

## CORNERSTONE 2019 RESOURCE

### Arts and Crafts (Part 3)

*Specialty Track*

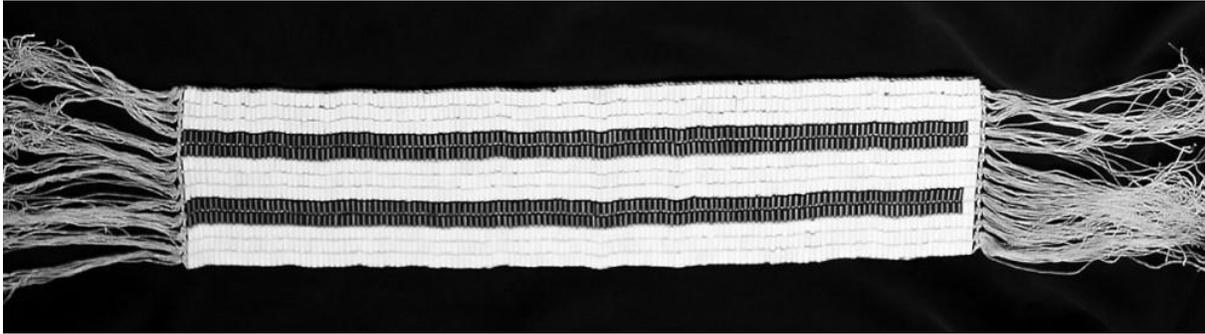
<b>AUTHOR(S):</b>	Daniel Abramson
<b>SUMMARY:</b>	Participants will learn new ways of making beaded bracelets by looking at how beads have been used to tell stories in Indigenous communities in Canada. We will learn from the models, and create our own beaded stories. - <i>Submitted by Daniel Abramson</i>
<b>TOPIC(S):</b>	Visual Arts, Storytelling,
<b>LEARNING OBJECTIVE:</b>	Participants will learn how to use beadwork as a tool for sharing stories and for building relationships at camp. This session is also one potential model of how the Truth and Reconciliation calls to action in Canada can find expression at camp.
<b>AUDIENCE:</b>	Ideal for about 12 - 20 participants, 5th - 12th grade
<b>TIMING:</b>	90 minutes
<b>APPENDICES:</b>	<p>Illustrated explanations of how to use a bead loom:</p> <ul style="list-style-type: none"> <li>• <a href="https://crafts.tutsplus.com/tutorials/jewellery-fundamentals-how-to-use-a-bead-loom--cms-21845">https://crafts.tutsplus.com/tutorials/jewellery-fundamentals-how-to-use-a-bead-loom--cms-21845</a></li> <li>• <a href="http://external.webstorage.gr/images/Books-PDF/9780715323007.pdf">http://external.webstorage.gr/images/Books-PDF/9780715323007.pdf</a></li> </ul>
<b>MATERIALS NEEDED:</b>	<p>Ponybeads Yarn or nylon thread Plastic bead needles cardboard</p> <p>Optional (for fine beadwork)</p> <ul style="list-style-type: none"> <li>• 1Kg glass seed beads</li> <li>• Beadloom</li> <li>• Fine beading needles</li> <li>• Thread</li> <li>• Needle threader</li> </ul>
<b>SET-UP DETAILS:</b>	Arts and Crafts space

### SESSION TIMELINE & OUTLINE:

- 5 minutes - Introduction to the bead loom, and multi-row beaded projects.
- 5 minutes - Looking at samples of beadwork that tells a story
- 10 minutes - Learning the technique
- 10 minutes - Thinking of our own stories and mapping them onto beads
- 45 minutes - Weaving the beads
- 15 minutes - Sharing our beaded stories

\*\*This session can be done with or without the teaching of the Treaty Relationship that is represented in the "Two Row Wampum". Speaking about the arts and culture of other people should always be done in a respectful, and contextualized way. In Canada and the United States there is an important history of the relationship between Indigenous peoples and the government. The choice to include teaching about the symbolism in this Wampum can help to teach about relationships and responsibilities, but it should be done with some research beyond this brief explanation.

### INTRODUCTION TO THE BEAD LOOM AND MULTI-ROW BEADED PROJECTS



The wampum

Source: [https://en.wikipedia.org/wiki/Two\\_Row\\_Wampum\\_Treaty](https://en.wikipedia.org/wiki/Two_Row_Wampum_Treaty)

The 1613 agreement was recorded by the Haudenosaunee in a wampum belt known as the Two Row Wampum. This wampum records the meaning of the agreement, which declared peaceful coexistence between the Haudenosaunee and Dutch settlers in the area. The pattern of the belt consists of two rows of purple wampum beads against a background of white beads. The purple beads signify the courses of two vessels — a Haudenosaunee canoe and a European ship — traveling down the river of life together, parallel but never touching. The three white stripes denote peace and friendship.

Haudenosaunee tradition also records the specific meaning of the belt as follows, in the form of a Haudenosaunee reply to the initial Dutch treaty proposal: "You say that you are our Father and I am your Son. We say 'We will not be like Father and Son, but like Brothers.' This wampum belt confirms our words. [...] Neither of us will make compulsory laws or interfere in the internal affairs of the other. Neither of us will try to steer the other's vessel."

The treaty is considered by Haudenosaunee people to still be in effect. The Haudenosaunee tradition states "As long as the Sun shines upon this Earth, that is how long our [Two Row Wampum] Agreement will stand; Second, as long as the Water still flows; and Third, as long as the Grass Grows Green at a certain time of the year. Now we have Symbolized this Agreement and it shall be binding forever as long as Mother Earth is still in motion."

The wampum of the pact is stored in Canada and in 2013 was presented in festivities along the Hudson River celebrating the 400th anniversary of the treaty.

### **LEARNING THE TECHNIQUE (10 MINUTES)**

Participants will learn how to set up a bead loom and how to weave the beads into the design. There are many online resources and videos that can be used at camp to learn how to create the beadwork. See the following video for a good step-by-step walkthrough of the process:

<https://www.youtube.com/watch?v=YeBBBiqD8nA>

The technique can be modelled by the facilitator or if you have the ability to, you can show the YouTube demonstration clip.

### **THINKING ABOUT OUR OWN STORIES (10 MINUTES)**

Participants will think about a story of a relationship that they wish to represent through patterns of beads. For example, if there are 12 campers in a cabin, a cabin covenant might be represented by a pattern of 12 colours that repeat. Or if a participant wished to think about stages of his or her development at camp, the beadwork might be divided creatively into thirds to represent past, present and future.

### **CREATING THE ARTWORK (45 MINUTES)**

Participants will draw their beaded stories onto a blank template page and then use the pattern page as a reference to create their beaded artwork.

### **SHARING OUR STORIES (15 MINUTES)**

Once the beadwork is complete, participants will take turns showing their own beads and sharing their stories with each other.

### **ADDITIONAL NOTES FOR BRINGING IT BACK TO CAMP:**

In Canada, many camps are thinking about programs that address the Truth and Reconciliation Commission of Canada's mandate to educate all Canadians about Indigenous history, culture and experience. This program can be an important way of beginning the work of education about the history of the relationship between Canada and the Indigenous people who live here.