are their facts correct? They could check computer/encyclopaedia if the facts are right!

Independent Activity 20 minutes

Use the ideas from the table activity to create a poster. Encourage children to think of climate, animals, plants, landscape and geographical features, e.g. mountains and rivers.

Powhatan

Fact File

Who: The Powhatan Nation, Native Americans

Where: Modern day state of Virginia, USA

Population: 3,850 present enrolled tribal members, 8 different tribes.

Languages: Powhatan, of the Algonquin language family, used to be the main language, but it has become extinct since colonial times, with only some vocabulary remaining. English is now the main language.



The yellow area is where the Powhatan would have traditionally lived. They still have a few reserves on this land.

Culture, Society, and History

Powhatan houses were called longhouses, made of reeds and tree trunks. There were usually several within a village. Men hunted whilst women tended to gardening and agriculture. Before the arrival of settlers in Jamestown, Virginia, there were 30 tribes all linked together under one chief, a mamanatowick (great chief). They resided in eastern Virginia, in Tsenacommacah (densely populated area). Each tribe had its own chief, but all paid tribute to the great chief, Mamanatowick, also named the Powhatan.



The Powhatan are one of the most desecrated Indigenous nations in all of North American history. In the beginning of the 17th century, during the first contact with settlers from England, there were approximately 16,000 tribal members. The English settled in 1607 in Jamestown, and the Powhatans' numbers rapidly decreased, down to 1000 people by the mid 17th century due to small pox and war with the settlers of Jamestown. The Powhatan are particularly famous for being the tribe to which Pocahontas belonged.

Profile: Pocahontas



Still from film The New World, 2005

Who was Pocahontas and why is her story relevant today?

Written by: Dr. Stephanie Pratt, Art historian and Cultural Ambassador for the Crow Creek Dakota Sioux Tribal Council. Dr. Pratt will be a part of the 'Remembering Pocahontas' event.

What can we know about the 'real' Pocahontas? Behind her image and her quasi-mythological presence in standard accounts of American history there was, once, a real individual. But her constructed identity, the one most people are familiar with, stands in the way of finding the Native American woman who died at Gravesend, Kent four hundred years ago.

What we do know about her comes to us almost entirely from the writings of Englishmen involved with the colonial settlement of Jamestown in Virginia. Their accounts are broadly consistent, but they vary in detail. Notwithstanding these shifts of emphasis, all of them were written from the settlers' point of view and they did not incorporate in any real sense the perspectives of the Indigenous peoples they encountered. We should be wary of these texts' claims to objectivity. This is especially true of the now famous account given by Captain John Smith in his book "The Generall Historie of Virginia" (1624) where he claims that while he was made a captive of the paramount Chief, Pocahontas' father Wahunsenacah, Pocahontas saved Smith from a potential execution by clubbing when she placed her head upon his at the crucial moment. Many historians and anthropologists now feel that if this did indeed take place, it was more likely to have been a ceremonially staged 'execution' done to incorporate the stranger John Smith into the Powhatan body politic, making him a 'son' of the leader and a weroance or sub-chief. Pocahontas, therefore, never needed to 'save' Smith, he was never going to be killed.

Nevertheless, flawed as these narratives are, from them we can put together a fragmentary account of her life. Pocahontas was born about 1596 or 1597 in the coastal tidewater area of Virginia (USA), which the Indigenous people of that region called Tsenacommacah ('densely inhabited land'). She was a young girl of 10 or 11 years when English adventurers arrived in the area in order to found a

colony (1607). It is widely accepted that she was a favourite daughter of Wahunsenacah, the leader of an allied group of Indigenous peoples now called the Powhatans, but that she carried no political status as her mother was not one of the 'alliance' wives that this leader took on to solidify his chieftainship. Therefore, it is highly misleading to refer to her as a 'Princess' or royal figure. She was an important figure however due to her diplomatic and language learning skills. Pocahontas became an intermediary for her father carrying messages and accompanying negotiating parties to treat with the English. Her lively presence and personality were both commented on by several English writers who were able to observe her when she was at Jamestown. In 1613, she was made a captive of the English by Captain Samuel Argall on his ship anchored near the Potomac village of her in-laws. She was never to return to her home or her people again and eventually married an English settler named John Rolfe, after she had been Christianised and taken the name Rebecca, in 1615. Finally, aged 21 or 22 years old, she went on a voyage to England with her husband, John Rolfe and their child, Thomas but was also accompanied by an entourage of important Powhatan family members and advisors. In March 1617, she became ill while on board the ship again captained by Samuel Argall. She died on the 21st March 1617 and was buried in the chancel of a nearby church in Gravesend, Kent.

Yet, even this skeletal biography can be challenged. From a Native American point of view it is deeply problematic because of its sanitisation of another, darker history. Oral testimony, known as 'the sacred oral history of the Mattaponi' peoples, handed down over generations from Pocahontas's mother's side, recounts that she was mistreated by the English, and while captive was forced into sexual relations by several men and made pregnant out of wedlock with the child we know as Thomas, all things which would have been abhorrent to most of the English and certainly to her own Indigenous society. It is also stated in the oral accounts that while in England, someone on board the ship where Pocahontas was quartered helped to poison her and get rid of her. While these accounts don't easily square up with other factors in the historical records mitigating against her being humiliated and murdered, such as the fact that the Virginia Company saw her as a valuable example of missionary success amongst her peoples; what it does suggest is that she may have symbolised also the difficulties presented by inter-cultural marriage and miscegenation, factors which may have daunted any success for her if she had lived. Also, we must take into consideration how closely some of Pocahontas's treatment, if it did indeed amount to murder, matches up to the ways that some Indigenous First Nations women are treated in today's society. In Canada the phenomenon of 'the murdered and the missing Indigenous women' is creating media attention as a striking issue of inequality needing immediate attention from both the government and the police force. Such widespread attitudes of indifference and racism against some of the most vulnerable and unprotected members of our society today reveals little has changed since the time of Pocahontas.

As part of ORIGINS Festival, Pocahontas' journey will be commemorated at Syon House, through following the journeys of three modern Native American women following in the steps of Pocahontas 400 years after her death; and will culminate in the screening of our film, HIDDEN HISTORIES, about Indigenous travellers to London. Syon House is the very house where Pocahontas stayed during her visit to Britain.

Lesson Plan KS1 & 2 – Who was Pocahontas?

Lesson objectives: To encourage critical thinking; to learn to compare fact/fiction

National Curriculum Links: English: Spoken language; Composition

Preparation: Photocopy/ or have on computer drawings of Virginia Algonquians (c1590s) by John White (see page 13); picture of Disney Pocahontas; Statue of Pocahontas Gravesend; portrait of Pocahontas /Engraving by the Dutch and British printmaker and sculptor Simon van de Passe (see page 13).

Time 50-60 Minutes

Class Discussion

Ask class if they can name any Native American Women living or deceased? (They should name Pocahontas) Ask children to describe her. Write the words on the white board. Look at the list. What was she like? What did she do? Do they think she is real? Ask the children if they have been describing the real Pocahontas or the Disney character? Do they think the Disney character is a true representation of Pocahontas? Further depth/KS2 could introduce notion stereotypes.

Whole class teaching

Only historical recorded facts we do know: She was an American Indian (Algonquin) She was a young person. She died young (21 years of age) She died in England and was buried here in London in Gravesend. She loved/met John Smith, English explorer. She married John Rolfe. She had a son with John Rolfe. She was a daughter of the Chief, Powhatan. (See pages 4 and 9-11 in this pack for more details)

Show the children the pictures of Algonquians women. Explain to the class that John White was an artist and travelled with explorers in 1585. The purpose of his drawings was to give those back home an accurate idea of the inhabitants and environment in the New World. This was long before the invention of photography. Although they are not pictures of Pocahontas they are of women who lived around the same time as her, so can give us an idea of what she might have worn/ looked like. Show class Portrait of Pocahontas. Do the pictures and portrait look like the Disney pictures? Ask the class to spot 10 differences. Ask the class to refer back to list of word they wrote earlier and cross out any words written on board that don't fit the new images of Algonquians women/picture of Pocahontas.

Independent Writing

Ask the children to write a comparison between picture of Disney Pocahontas and the other images. Ask them to write what they think she was really like.

Thanks to Dr. Stephanie Pratt for her assistance with these lesson plans.



Drawings of Virginia Algonquians (c1590s) by John White

Engraving of Pocahontas in London by Simon van de Passe



Kwakwaka'wakw

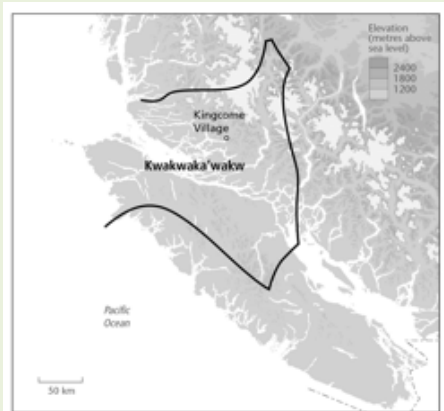
Fact File

Who: The Kwakwaka'wakw First Nations (pronounced: kwock-KWOCKY-wowk)

Where: The northern half of Vancouver Island, and mainland British Columbia, Canada. Main cities include Alert Bay, Campbell River, Kingcome Village and Tsaxis (Fort Rupert).

Population: 5,500 registered band members

Language: Kwak'wala and English

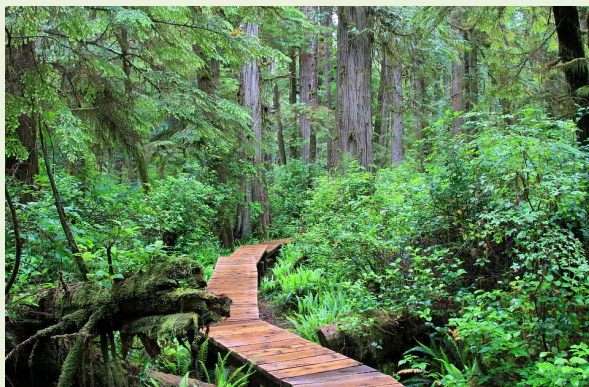


Map of Kwakwaka'wak territory



Culture, Society, and History

Kwakwaka'wakw means the Kwakwala speaking people. Different tribes were connected through shared cultural practices, though they would often speak different dialects, and even have different belief systems. There are 18 tribes at present, though at one time there were over 30. The environment includes lush coastal rainforests, very wet winters and warm summers. Local animals include beavers, bald eagles, deer, grizzly bears, wolves and orcas.



Vancouver Island Forest



Kwakwaka'wakw Potlatch, Alert Bay, Owen Walker

The Kwakwaka'wakw relied on the potlatch ceremony to keep strong relations with neighbouring tribes. One potlatch ceremony could last for weeks. Births, deaths, marriages and other important life events were celebrated at these ceremonies. Oral histories were passed on from elders to youth and different stories were represented through cultural dances. Visitors were given gifts of

material wealth to display the wealth of the tribe's chief. In the early 20th century British Photographer Edward S. Curtis visited this nation and photographed many of their people and cultural practices. His controversial film "In the Land of The Headhunters" from 1914 will be screened at the British Museum as a part of the ORIGINS festival.



Kwakwaka'wakw Potlatch ceremony 1907, photographed by Edward S. Curtis

Potlatch ceremonies are a central way of life to the Kwakwaka'wakw. The Canadian government banned these ceremonies in 1885 for first nations across Canada, as they felt they were a threat to Christian ideologies that were being imposed on first nations from missionaries and colonialists. The ban lasted until 1951, having a devastating impact of Kwakwaka'wakw life. After the ban was lifted, nations began to hold ceremonies again, and these events saw great revival in the 70's and 80's. Today potlatches are celebrated at cultural centres across Indigenous Kwakwaka'wakw land.

Profile: Sierra Tasi Baker



Sierra Tasi Baker is a Masters student in sustainable urban development. She is studying in London at UCL, though initially hails from Vancouver, BC, Canada. She is of mixed Indigenous descent, though feels culturally Kwakwaka'wakw. Her grandmother is one of the chiefs of the Kwakwaka'wakw nation. Sierra describes potlatch ceremonies as being at the "heart of Kwakwaka'wakw culture". They retain such significance because the gift giving practice that occurs at potlatches signifies an exchange between families within a band symbolising trust and reliance between community members. She is studying architecture, as she believes it is important to bring an Indigenous mentality to buildings and urban design. Sierra will be taking part in the Indigenous Women's Panel as part of ORIGINS festival.

Story: The Story of the Masks

The Thunderbird was living in the Upper World with his wife. The name of the Thunderbird was Too-large. Now, Too-Large was very downcast, and he spoke to his wife, saying, "Let us go to the Lower World, so that I can see it." Then his wife spoke to him, "Husband, do you know about your name, that you have the name Too-Large, for you will be too big a Chief in our Lower World?"

Despite his wife's advice, Thunderbird told her to get ready to go. Then he put on his Thunderbird mask and his wife also put on her Thunderbird mask. They came flying through the door of the Upper World. They sat down on the large mountain, Split-in-Two, near Gilford Island, and they saw a river at the bottom of it. Too-large said, "Let's go down and look at the river." So they flew down to sit at the mouth of the river near a man who was working alone on his house. The man was struggling to raise a beam and said to the Thunderbirds, "I wish that you would become men so that you could help me with his house." Too-large lifted up the jaw of his Thunderbird mask and said, "Oh, brother, we are people!"

Then Too-large and his wife took off their Thunderbird masks and ceased being birds forever. The man who had been Thunderbird said, "My name is Too-large in the Upper World, but now my name is Head-winter-dancer in this Lower World, and the name of my wife here is Winter-dance-woman." So, Head-winter-dancer and Winter-dance-woman built a house on a hill and from them came a large tribe and much greatness. (Adapted from Boas and Hunt, Kwakiutl Texts, 1905-6.)



Thunderbird on top of Kwakwaka'wakw pole, Victoria BC

Lesson Plan KS1 & 2 – The Story of the Masks

Lesson objective: To use a traditional story to deepen knowledge of Kwakwaka'waka and develop reading comprehensions skills.

National Curriculum Links: English: Reading Comprehension; Speaking; Composition

Preparation: KS2: Photocopy story from pack. KS1 & 2: Pick out information to share from Kwakwaka'waka section of pack.

Time: 45-60 Minutes

Whole class teaching/pre work

Ask class if they have heard of the Kwakwaka'wakw? Explain who they are/ where they live, and the importance of storytelling in their culture.

Reading Comprehension

KS1 – Read the story to the children.

KS2 – Ask a child(ren) to read the story out loud.

Look at first Paragraph (KS1 read out loud again/ KS2 to read to self)

Questions:

- What/where do you think the “Upper world” is?
- What is the Thunderbird's other name?
- What does he want?
- What is his wife's advice?

Look at 2nd Paragraph again:

Questions:

- Did the Thunderbird listen to his wife?
- What did they do next?
- Who did they meet? What did he want?
- What did the Thunderbird say to him?

Read the final Paragraph again:

Questions:

- What are their new names?
- How did the story end?
- Do you think he is a real bird? Or is he an imaginary creature/ supernatural being?
- Why is this story told? What could it explain?
- What other imaginary creatures do students know? What imaginary creatures are popular in British/other culture and fairy tales?

Small group drama or independent writing activity

Ask children create an imaginary story to explain how your people/family came to be on earth.

Cree

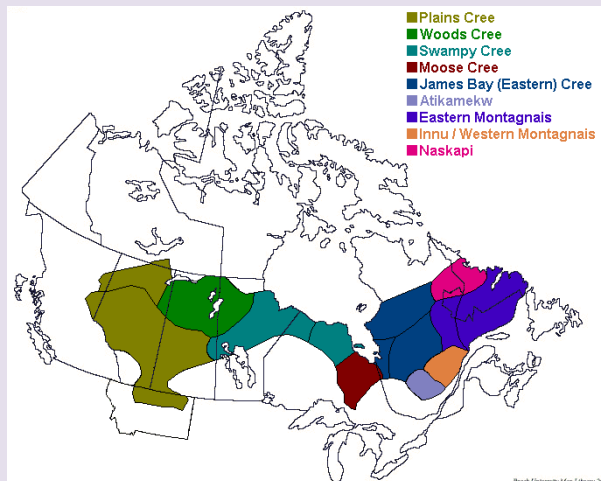
Fact File

Who: The Cree Nation (Nehiyaw in Cree)

Where: Alberta, North-West Territories, Saskatchewan, Manitoba, Ontario and Quebec, Canada. Montana, USA.

Population: 200,000 registered band members, and 135 different bands

Language: Cree dialects, from the Algonquin language family; 117,000 speakers



Culture, Society, and History

Traditionally, the Cree were a hunter-gatherer society, and typically between 8-12 people lived together; the families of two couples, in one wigwam. Several wigwams would make up a band.



Cree Wigwam

The Cree nation is the largest in Canada, not only population wise, but in terms of land; it stretches all across the plains, into northern and eastern Canada. Native Cree environment spans across four general eco-zones:

Plains: Lowlands, rich in wheat and generally flat, also known as the prairies

Tundra: Tree growth is hindered due to low temperatures, usually rocky with many shrubs and grasses, covered in snow for most of the year

Woodlands: Low-density forest, with many wildflowers, shrubs and grasses

Swampland: Forested wetland, with rivers, lakes and swamps, covered in aquatic vegetation



Clockwise from top left: Plains, Tundra, Swampland, Woodlands

Modern reservation life in Canada has been a matter of much dispute in recent years. Some of the living conditions on Cree reserves in Northern Canada (as well as others across the nation) are abysmal, and the United Nations has reported that many are living below the poverty line, without access to clean water, and a severe lack of social and economic resources. This situation reflects the long-term effects of the colonial process faced by indigenous people all over the world - their removal from their traditional lands, the systematic suppression of their culture and the labelling of them as “primitive” or “uncivilised”. The reservation lands which were allocated to them during the period of colonisation are often of poor quality in terms of natural resources, and do not allow them to live in the traditional, sustainable way. This is the long-term cause of current economic disadvantage.

Profile: Cliff Cardinal



Cliff Cardinal is an award-winning playwright. His one-man show HUFF, at Rich Mix as part of ORIGINS, focuses on a modern Cree family, and portrays the reality of life on reserves for Indigenous Canadians.

Story: Kikawinaw - Our Mother Earth

Reproduced by kind permission from Dark Thunder Productions. The story is used in a Novel Study guide to prepare student to read Christmas at Wapos Bay, and can be found http://coteaubooks.com/assets/HTML/pdfs/teacher_resources/resource_35.pdf

First Grandchild: "Nimosom, tell us a story please!"

Second Grandchild: "Nimosom, please do!"

The Mosom, Grandpa: "Alright, I'll tell you a story, but you have to listen and sit quietly!"

First Grandchild: "Yeah! Alright! I'll go tell the others to come!"

Grandpa Mosom sits quietly, filling his pipe. He sits on the floor, where he has his bedding, near the heater. He prefers to sleep on the floor, because he is not used to a soft mattress. He also likes to be near the warm wood heater. All nine children came, hurrying to try and sit as close to Grandpa Mosom as possible. Some sat on either side of Grandpa Mosom, others sat by his feet.


Even the two-year old tot, who walks clumsily, climbed over everyone until she reached her Grandpa's knee and sat herself down. Grandpa Mosom welcomes her, after all, she is the baby of the family. Her Cree name was special, she was named Askiyiskwew, Earth Woman (us-key is-qua-oh). Grandpa Mosom begins: "I will tell you the story of our Mother, our Teacher!"

All the children sat in silence, waiting for the story to begin.

"This story is of a long time ago. My Grandfather told me, my Great-Great Grandfather told him. We are Nehiyawak (nay-hee-ya-wuk) the Crees, the people of Earth. We have a special name in the Cree language, when we refer to our Earth, we call Earth, askiy (us-Key) – Kikawinaw (key-ca-wee-now) which means our Mother Earth.

"Each time we pray, we always remember to include 'askiy-kikawinaw' our Mother Earth, because we were born on her, she is the bearer of other life forms such as plants, animals, and birds. These other life forms are living on her too, so we must not forget to remember that the plants, animals, and birds are our Brothers.

Now, I will tell you the story about Kikawinaw (key-ca-wee-now) Mother Earth. In our great, great ancestor's past, long, long ago, this story comes. It was told to us by our ancestors, that in the beginning of time, there existed a Power so mighty, that it created the Earth as we know it today. We, Nehiyawak (Nay-hee-ya-wuk) were taught by our ancestors, that our Mother is the Earth, because we were born on her, as did our brothers the animals, the birds, the aquatic and the small life. The plants are part of Mother Earth, it is from this source, we are all nurtured. In our language, we say Kikawinaw (key-ca-wee-now), which means our Mother.



“Each plant that grows on Mother Earth has a purpose here on Earth. Most life forms depend on the plant, directly or indirectly. Some animals, whether the aquatic, the winged or the small life, each may depend on the plant as their main food source. This is the way, all life depends on each other. “Kikawinaw (key-ca-wee-now) our Mother Earth has natural elements, forces and growth, and it is these combinations that make plants grow. In Creation, it was said that Kikawinaw (Mother Earth) has the cycle of rebirth, renewal and death, and there is also the good and the bad. It is this balance that makes harmony. Then finally, there is the birth of the humans. Being her last and the youngest child, the humans are the most spoiled, most dependent and weakest. The human’s only survival tool will be their thought process. So to this day, it is the human thought process, that is changing all of Creation. The values toward Kikawinaw (Mother Earth) have changed.

“Mother Earth is very special to us Nehiyawak (nay-hee-ya-wuk). Mother Earth holds all that lives, including us. But our Mother is also our teacher. It was said by our Great-Great Grandparents, that it was shown to them, how they are related to our Mother Earth. A human, a plant, an animal or bird, in many ways, we are similar to Mother Earth. All life forms need water to live. It is because a human and other life forms are made more of liquids, just like Mother Earth is made more of water. It was also said that this flow of water is very important, because the water channels flow throughout the Earth and so does our blood, carried by arteries and veins, it too flows throughout our bodies. If something bad gets into the water flow, it will affect all the Earth. In humans, if your blood is affected, your whole being will be affected too.

“Each year, Kikawinaw (Mother Earth) goes through changes, in the seasons, just like we do. Our bodies go through changes too. Kikawinaw’s (Mother Earth) natural forces such as the winds, also goes through sudden changes, just as we do. Our emotions change in a second. Kikawinaw (Mother Earth) gives new life to the grass, trees, shrubs, and all green growth. So do our women, they are special because only they can give birth and bear children, just like our Mother Earth. Kikawinaw’s (Mother Earth) life forms decompose and return back to the soil eventually, so does Man and everything that is natural. This is the life cycle. Our Mother Earth is warm, and humans are warm blooded as well.

“My Grandchildren, there are many ways that we humans are similar to our Mother Earth. It is up to us to take care of Kikawinaw (key-ca-wee-now), our Mother Earth and her children. We have to allow Kikawinaw’s (key-ca-wee-now) life forms to balance. Humanity has to allow natural balance to occur in the animals, birds, other small life and the plants, by allowing Mother Earth’s life forms to flourish naturally. Humanity needs to keep track of their behaviour toward their Mother.”

Lesson Plan KS1 & 2 – Kikawinaw – Our Mother Earth

Lesson objectives: Use traditional story to develop comprehension skills; encourage students to think about other beliefs

National Curriculum Links: English: Spoken language; Reading comprehension

Preparation: KS2 Photocopy extract from Kikawinaw – Our Mother Earth and questions (next sheet) KS1

Time 50-60 Minutes

Whole class introduction

Introduce Cree people to the class. Explain how the Cree people believe they are in a relationship with Mother Earth, and that all creatures, plants and beings are her children. They understand that their very survival is dependent on all these life forms. Story telling is a big part of children's education to teach them values.

- Read the story to the students/ or ask them to read it to themselves.
- Hand out questions (page 23) and ask children to complete them

Additional speaking or writing activity in pairs/independent

- 1) Ask the students to tell their partner the story of their name. This could include: meaning of it, if they named after someone, if they have any nicknames, why their name was chosen etc.
- 2) Have each student do one of the following:
 - a. Introduce their partner to the class, recounting the story of their partner's name. Ask them to add why they think they are special.
 - b. Write it down, and draw a picture of their friend.

Additional Internet Research activity

Ask students to research into the Cree Circle of life.



Kikawinaw – Our Mother Earth

Comprehension Questions

1. (Paragraph 2) Why doesn't Grandpa Mosom sleep on a mattress? What might this tell us about how the Cree traditionally slept?
2. (Paragraph 3) What does Askiyiskwew's name mean in Cree? Why might her name be "special", according to Grandpa Mosom?
3. (Paragraph 4) Story telling is a very important tradition in Cree culture. Looking at paragraph 4, how can you tell it is a tradition?
4. (Paragraph 4) What is the name of the Cree peoples in the Cree language?
5. (Paragraph 5) Why is it important for the Cree to include Mother Earth in their prayers?
6. (Paragraph 5) How do the Cree know they are related and connected to the birds, plants and animals?
7. (Paragraph 6) What is the Cree word for 'our Mother'?
8. (Paragraph 7) What are the three things that belong to the cycle of Mother Earth? What type of balance comes from this cycle?
9. Who is Mother Earth's youngest child?
10. Why are humans considered weak? What do they depend on?
11. According to the story, what have humans used to change the earth? In your opinion, how have humans changed Mother Earth, and what is our affect on the planet?

Diné Navajo

Fact File

Who: The Diné Navajo, Native Americans

Where: Half the population resides in the Navajo Nation, a semi-autonomous state bordering states of Arizona and New Mexico, USA; other half resides in Arizona and New Mexico.

Population: 300,000 enrolled tribal members

Language: Dene Bizaad, of the Na'Dene language family. Dene Bizaad speakers can be found throughout the Navajo Nation, with 170,000 native speakers.



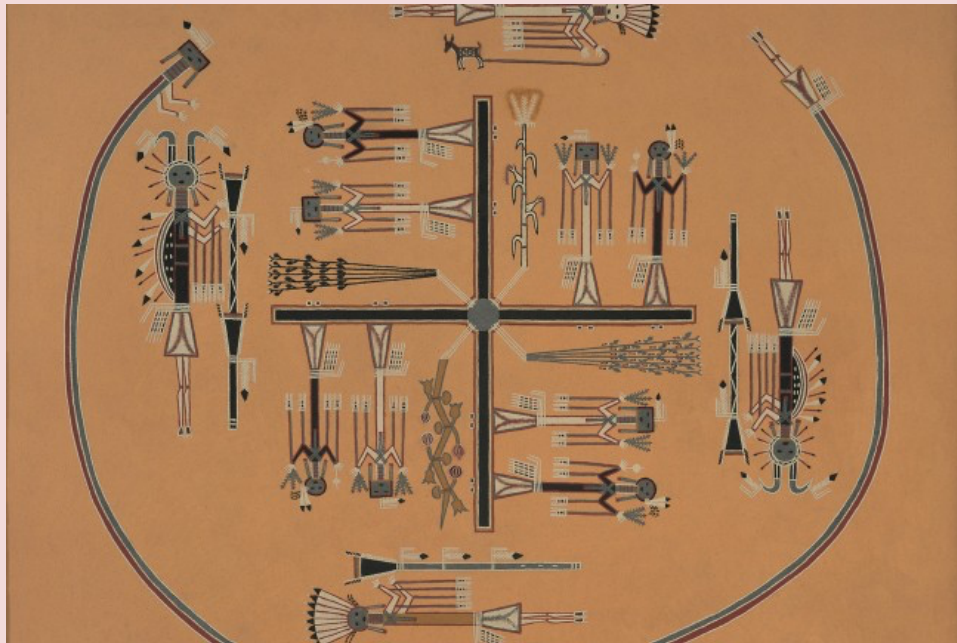
Culture, Society, and History

Until the mid 20th century, Diné were living in dwellings called hogans (picture below) dugouts in the ground. Today most live in modern American houses, but many still prefer to build their own hogans.



Diné hogan

Diné believe there are two classes of people, earth people and holy people, and that long ago holy people taught the earth people (Diné) how to live their lives in harmony with Mother Nature and Father Sky. This harmony is central to the Navajo belief of balance and if accomplished brings good health. If there is imbalance and disorder, illness can come, and Diné must seek out the help of a medicine man who uses herbs, prayers and songs to cure the patient.



Diné are renowned for their sand paintings. The sand painting shown above was made by Fred Stevens in 1966. This incomplete design is called "Whirling Log." It represents a lake in the centre with logs floating to the shore, pointing north, south, east and west. Male and female deities stand on the logs, with white corn, yellow pumpkin, grey bean, and black tobacco brought as gifts. You can see it at the entrance of the Horniman Museum in London.

"The long walk" was a historical event that occurred in 1864, when over 8000 Diné were forcibly removed from their lands by American Soldiers, and evicted from their lands by the American Government. They were forced to walk 300 miles, and many died due to lack of resources when they were interned at Bosque Redondo Reserve. They remained there for four years until signing a treaty with the government in 1868 that gave them back only a portion of their land, and were then allowed to take the "long walk" home.

Profile: Andrew Thomas



Andrew Thomas is a contemporary Diné (Navajo Nation) flute player. He gives thanks to his extended family, who are Haltsooí Diné'e on his mother's side, and the Meadow People Clan, Bit'ahníí, on his father's. He was born and raised in Rock Spring Chapter near Gallup, New Mexico, though now lives in Albuquerque. He is self-taught, and plays music composed from the heart. He has chosen the flute's voice to express his way of life, heritage and culture. Andrew will be performing alongside Heath Bergersen at the ORIGINS concert.

Story: Creation Story from Diné Folklore

The Diné emerged from three previous underworlds into this, the Fourth, or "Glittering World", through a magic reed. The first people from the other three worlds were not like the people of today. They were animals, insects or masked spirits as depicted in Navajo ceremonies. First Man, and First Woman were two of the beings from the First or Black World. First Man was made in the East from the meeting of the White and Black Clouds. First Woman was made in the West from the joining of the Yellow and Blue Clouds. Spider Woman, who taught Navajo women how to weave, was also from the First World.

Once in the Glittering World, the first thing the people did was build a sweat house and sing the Blessing Song. Then they met in the first house, ("hogan" in Diné) made exactly as Talking God had prescribed. In this hogan, the people began to arrange their world, naming the four sacred mountains surrounding the land and designating the four sacred stones that would become the boundaries of their homeland.

After setting the mountains down where they should go, the Navajo deities, or "Holy People", put the sun and the moon into the sky and were in the process of carefully placing the stars in an orderly way. But the Coyote, known as the trickster, grew impatient from the long deliberations being held, and seized the corner of the blanket where it lay and flung the remaining stars into the sky.



Coyote, Yosemite Park, USA

Lesson Plan KS1 & 2 – Diné Creation Story

Lesson objectives: To encourage children to retell traditional tales in their own words, and bring them to life through drama techniques.

National Curriculum Links: English: Spoken language (drama); Reading, comprehension; Writing

Preparation: Find some Native American flute music on YouTube (search for Andrew Thomas Navajo). Clear the tables and chairs if you are in the classroom.

Time 45 Minutes

Whole class teaching

- 1) Ask children to sit in a space and shut their eyes. Play the music. After 1-2 minutes, ask them to describe how the music makes them feel/ think about.
- 2) Introduce the children to the Diné, including who they are and where they live. Read children the Diné Creation story.
- 3) Check the children understand the story (page 26).
- 4) Can they retell it in their own words? Ask the children to if they write the story in 10 sentences. Write then up on the white board.

Small group work

Divide the class into groups of 5/6 children. Ask the children to make tableaux/frozen images to illustrate the story. One child should narrate each picture with the sentences that are on the white board.

Share back with rest of class. Play the music softly in the background.

Dakota Sioux

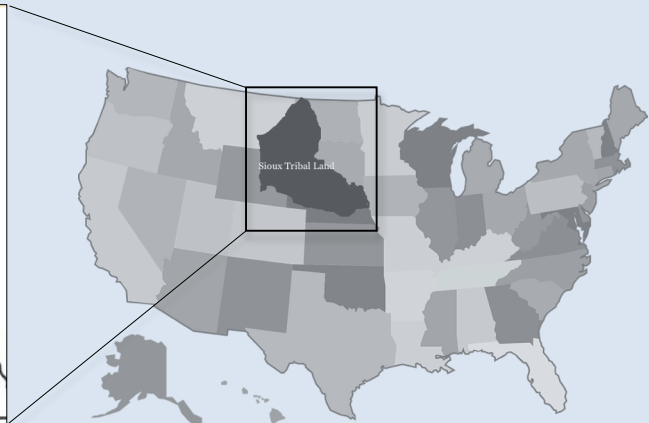
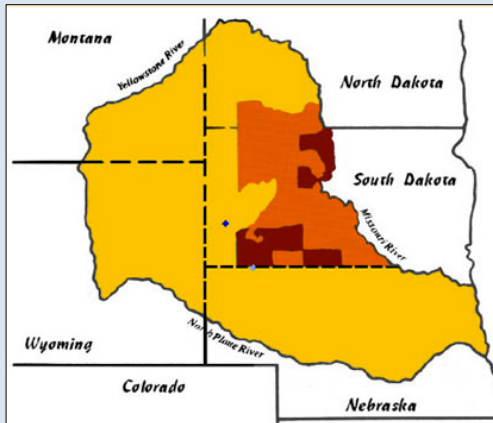
Fact File

Who: Dakota peoples (of the Larger Sioux nation which includes Dakota, Lakota and Nakota)

Where: The traditional Sioux Nation region borders the modern day states North and South Dakota, Montana, Wyoming and Nebraska in the USA

Population: 103,000 enrolled tribal members, with 55,000 living on reserves in the Sioux region.

Language: Lakota, from the Siouan language family, and English.



Culture, Society, and History



Photo by Dr.
Stephanie Pratt

Prior to the mid 20th century, the Sioux were nomadic and followed herds of buffalo to hunt. They lived in tepees, which could be easily moved. After the Sioux were introduced to horses from the Cheyenne nation in the 17th century, horses became a central way of life, and buffalo were hunted on horseback. Eagles, turtles and beavers are also common animals in the region.

The horse dance is a very important event for the Sioux nation. For a long time the event was banned by the American government, and has only recently been re-instated on Dakota reserves. At the event, a circle is drawn in the ground, and the witnesses of the ceremony call all of creation to that place. Then the horses are ridden into the circle and the riders dance in the circle with them. During the event, the spirit of the horse is honoured by the medicine men, who derive healing powers from the horses, and after the horses leave the circle the witnesses walk in their hoof prints.

In 2016, a large environmental and Indigenous rights protest began at the Standing Rock Reservation in the present-day states of North and South Dakota, USA. The Lakota, Dakota and Nakota, as well as the Blackfoot Cree and other Indigenous and non-Indigenous peoples banded together to protest the building of an oil pipeline across this sacred Indigenous land. The pipeline was seen as a risk to water resources, and residential areas along the Mississippi river. The protest became a camp-out of several thousand people, with art, singing and healing rituals involved. Former President Obama was sympathetic to the protestors, who seemed briefly to have succeeded. However, in early 2017, President Trump signed the order for the pipeline to go ahead.



Protests at Standing Rock Reserve



Re-instating the Horse-Dance at Crow Creek Reserve

Profile: Dr. Stephanie Pratt



Dr. Pratt at the International Indigenous Leadership conference, British Columbia

Dr. Stephanie Pratt has spent much of her life researching and writing about art's representations of Native Americans. She was born in California, to a Dakota father and Anglo-American mother, and belongs to the Dakota Sioux Nation. Dr. Pratt has written about Pocahontas' historical image, as she feels this real historical individual has been misappropriated by Disney and mainstream media, and that her narrative needs to be reclaimed as an important female Indigenous figure. Dr. Pratt has also been involved in bringing back the Horse Dance to her Dakota Reserve. She will be taking part in the Indigenous Women's Panel at ORIGINS festival.

Story: White Buffalo Calf Woman

One summer, long ago, the seven sacred council fires of the Lakota Oyate, the nation, came together and camped. Every day they sent scouts to look for game, but the scouts found nothing, and the people were starving. The chief of the Lakotas sent out two scouts to hunt for food. As the scouts travelled they saw a figure in the distance. As they approached they saw that it was a beautiful young woman in white clothing.

One of the scouts was filled with desire for the woman. He approached her, telling his companion he would attempt to embrace the woman, and he would claim her as a wife. His companion warned him that she appeared to be a sacred woman, and to do anything sacrilegious would be folly. The scout ignored his advice. The companion watched as the scout approached and embraced the woman, during which time a white cloud enveloped the pair. After a while, the cloud disappeared and only the mysterious woman remained.

The remaining scout was frightened, and began to draw his bow, but the woman beckoned him forward, telling him that no harm would come to him. As the woman was fluent in Lakota, the young man decided she was one of his tribe, and came forward. When he arrived, she pointed to a spot on the ground where the other scout's bare bones lay. She explained that the Crazy Buffalo had compelled the man to desire her, and she had annihilated him.

The scout became even more frightened and again menaced her with his bow. At this time, the woman explained that she was Wakan (holy) and his weapons could not harm her. She further explained that if he did as she instructed, no harm would befall him and that his tribe would become more prosperous.

The scout promised to do what she instructed, and was told to return to his encampment, call the Council and prepare a feast for her arrival. The woman's name was Ptesan Wi which translated White Buffalo Calf Woman. She arrived and taught the Lakotas many sacred rituals and gave them the chununpa or sacred pipe which is the holiest of all worship symbols. After teaching the people and giving them her gifts, PtesanWi left them promising to return.

Lesson Plan KS1 & 2 – Dakota Sioux

Lesson objectives: To encourage children to engage with environmental issues and develop persuasive arguments.

National Curriculum Links: English: Spoken language; Persuasive writing

Preparation: Find the “All My Relations” film by Matt Peterson & Malek Rasamny, which chronicle the Sioux tribe’s resistance to the Dakota Access Pipeline at Standing Rock. Online:

<http://originsfestival.bordercrossings.org.uk/programme/reports-standing-rock>

Time 45 Minutes

Whole class teaching

- 1) Ask the children who owns the UK? Who owns the parks? Who owns the county-side? Ask children who they think has right to the land?
- 2) Introduce the Dakota Sioux and Standing Rock Reservation. Watch film.
- 3) Ask children to recall all the reasons why the Dakota Sioux do not want the pipeline. Write their answers on the white board.

Independent writing activity

Ask the children to choose one of the following:

- Write a newspaper article highlighting the environmental issues/reasons why the pipeline should be stopped.
- Write a letter to Donald Trump urging him to stop the pipeline.

Inuit

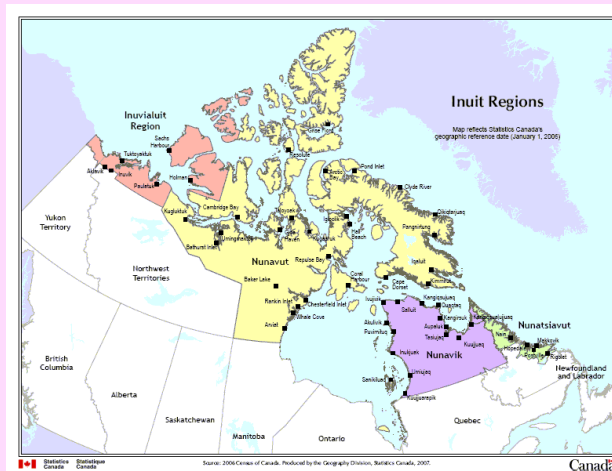
Fact File

Who: Inuit (singular: Inuk)

Where: There are four regions for the Inuit in Northern Canada: Nunavut, Nunavik, Inuvialuit and Nunatsiavut. Inuit also live in Alaska USA and Greenland.

Population: About 130,000 worldwide, with 50,000 in Canada.

Languages: There are 14 different Inuit languages in existence. The most commonly spoken is Inuktitut, which is recognised as one of the official languages of Nunavut Territory. The Global population of Inuit language speakers is over 100,000. Second languages are English in the USA and English speaking Canada, French in Eastern Canada, and in Greenland Danish.



Culture, Society, and History



The Inuit traditionally lived in houses called igloos, though today live in modern houses. The art of building Igloos is dying out amongst younger generations and it is very important to elders that youth learn this skill. For food, the Inuit rely on fishing and hunting, mainly of Seals and Caribou, as well as grasses and roots, berries (during spring and summer months) and seaweed.

The Inuit believe that all animals have souls and are spirits. When killing an animal they must abide by appropriate customs and show immense respect to the animal for having given its life, or the spirit would be angered and try to avenge its death. This includes using every part of the animal after it has been killed, including fur/skin for clothing, and fat and blubber for kerosene oil lamps.



Huskies are central to Inuit life. Huskies have been used throughout their existence for transportation and travel. The dogs are raised from when they are pups by Inuit families, and taught how to pull sleds. Usually up to 9 or 10 dogs will work together to pull one sled, and more for longer distances. Particularly during the 19th and early 20th century they were used for trade, and helped transport goods to larger cities to trade with European settlers.

Seal hunting has been a common practice amongst Inuit for thousands of years. Lately environmentalist groups, such as Greenpeace and PETA, have been concerned about the hunting of seals, and have attempted to place bands on seal hunting. This has angered Inuit groups, who rely on seal hunting for their existence. In 2014, Greenpeace apologised on their website for having negatively impacted Inuit groups, with their misinformed attempt to stop all seal hunting in Canada.



Still from film Angry Inuk (2016) of Green Peace Protest against Seal Hunting

Profile: Tanya Tagaq



Tanya Tagaq is from Cambridge Bay, Nunavut, Canada. Her style of singing is unique to Inuit culture, and is called throat singing, wherein the performer produces a rhythmic sound through inhaling and exhaling. It is typically done as a duo performance between two women, though Tanya has created her own style where she performs as a solo artist. She is also an activist for climate change and other present issues endangering the Inuit way of life, including defending the practice of seal hunting. Tanya will be performing the ORIGINS last night concert.

Story: The Legend of Sedna the Sea Goddess

"The Legend of Sedna the Sea Goddess" by Lenore Lindeman, 1999

Once there was a young woman named Sedna. She lived in the Arctic with her mother and father. She loved her mother and father very much and was very content. Her father was a skilled hunter, so he provided very well for his family. Sedna had plenty of food and warm furs to wear. She liked the comfort of her parent's home and refused to marry. Many Inuit men desired Sedna for a wife and asked her parents for permission to marry her. But Sedna refused them all. Even when her parents insisted it was time for her to marry she refused to follow tradition and obey them.

This continued for quite some time, until one particular Inuk came to visit Sedna. This man promised Sedna that he would provide her with plenty of food to eat and furs for clothes and blankets. Sedna agreed to marry him. After they were man and wife, he took her away to his island. When they were alone on the island, he revealed to her that he was not a man at all, but a bird dressed up as a man! Sedna was furious, but she was trapped and had to make the best of it. He, of course, was not a good hunter and could not provide her with meat and furs. All the birdman could catch was fish. Sedna got very tired of eating fish every day. They lived together on the island for a time, until Sedna's father decided to come and visit. Upon seeing that his daughter was so unhappy and that her husband had lied to her, he killed the birdman. Sedna and her father got into his kayak and set off for home. The birdman's friends discovered what they had done and wanted to avenge the birdman's death. They flew above the kayak and flapped their wings very hard. The flapping of their wings resulted in a huge storm. The waves crashed over the small kayak making it almost impossible to keep the boat upright.

Sedna's father was so frightened that the storm would fill his kayak with water and that he would drown in the icy waters that he threw Sedna overboard. He thought that this would get the birds to stop flapping their wings, but it did not. Sedna did not want to be left in the water, so she held tightly to the edge of her father's boat and would not let go. Fearing that she would tip him over, the father cut her fingers off, one joint at a time. From each of her finger joints different sea creatures were born. They became fish, seals, walruses, and whales. Sedna sank to the bottom of the ocean and there became a powerful spirit. Her home is now on the ocean floor. If you have seen her, you know she has the head and torso of a woman and the tail of a fish. Sedna now controls all of the animals of the sea.

Lesson Plan KS1 & 2 – Inuit Numbers and Language

Lesson objectives: To use phonics and numeracy skills to decode Inuktitut syllabics and solve simple problems.

National Curriculum Links: Reading: apply phonic knowledge and skills as the route to decode words. Maths: adding and subtracting one-digit and two-digit numbers to 20, including zero.

Preparation: Photocopy “Inuktitut Language Worksheet” (pages 36-37) and “Inuit Numeracy Worksheet” (pages 38-40).

Time 60 Minutes

Whole class teaching – Language Lesson

Inuktitut is spoken in large areas of northern Canadian provinces and has status as an official language in the Canadian territory of Nunavut and the Northwest Territories. The Inuktitut script is a syllabic writing system. An explanation of how it works is at the top of the Worksheet on page 36.

Here are some basic phrases you can share with the class:

Inuktitut	Phonetics	English
Ai!	“Ey!”	Hello!
Ulaakut!	“Oo-laa-koot!”	Good morning!
Unusakut!	“Oo-nah-sa-coot!”	Good afternoon!
Unukut!	“Oo-new-coot!”	Good evening!
Kinauvit?	“Kee-nau-veet?”	What is your name?
... ujunga	“... oo-yoon-ga”	My name is...
Tunngasugit!	“Toon-ga-su-geet!”	Welcome!
Qujannamiik!	“Coo-yan-na-mee-ick”	Thank you!

Independent Learning

Hand out Inuktitut Language Worksheet.

Whole class teaching – Numeracy Lesson

Ask student to look at this ancient Inuit counting system. Explain how the Inuit had their own way of counting up until the 20th century when they largely adopted western numerals, though many still know how to use this system. The Inuit uses a Vigesimal counting system, which means it has 20 symbols. Ask the class how many symbols we use.

Independent Learning

Hand out Inuit Numeracy Worksheet.

Inuktitut Language Worksheet (1 of 2)

Inuktitut syllabics

Inuktitut is spoken in large areas of northern Canadian provinces and has status as an official language in the Canadian territory of Nunavut and the Northwest Territories. The Inuktitut script is a **syllabic writing system**.

- The geometric shape of the sign denotes the syllable's consonant
- The orientation [direction facing] of the sign represents the vowel

Inuktitut only has three vowels so only three orientations are employed:

- Up-facing for /i/
- Right-facing for /u/
- Left-facing for /

	i	ii	u	uu	a	aa	final
	△	△̇	▷	▷̇	◁	◁̇	
p	∧	∧̇	>	>̇	<	<̇	<
t	⊃	⊃̇	⊂	⊂̇	⊃	⊃̇	⊂
k	ρ	ρ̇	δ	δ̇	б	б̇	б
g	⌒	⌒̇	⌑	⌑̇	⌒	⌒̇	⌑
m	⌒	⌒̇	⌑	⌑̇	⌒	⌒̇	⌑
n	σ	σ̇	б	б̇	σ	σ̇	σ
s	⌒	⌒̇	⌑	⌑̇	⌒	⌒̇	⌑
l	⌒	⌒̇	⌑	⌑̇	⌒	⌒̇	⌑
y	⌒	⌒̇	⌑	⌑̇	⌒	⌒̇	⌑
v	∧	∧̇	>	>̇	<	<̇	<
r	⌒	⌒̇	⌑	⌑̇	⌒	⌒̇	⌑
q	ϣρ	ϣρ̇	ϣδ	ϣδ̇	ϣб	ϣб̇	ϣб
ng	ϣ⌒	ϣ⌒̇	ϣ⌑	ϣ⌑̇	ϣ⌒	ϣ⌒̇	ϣ⌑
ḥ	⌒	⌒̇	⌑	⌑̇	⌒	⌒̇	⌑

Source: www.ancientscripts.com

Inuktitut Language Worksheet (2 of 2)

Using the syllabic table on the previous page, **draw a line matching** the Inuktitut words with their equivalent writing in syllabics.

Inuit (human beings)

ᐃᓴᓴ

Inuk (human being)

ᐃᓴᓴ

Iglu (igloo/house)

ᐃᓴᓴᓴᓴ

Tuktu (caribou)

ᐃᓴᓴᓴᓴ

Nanook (polar bear)

ᐃᓴᓴᓴᓴᓴᓴ

Now try to write the name of these animals using syllabics:

Nattiq (seal):

Qimmik (dog):

Amaruq (wolf):

Aiviq (walrus):

Can you write your name? (Tip: remember it's the sound/phonetic of your name that counts)

Inuit Numeracy Worksheet (1 of 2)

Take a look at this ancient Inuit counting system. The Inuit had their own way of counting up until the 20th century when they largely adopted western numerals, though many still know how to use this system.

Here are the numbers. They are written horizontally, and from left to right just like our own numbers.



0

1

2

3

4



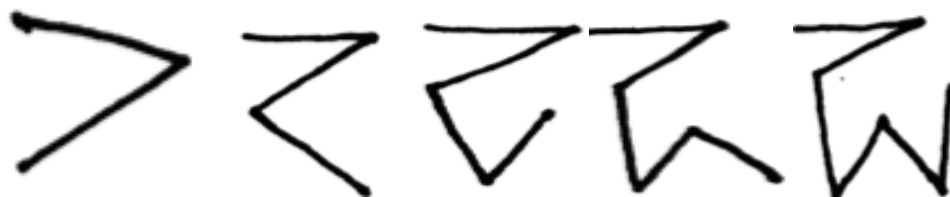
5

6

7

8

9



10

11

12

13

14



15

16



17



18



19



Inuit Numeracy Worksheet (2 of 2)



Let's try a few equations now using these numbers. Please write your answer in the Inuit numerals.

1.  +  = _____

2.  +  = _____

3.  -  = _____

4.  +  = _____

5.  +  = _____

Now, on a separate piece of paper, write out five new equations and get your classmates to solve them.

Inuit Numeracy Answer Sheet

1. $\delta + \text{W} = \text{W}$

2. $\text{<} + \text{W} = \overline{\text{W}}$

3. $\overline{\text{W}} - \text{W} = \text{I}$

4. $\overline{\text{V}} + \text{<} = \text{W}$

5. $\text{W} + \text{V} = \overline{\text{W}}$

Yagua

Fact File

Who: The Yagua peoples, an Amazonian Indigenous tribe

Where: 30 different communities of Yagua exist in the Amazon rainforest basin in Northern-Eastern Peru and Columbia. Iquitos is the closest city, and can only be reached by boat.

Population: 6,000

Language: 1/3 of the population speak only the Yagua language. The rest speak both Spanish and Yagua.

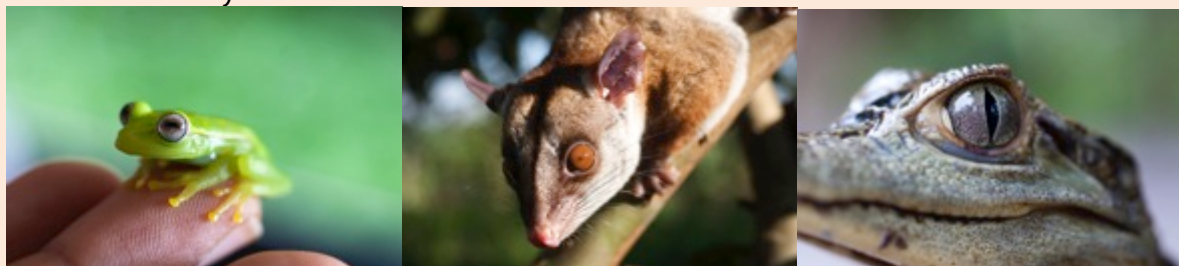


Culture, Society, and History



Amazon River Basin, Bella Lane, 2017

The Amazon is one of the most diverse places in the world for plant and animal life. 1 of every 10 species in the world lives here. Everything from larger animals: Jaguars and species of Monkeys to Snakes, Frogs, Butterflies and Birds can be found in immense variety.



Tree Frog, Bush Baby, and Baby Alligator in Amazon Rainforest, Bella Lane, 2017

Distance between villages is far, so life is quite remote. Villages consist of 2-30 families each. Yaguas must marry outside of their village to strengthen ties with neighbouring tribes. They are a hunter-gatherer society but also practice slash and burn agriculture. Each village has a chief and a council of elders. Women are involved in agriculture while men hunt and fish.



Bella Lane, 2017

Profile: Bella Lane



Bella Lane grew up in Iquitos, Peru, which is known as the gateway to the Amazon. She is a master embroiderer and stitcher, and has learned many of her techniques from Amazonian Indigenous peoples, including the Yagua. Bella says about her experience growing up in the Amazon:

"The Amazon rain forest is beautiful and I have the happiest memories of it. I was lucky enough to have been born and raised in the forever green jungle, sharing it with thousands of beautiful butterflies, insects, trees, plants, flowers, fruits, rivers, animals, birds and fish. I lived with mixed and Indigenous people of the same Amazon culture but with differences in our customs, dress and language."

She is also very concerned with protecting the Amazon from deforestation, and is inspired by the forest and its people in her work. She now calls London home, but frequently makes trips back to the Amazon. This is her 2nd ORIGINS festival: she will be helping classes make a woven tapestry about the Amazon.

Lesson Plan KS1 & 2 – Amazon Sound and Poetry Making

Lesson objectives: To create a group poem and to write individual poems in Cinquian form.

National Curriculum Links: English: Speaking; Writing composition; Understanding structure of poems.

Preparation: Clear tables and chairs so children can sit in a circle.

Time 50-60 Minutes

Whole class activity/warm-up

Ask the children where the Amazon is. Can they describe what kind of place is it? Do they know the name of the tribe that lives there? Do they know what a rain forest is? Tell the children they are going to make the sound of a rain forest.

Introduce children to four sounds. The 1st is made by gentle rubbing finger tips together, 2nd two fingers from one hand tapping the top of two from the other hand, 3rd clapping, 4th stamping feet. The leader starts the first sound off and passes it to the next person in the circle the sound continues until it reaches the leader, who then changes it to the next sound, the sound only changes when it passed to them, so must continue with first sound until the 2nd one reaches them. This continues until 4th sound is made. Then do them in reverse, until finally the 1st sound comes back to the leader who is finished, and the sounds stop one by one. Can the children do again with their eyes shut?

What other sounds are in the rain forest? Who else lives there? Chose four animals/birds, what sounds do they make? Do the sound exercise again with animal sounds. Which sounds were the best? Develop it further by asking the first child to say the name of the animal, then the next four make the sound, the next child says the an adjective to describe the animal, then next four make sounds etc.

Further Individual activity

Ask the children to write a poem in Cinquian form. The first line is one word. The second line contains two adjectives. The third line has three words ending in "ing." The fourth line has four or more words that make a complete sentence. The fifth line is one word.

Do an example on white board first with an animal from the game.

Example: Parrot
Red, Green
Squawking, Flapping
It swoops through the trees
Parrot

Quechua

Fact File

Who: The Quechua. In Peru these groups are separated into the Highland regions of the Andes, and the low lands. In the Highlands there are: Huanca, Chanka, O'ero, Taquile, Amantani, Anqaras; and in the Lowlands: Lamistas and Pastaza.

Where: Andes Mountain region in Ecuador, Central Peru and Bolivia.

Population: 11 million worldwide, 3.5 million in Peru

Language: Quechua, also known as the ancient Incan language Rumi Sina, and Spanish. Over 8 millions people speak Quechua in Peru, Ecuador and Bolivia as a first language.



Culture, Society, and History

The Quechua are descended from the Incan empire. The Incas had a massive empire that spanned the entire South American continent, from the 12th century until the Spanish eventually conquered them in 1572, and the spread of smallpox killed off 90% of the population. The Incas were renowned for their stone buildings, often built into the sides of mountains or on top, as with the famous city of Machu Picchu. Today, the Quechua still live in the highlands and largely subsist off the land as their ancient Incan ancestors did.



Machu Picchu, Claudia Rebolledo

The Quechua eat a large variety of dishes, many of which are based on potatoes, maize and other vegetables. There are more than 500 varieties of potatoes, and almost as many varieties of corns. Ceviche, a dish made of raw fish soaked in juice is common, as well as guinea pig. Families commonly keep Alpaca (llamas) as well as dogs and guinea pigs. Other animals common to the region are the Andean Condor (a type of vulture) and chinchilla (rodent, similar to a grey squirrel).



Quechua women dancing in traditional clothing, Jose Navarro

The Quechua wear bright woollen clothing, such as colourful ponchos and sweaters, usually made from Alpaca (Llama) wool. When children are born they traditionally receive a ch'ullu, which is a hat with earflaps knitted by their father.

Profile: Jose Navarro



Jose with one of his puppets in Peru

Jose is a Quechua puppeteer and scissor dancer, and he grew up speaking and learning Quechua, before learning Spanish formally in school. He was born in Andahuaylas, of the Apurimac region in the Peruvian Highland mountains. His village is about 3000 metres above sea level, which he describes as “A beautiful valley where farming, arts and crafts, and mining are the main activities.” About his childhood, Jose says, “Growing up, we also had lots of fun activities with simple toys, like the ‘aro’, a wheel made out of recycled tire, that you push with a wooden stick, and the ‘trompo’, which is like a spinning top.” Jose lives in London, and this is his second ORIGINS.

Story: Flood Myth from Quechua Folklore

Once there was a period called the Pachachama, when humankind was cruel, barbaric, and murderous. Human beings did whatever they pleased without any fear. They were so busy planning wars and stealing that they completely ignored the gods. The only part of the world that remained uncorrupted was the high Andes.

In the highlands of Peru there were two shepherd brothers who were of impeccable character. They became very concerned when their llamas acted strangely. The llamas stopped eating and spent the night gazing sadly up at the stars. When the brothers asked the llamas what was going on, they replied that the stars had told them that a great flood was coming that would destroy all creatures on earth.

The two brothers and their families decided to seek safety in the caves in the highest mountain. They took their flocks with them into a cave and then it began to rain. It rained for months without end. Looking down from the mountains, they saw that the llamas were right: The entire world was being destroyed. They could hear the cries of the miserable dying humans below. Miraculously, the mountain grew taller and taller as the waters rose. Even so, the waters began to lap at the door of their cave. Then the mountain grew still higher.

One day they saw that the rain had ceased and that the waters were subsiding. Inti, the sun-god, appeared once again and smiled, causing the waters to evaporate. Just as their provisions were running out, the brothers looked down to see that the earth was dry. The mountain then returned to its usual height, and the shepherds and their families repopulated the earth.

Human beings live everywhere; llamas, however, remember the flood and prefer to live only in the highlands



Llamas at Machu Picchu, Claudia Rebolledo

Aboriginal Australians

As well as working with the indigenous peoples of the Americas, ORIGINS also gives London schools the chance to meet experts and artists from indigenous people elsewhere in the world. Indigenous Australia has the longest-surviving continuous culture anywhere in the world - 50,000 years. This culture has some similarities with, and many differences from, indigenous cultures in the Americas. The experience of colonisation, however, is very similar on both continents.

Fact File

Who: Aboriginal Australians

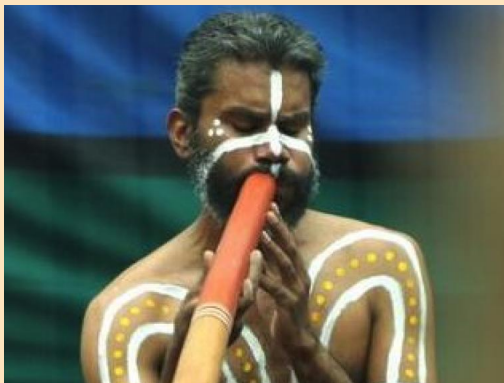
Where: Australian Continent

Population: 458,000, 2.5% of Australia's total population.

Languages: There were over 500 different Aboriginal Australian groups in Australia before contact with Europeans, all with their own languages. Many of the Aboriginal languages have been dying out due to colonisation and the influence of Residential Schools and the English language. Now there are only 13 languages left in daily use, the most common being Warlpiri.



Profile: Heath Bergersen



Heath is an Aboriginal Australian actor and musician from Derby, West Australia. He plays the didgeridoo, and has collaborated with artists all over the world through music, theatre and film, and appears in the film Rabbit-Proof Fence. He first came to London in 2004 to act in Border Crossing's play "Bully's House". He has since been back twice to London to participate in the ORIGINS festival. This will be his 3rd festival, and he will perform a duet as part of the ORIGINS concert with Andrew Thomas.

Culture, Society, and History



Aboriginal Australians are believed to be one of the oldest races on Earth; with archaeological records dating back 65,000 years. Aboriginals were traditionally semi-nomadic hunters, with exceptional knowledge of the land, and how to track animals. Now Aboriginals are mostly assimilated into modern ways of living, though many groups still actively celebrate and propagate their cultural heritage and teachings.

David Milroy, at ORIGINS Festival 2015

The Stolen Generations is one of the most horrific historical events to ever occur in Australia. In 1905 the Australian government instituted the Aboriginal law, giving the colonialist government rights to dictate the lives of Indigenous peoples across the country. As early as 1869 though, children were being removed from their homes and placed in Residential Schools, or with white families, with the attempt to assimilate them into 'white Australian culture'. At least 100,000 children were removed from their homes. The film *Rabbit-Proof Fence* depicts the true story of three aboriginal girls that escaped after they were taken away from their mothers, walking 1,500 miles home. The government office responsible for the Stolen Generations in Australia finally closed their doors in the 1970s.



Still from Rabbit-Proof Fence, 2002

Story: How the Native Bear Lost His Tail

The native bear and the whiptail kangaroo were very friendly. They shared the same gunyah, and hunted together, and were very proud of their long tails. At this time a drought was over the land. Water was very scarce, and the two friends had camped by a shallow waterhole, which contained some stagnant water. It was very nauseating to have to drink such water after the clear springs of the mountains. Nevertheless, it saved them from dying of thirst. At last even the supply of stagnant water was exhausted, and the two friends were in a desperate plight.

After some time the kangaroo spoke and said: "When my mother carried me in her pouch I remember such a drought as this. The birds fell from the trees, and the trees withered and died. My mother travelled far with me, over the mountains and down by the riverbed, but she travelled slowly, as hunger and thirst had made her very weak, and I was heavy to carry. Then another kangaroo spoke to her and said: "Why do you carry such a heavy burden? You will surely die. Throw him into the bush and come with me, for I will travel fast and take you to water." My mother would not leave me to die, but struggled on, and the other kangaroo left her to die from thirst.

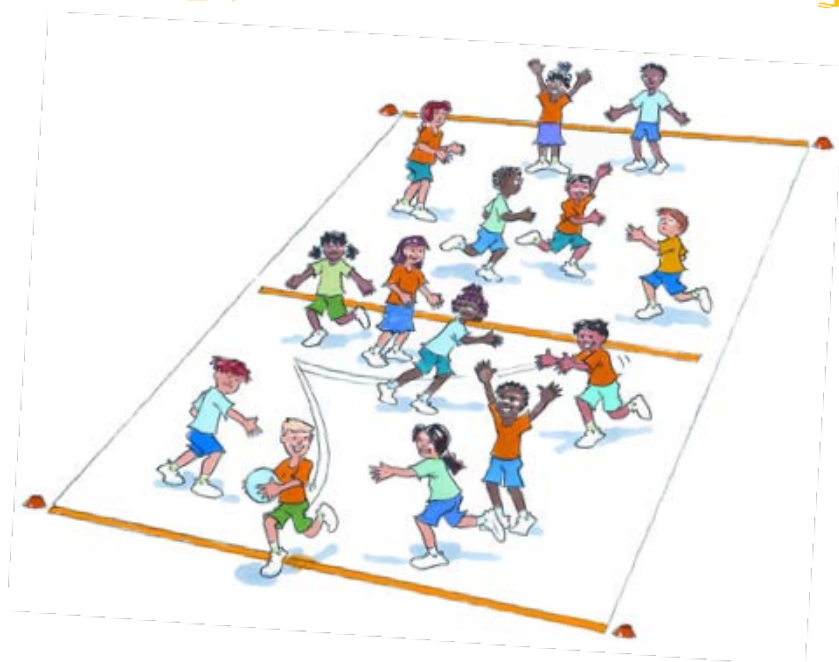
Wearied by her heavy burden, she struggled on until she again came to a sandy riverbed. She now dug a deep hole in the sand, which slowly filled with cool, clear water. We camped by this waterhole until the rain came. I shall go to the river and see if I can dig and find water, for if we stay here we shall surely perish from thirst."

The native bear was delighted at the suggestion, and said: "Yes! Let us both go down to the riverbed. I have very strong arms, and will help you." They made their way to the river and when they reached it the sun was very hot and they were very tired. The native bear suggested that the kangaroo should start digging, as he knew most about it. The kangaroo went to work with a will, and dug a deep hole, but no signs of water were visible. The kangaroo was exhausted with his work, and asked the native bear to help him. The native bear was very cunning, and said: "I would willingly help you, but I am feeling very ill; the sun is very hot, and I am afraid I am going to die." The kangaroo was very sorry for his friend, and set to work again without complaining.

At last his work was rewarded. A trickle of water appeared in the bottom of the hole, and gradually increased until it filled it to overflowing. The kangaroo went over to his friend, and, touching him gently on the shoulder, said: "I have discovered water, and will bring some to you." But the native bear had only been pretending, and dashed straight to the waterhole without even replying to the surprised kangaroo. When the native bear bent down to drink the water his tail stuck out like a dry stick. The kangaroo, who could now see the despicable cunning of his friend, was very angry, and, seizing his boomerang, cut off the tail of the drinker as it projected above the waterhole. To this day the native bear has no tail as an evidence of his former laziness and cunning.

Buroinjin

Courtesy of "Yulunga: Traditional Indigenous Games" Australian Sports Commission 2009



❖Background

This was a ball game played by the Kabi Kabi people of south Queensland. The game was played with a ball made of kangaroo skin, which was called a *buroinjin*. The ball, which was smaller than a soccer ball, was sewn with tendons and stuffed with grass. Teams from different groups played against each other. The game was often played until sunset. Spectators used to mark their applause by calling out 'Ei, ei'. This is a running-and-passing ball game.

❖Instructions

Players

Two teams of six to eight players

Playing area

Use a designated area approximately 50–70 metres long and 35–50 metres wide. A line is marked at each end of the playing area.

Equipment

- A size 2 or 3 soccer ball as the *buroinjin* (ball)
- Use a high-jump stand or mark a line as the score line

Game play and basic rules

- The *buroinjin* is thrown into the air in the middle of the playing area to begin the game.
- The aim is for a player of one team to run as far as possible with the ball and cross over a line at the other end of the field. He or she attempts to do this without being touched by an opponent.
- The *buroinjin* may be passed from player to player but it cannot be hit with the fist or kicked.
- The game is played by running and passing and does not stop if a player drops the *buroinjin*. Players may not dive on the *buroinjin* if it is on the ground – they must bend over and pick it up.
- Immediately a player with the *buroinjin* is touched, it has to be thrown up and away (at least 2–3 metres in the air) by that player, for teammates or the opposing players to attempt to pick up. The player who was touched may not catch the *buroinjin*.

Scoring

If a player is able run past the score line one point is scored. The game is then restarted at the halfway mark.

Variations

- Use a post at one end of the area only. When a team gains possession they aim to run past the post (or score line) to score.
- Either way. Players are allowed two running steps to pass the ball after they are touched or a 'one and two' count if touched while standing still. When a team gains possession, players must always run towards the longest end of the field. The opposing team gains possession of the ball for any infringements.
- Players may run towards either score line when the team gains possession.
- To score, a player has to run through a marked area 20 metres wide.

Comment

It is expected that players follow the 'intention' of the game by throwing the ball up and away after being touched.

Safety

For safety reasons players should not be allowed to dive on the ball on the ground – they must bend over and pick up the ball.

