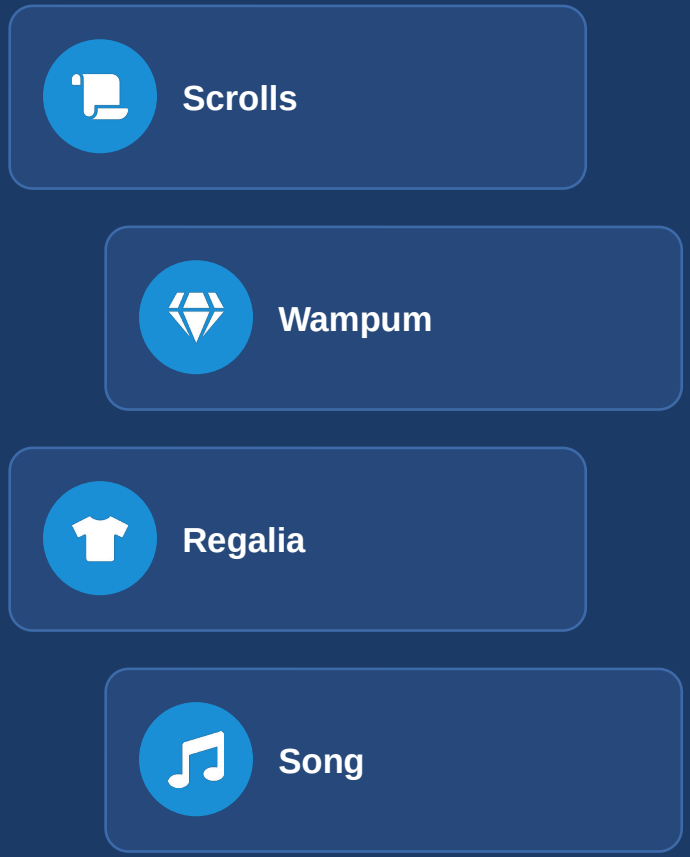
NBE3U Where We Stand, Lesson 5

What Counts as a Text?

Cultural text forms: belts, scrolls, blankets and song



Today's goals

We are learning…

- What cultural text forms are and how they communicate meaning.
- To set a purpose for listening.

I can…

- Explain what a cultural text form is.
- Describe how two cultural text forms communicate meaning.
- Compare two perspectives on what counts as a record.
- Set and meet a listening goal.

Today's plan

Time	What we're doing	You will…
0–8 min	**Warm-up**	List
8–20 min	**Cultural text forms**	Note
20–40 min	**Gallery**	Walk and note
40–55 min	**Listening**	Listen with a goal
55–75 min	**Records**	Compare

Warm-up



List five things you “read” today that weren't books.

Sentence starters

“A sign that…”

“A logo on…”

“Someone's clothes told me…”

How it works

- Pairs: 3 minutes.



Big idea

A text is anything that carries meaning that people can read, hear or see. For First Nations, Métis and Inuit cultures, texts include wampum belts, birch bark scrolls, button blankets, beadwork, regalia and song. Learning to read them means learning about the customs that surround them.

Cultural text forms



Ways of communicating that grew from a culture's beliefs and values, are honoured, and are passed down: objects, clothing, stories, songs, dances and practices.

To read them, you need to know the customs around them: who may make, wear, tell or interpret them.

Six forms

Birch bark scrolls

Anishinaabe records of events, stories and teachings.

Wampum belts

Shell-bead belts that record agreements.

Button blankets

Northwest Coast blankets showing clan.

Painted hides

Robes painted with a life's events.

Regalia

Clothing with Nation-affiliated designs.

Katajjaq

Inuit throat singing, traditionally by women.

Gallery walk

On page 1, with a partner:

1. Visit each image.
2. Note what you see.
3. Infer what it communicates.
4. Note any custom around it (from the caption).

After the gallery

Which object communicated most clearly to you? Which needed someone to explain it?

Sentence starters

“I could read…”

“I needed someone to explain…”

“That tells me texts…”

How it works

- Whole class: 4 minutes.

Katajjaq



Teacher-chosen performance

Inuit throat singers, from an Inuit-led or NFB source

Preview first

While you watch: Set your listening goal on page 2 before we start. Listen twice.

Listening goals

On page 2:

1. Set one goal before listening.
2. Listen once without writing.
3. Listen again and take notes.
4. Write what you heard, linked to your goal.

Two kinds of record

A paper contract

- Words fixed in ink.
- Read by anyone who can read the language.
- Can be lost, forged or misread.

A wampum belt

- A belt, the spoken words, and the people who remember them.
- Read aloud and renewed.
- Lives as long as the relationship is honoured.

Which record would you trust, and why?

Compare perspectives

On page 2:

1. What does each kind of record keep?
2. What can each lose?
3. Whose idea of a “record” do courts and schools usually use?
4. How does that change things?

Exit ticket

1. A cultural text form is…
2. How one form communicates meaning.
3. Your listening goal, and whether you met it.

Next class: Two Rows.

Teacher reveal

Cultural text forms: key points

Definition: Forms of communication (material culture, stories, songs, practices) developed over time from a culture's beliefs and values, and passed on to express them.

Birch bark scrolls: Anishinaabe records of events, stories, migrations and teachings.

Button blankets: Tsimshian and other Northwest Coast blankets whose designs show an individual's clan.

Katajjaq: Inuit throat singing, traditionally by women, in pairs: rhythmic voiced and unvoiced sounds.

Records: A Western view privileges paper; many Indigenous records combine an object, the spoken words and the people who remember them.