

Grade 3 Social Studies: October 19 – October 22, 2020

Lesson Focus: How is the First People's Traditional Knowledge Valued in the Southern Interior?

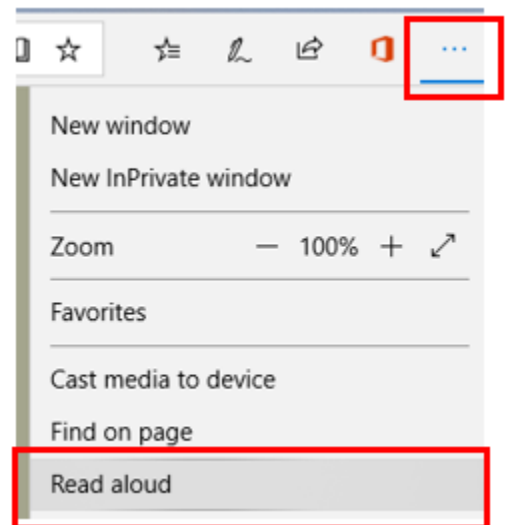
Materials:

- Internet access for videos
- Notebook, pencil

Invitation to Learn: You will be gathering evidence about different perspectives/viewpoints.

Watch and read the following. Be ready to discuss what you have learned.

(Technology Hint: if you launch the reading sites using Microsoft Edge Browser, you will have access to the **READ ALOUD** option. Click the triple dots at the top right corner to find this.



[Traditions of the Ktunaxa](#)

[Ktunaxa for Kids](#)

[We Are Nlaka'pamux](#)

[Csetkwe Fortier Okanagan Song](#)

[Dipnetting with Dad](#). By Willie Sellars

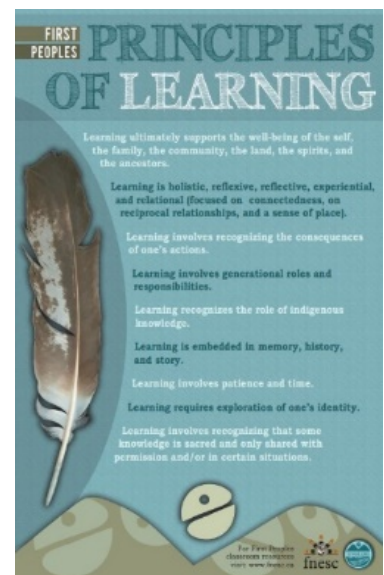
[Dipnetting with Dad – Conversations with the authors \(Willie Sellars and Kevin Easthope\)](#)

Ask/Discuss:

- What is traditional knowledge?
 - Traditional knowledge means ways of knowing, skills, practices that are unique to a culture or society and are passed on through generations.
- What does the word perspective mean?
 - Perspective is a way of seeing something/viewpoint that is shaped by our values and beliefs.
 - By recognizing or respecting someone's perspective, we can begin to understand what they value or believe.

Learning from First Peoples

First Peoples believe that everyone in the community (Elders, adults, and young people) has the responsibility to continue to practise traditional practices (ways of doing things).



Ancient pictographs
vandalized



Figure 1 Ochre Bluffs

Students learn how
First Peoples used ochre
to create pictographs



“ Those paintings evolved
when we had no form of writing.
This is how our First Nation wrote
their history. We thought
a lot of it got lost. ”

— Xavier Eugene, Elder

“ We work with
Elders to find out how they
would like to see pictograph
sites treated. They tell us
how the pictographs should
be looked after
into the future. ”

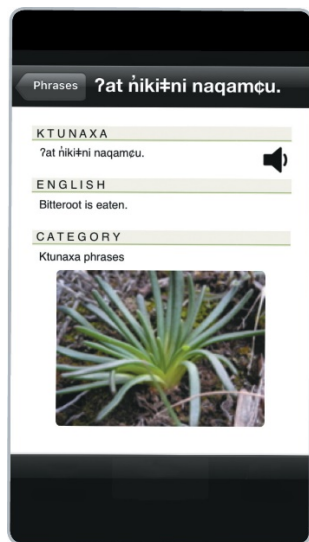
— Brad Himour, Parks Canada
archaeologist



“ It worries me that words are getting lost. Even to me it's pretty hard since I have nobody to speak fluently with. ”
— Elizabeth Gravelle, Ktunaxa Elder



“ Ktunaxa as well as non-Ktunaxa students come here to learn the language, culture, and history of the Ktunaxa people. ”
— Karen Smith, Principal, Yaqaan Nu?kiy School



“ Today, our young people have ... all the technology for picking our language back up again. ”
— Sophie Pierre, Ktunaxa Nation

[Learn words, phrases, songs](#)

Look closely at the images above.

Have a discussion:

- What evidence do you see of traditional knowledge?
- Who do you think the people in the images are? Who said the words in the quotations?
- What are ways that Ktunaxa is being preserved?
- What evidence tells you what different people think or feel about the Ktunaxa language?
- What evidence suggests how non-Ktunaxa value traditional knowledge?
- Does everyone feel the same about traditional knowledge?
 - How do different people think or feel about traditional knowledge?
 - **Example: The people that splattered paint on one of the paintings on the rock (pictograph) did not respect these paintings (rock art).**
 - **Vandalism**
 - There are more than two dozen pictograph sites around Kootenay Lake. These pictographs, or rock paintings, were created by local First Peoples and show/depict their cultural experiences. In 2013, vandals damaged some of the pictographs using a paintball gun.
 - The Elder, archaeologist, and students show that they value the pictographs by respecting them as a way of preserving history and wanting to know how to look after them properly.
 - **Preservation**
 - Many of the pictographs in the Southern Interior are fading away. Parks Canada is working with local First Peoples to find ways to preserve and revive the pictographs using computer technology.
 - **Ochre**
 - Students have the opportunity to learn traditional cultural knowledge from local First Peoples. Princeton is home to the ochre bluffs where First

People made the paint for their pictographs. First People mixed the natural pigment with fish eggs, fish oil, egg white, or bear grease to help it bind to rock.

- Teachers, parents, students, and members of the community see the importance of learning traditional practices, culture and language.
 - **Ktunaxa**
 - In 2017, it was estimated that less than 20 people could speak Ktunaxa fluently. If the language is lost, so is all of the knowledge it carries. Elders are recording words, songs, and stories to help younger generations learn the language.
 - **Ktunaxa School**
 - The Yaqan Nu?kiy School in Creston was created to teach Ktunaxa children about their language and culture. Due to interest, the school is now open to non-Indigenous students too.
 - **Technology**
 - With so few fluent speakers, technology is being used to bring the Ktunaxa language to as many learners as possible. Apps now exist to translate Ktunaxa words and meanings into English, and English words into Ktunaxa.

Notebook Time: (Answer in your notebook or on the attached worksheet)

Perspectives on Traditional Knowledge

1. Use the evidence in the images and readings to help you infer different perspectives on traditional knowledge in the Southern Interior.
2. Fill in the chart below.

	Evidence	Possible Perspective
Person who vandalized the rock paintings	<i>Splattered paint on the pictographs</i>	<i>Does not value or respect First Peoples' Traditional Knowledge (the pictographs)</i>
First Nations Elders		
Indigenous young people		
Another group: _____		