

Head à Tête Study Guide

Pre-Show Activities

Pre-Show Questions and Teacher Prompts

Objective: Prepare students for the show through a discussion of some of the big ideas.

Materials: Something to write on and something to write with (chart paper and markers, interactive whiteboard, projector, pen and paper, etc.)

Directions:

Below are prompts for discussion. They may be used for a whole class discussion, paired or small group discussion, or any variation thereof. The group may wish to take notes on the discussion on chart paper to refer to after the show or to note any questions that arise from discussion

- How do you communicate with other people?
- What languages do you speak?
- If you speak more than one language, what differences do you notice between them? Do you ever have to translate between them? Is it difficult to translate?
- What are other reasons you might have to translate someone’s meaning?
 - Explore culturally specific meanings within a single language (e.g. youth culture, region differences in language such as soda/pop/coke)
- What languages are spoken in Canada?
 - Introduce Indigenous languages if not mentioned by students
 - Introduce sign languages (Plains Sign Talk, la Langue des Signes Quebecoise, and American Sign Language in Canada), braille, and other means of communicating
 - The American Association of the Deaf-Blind website contains information on tactile methods of communication
 - http://www.aadb.org/factsheets/db_communications.html
- Has this always been the same?
- What are the official languages of Canada and why?
 - Why aren’t Indigenous languages included?
- What are the official languages of Ontario?
 - French services are only provided in some areas of the province.
- What languages do you learn at school?
- How do you communicate with someone if you don’t share a common language?

- Discuss elements which are consistent across cultures (e.g. facial expressions such as smiles and frowns) and elements which are inconsistent (e.g. gestures which have different meanings in different cultures).
- How do you solve an argument or disagreement?
- What does it mean for something to be fair?
- What is good about having different kinds of people living together in the world?
- What is difficult about having different kinds of people living together in the world?
- How do you want to be treated when you disagree with someone or are having trouble communicating?
- What is a border?
- How are borders made?
- What borders exist in your life?
- Where did they come from?
- What is your environment?
- How was it made?
- What affects your environment?
- How can we protect the environment?
- The title of the play is *Head à Tête*. What do you think it means? What do you think the play will be about?

Gibberish

Objective: Students will try to communicate a message to each other in gibberish.

Materials: Computer and projector with speakers, space to move, list of gibberish messages

Directions:

1. Learn about Gibberish

Watch examples of gibberish and read about principles of gibberish. Discuss what students notice.

- Babies Talking Gibberish [Runtime 11:13]
 - Compilation video of babies talking gibberish to their families
 - https://www.youtube.com/watch?v=sXI_5Qps7eU (mild language at 8:20)
- How to Speak Gibberish
 - Basic principles
 - <https://www.nytimes.com/2018/01/05/magazine/how-to-speak-gibberish.html>
- Stephen Colbert on Whose Line [Runtime 3:03]
 - Clip of Foreign Film Dub section of improv comedy show Whose Line Is It Anyway? Featuring Stephen Colbert
 - <https://www.youtube.com/watch?v=1Bf769rvds4>
- What Languages Sound Like to Foreigners [Runtime 1:44]

- Popular YouTube Video (20M+ views) students are likely to encounter if doing their own research
- Note: Inappropriate language in description of video.
 - Discuss why the R word is hurtful.
 - <https://www.r-word.org/r-word-effects-of-the-word.aspx>
- https://www.youtube.com/watch?time_continue=94&v=ybcvlixvscw

2. Practice Gibberish with a Partner

- Arrange students into groups of two.
- Have them decide on one person to be Person A and one to be Person B.
- Have them spread out standing in the room.
- Tell them that they are going to have a very important message to communicate to their partner but that they must do it in gibberish. Gibberish is their own made up language that can incorporate any sounds as they’ve seen from example videos.
- Ask all the Person A’s to come join you and give them a message to communicate. This message can be of your own invention or from the list below.
- Do the same with Person B.
- Give the students 1-2 minutes to try and communicate their message to their partner and then proceed to the debrief questions.
- Near the end of the time, tell students that they have ten seconds to get their partner to understand their message.
- If students are enjoying themselves, try more than one of the pairs of messages below and give them the opportunity to change partners. The examples below are also available as a handout which can then be cut up and distributed to students.
- Students can also take turns presenting their gibberish scenes in front of the class.

Gibberish Messages

Person A	Person B
You’re wearing my shirt/dress/pants/coat.	I just found this shirt/dress/pants/coat in my room.
I’m hungry. Let’s go get a sandwich.	I think I’m coming down with the stomach flu.
Do you like my new perfume/cologne/scent?	It smells disgusting in here. Do you know what it is?
I just started reading a really great book.	My pet passed away last night.
My favourite colour is _____. What’s yours?	Do you want to go to the museum?

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What you said really hurt me.	I hate it when you do that.
Will you be my friend?	I want to be alone right now.
Show me how high you can jump.	I hurt my leg.
The teacher asked us to stay in the room.	Let’s go outside and play!

3. Debrief Questions

- What do you think the other person was trying to communicate?
- Were you right?
- What made it difficult to understand the other person?
- What helped you to understand them?
- How did the time limit affect the way you were communicating?

This is an opportunity to discuss elements of communication which are not based in language fluency. Examples might include vocal elements such as tone, speed, volume, repetition or physical elements such as gesture, posture, eye contact, touch, distance between speakers. Discussion of the time limit at the end of the improvisation might include how outside pressures complicate communication.

Extension:

Learn structured gibberish to better understand syllables.

- Learn Gibberish 1: The Basics [Runtime 3:14]
 - Youth-produced gibberish instructional video
 - <https://www.youtube.com/watch?v=0vM2r5WcU0M>
- How To Speak Gibberish
 - WikiHow article
 - <https://www.wikihow.com/Speak-Gibberish>

Climate Change (Pre-Show)

Objective: Learn about climate change and what can be done to stop it.

Materials: Chart paper, markers.

Directions:

Write students’ answers to the following questions on the chart paper and save it for a further activity after the show.

Questions

- Your Environment
 - What is your environment?

- Temperature?
- Food?
- Water?
- Shelter?
- Is it safe?
- How do you feel about your environment?
- How do you interact with your environment?
- Why might your environment be that way?
- What can change the environment?
 - What do you know about climate change? (Write answers down on chart paper)
 - How could climate change affect our planet?

Relationship Space (Post-show)

Objective: Use elements of drama to explore relationships and physical distance.

Materials: Open space.

The distance between people in life says something about their relationship. Many people are comfortable being closer to friends than they are to acquaintances or strangers. The distance between characters onstage is one way that actors and directors communicate something about their relationship with the audience. This distance differs across cultures¹ so interpretation may vary.

Directions:

1. Have students form groups of two and decide on two characters to play and the relationship between them. They might be best friends, parent and child, a doctor and patient, an actor and audience member, complete strangers, etc.
2. Students should position themselves in a way that is influenced by the relationship between the two characters and what is going on between them.
3. After students have developed their tableau², have them present it in front of the class.
4. Ask the audience what they think the relationship between the two characters is.
5. After the audience has guessed, have the students on stage reveal the relationship.

¹ Sorokowska, A., et al. (2017). Preferred Interpersonal Distances: A Global Comparison. *Journal of Cross-Cultural Psychology*, 48(4), 577 –592. Retrieved from https://bib.irb.hr/datoteka/873645.sorokowska_et_al_2017.pdf

² A tableau is a frozen stage picture. They can be presented alone or in succession to tell a story.

Post-Show Activities

Post-Show Questions

Objective: Consolidate learning from the play and continue to explore its themes.

Materials: Something to write on and something to write with (chart paper and markers, interactive whiteboard, projector, pen and paper, etc.)

Directions:

Below are prompts for discussion. They may be used for a whole class discussion, paired or small group discussion, or any variation thereof. The group may wish to take notes on the discussion on chart paper and/or refer to their notes from discussing the pre-show questions.

- What was your favourite part of the show and why?
- What was your least favourite part of the show and why?
- How did Please and Moitié communicate with each other? What worked? What didn't? What would you have done differently in their shoes?
- How do you think Moitié and Please felt at the beginning of the play? How did they feel at the end?
- Why do you think Moitié and Please started fighting? Why did they keep fighting?
- What was the environment of the show?
- How do you think it came to be that way?
- What does it mean to share?
- If you speak/spoke both English and French and could appear in the play, what would you say to Moitié and Please?

I Don't Understand!

Objective: Write a short scene in two different languages.

Materials: Something to write with (voice to text, pen/pencil and paper, or other tools), space to perform.

Note to Teachers: Inviting students' home languages into the classroom and treating this knowledge as a strength is an important part of culturally responsive teaching (Student Achievement Division, 2013). Be sure to create an environment where these strengths will be valued and not the basis for the exclusion of some students.

Directions:

Many of us have had experiences with being misunderstood or not understood at all!

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- Write a scene of your own with two characters who speak different languages and who do not understand each other.
 - If you know how to speak another language, you may write in that language.
 - If you only speak English, write both in English, but perform one in gibberish.
 - If you are fluent in a sign language, you can sign your performance.
- Photocopy or print two copies of students’ writing.
- Have students form groups of two and learn each other’s scenes.
- Invite students to present their scenes in front of the class.

References

Student Achievement Division. (2013, November). Culturally Responsive Pedagogy: Towards Equity and Inclusivity in Ontario Schools. *Capacity Building Series*. Toronto, ON: Ministry of Education. Retrieved from http://www.edu.gov.on.ca/eng/literacynumeracy/inspire/research/cbs_responsivepedagogy.pdf

Anowarakowa Kawennote

Objective: As called for in the Truth and Reconciliation Commission of Canada’s Calls to Action³, learn about the Treaties which govern the place you live and go to school. Learn some words in a language indigenous to the lands you live on.

Materials: Computer and projector with speakers

Theatrical Context

Head à Tête was first produced in 1989. The characters try to overcome a barrier to their communication: language. Please speaks English and Moitié speaks French. Head à Tête was written by Canadian playwrights and Roseneath Theatre founders David S. Craig and Robert Morgan. Since the Battle of the Plains of Abraham and 1763 Treaty of Paris, the question of whether Québec should be independent, part of Canada, or something else entirely has been fought over. The first production of Head à Tête premiered between the 1980 and 1995 referendums on the subject in Québec. Although both independence referendums were defeated, the 1995 vote was extremely close. Today, there is still a strong independence movement in Québec. The cause is supported by political parties: the Parti Québécois and Québec Solidaire at the provincial level and the Bloc Québécois at the national level. The drawing of lines between French and English speakers was and is politically charged. The play also continues to appeal for its ability to connect with audiences in both official languages of Canada. However, these languages alone do not speak to all of

³ The full list of the Calls to Action can be found at:
http://nctr.ca/assets/reports/Calls_to_Action_English2.pdf

The complete collection of reports of the Truth and Reconciliation Commission of Canada can be found at: <http://nctr.ca/reports.php>

The website for the National Centre for Truth and Reconciliation can be found at: <https://nctr.ca/>

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Canadian history nor our present context. Before colonization, there many languages spoken on the lands now called Canada. Anishinaabemowin (Ojibway), Kanyen'kéha (Mohawk) and languages from the Cree family (such as Nehinawewin) are some of the most spoken in Ontario.

No Indigenous languages are federally recognized official languages. This is a historic and ongoing act of colonization. Connecting with and supporting your local Indigenous communities can be an act of allyship and some of the learn below has been identified in the Truth and Reconciliation Commission of Canada’s Call to Action as necessary for reconciliation.

Note to Teachers: The best way to decolonize and Indigenize your teaching practice as a school community is in partnership with the local Indigenous community. Many school boards have employees who can guide teachers in respectful partnerships and many boards maintain lists of Indigenous speakers. Inviting an elder or knowledge-keeper to work with students and ensuring they are properly compensated is a best practice.

Directions:

1. Find Your Treaty

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The colonization of Anowarakowa Kawennote⁴ took place in a number of ways. In the words of the Truth and Reconciliation Commission of Canada’s *Final Report* “the activities of explorers, farmers, prospectors, trading companies, or missionaries often set the stage for expansionary wars, the negotiation and the breaking of Treaties, attempts at cultural assimilation, and the exploitation and marginalization of the original inhabitants of the colonized lands” (2015, 44). While the Government of Canada has broken and failed to honour many treaties, they remain important in establishing the duties of the Government of Canada to many First Nations and Inuit peoples. Research into the history and modern context for treaties with Métis peoples is ongoing (Chartland et al., 2019).

The treaty process is also ongoing in Canada and Ontario. The largest land claim currently under negotiation in Ontario is titled the Algonquin land claim (Ministry of Indigenous Affairs, 2019). It would be the province’s first modern day treaty sought by some nations since 1763. However, the treaty is opposed by other First Nations in Ontario and Québec. Some Ontario First Nations take issue with the eligibility of Algonquins of Ontario voters, the vast majority of whom do not have Indian Status (Martin, 2016), the legitimacy of the Algonquins of Ontario to represent the Algonquin Nation, and the effect of the agreement to extinguish competing claims such as a claim of the Mohawk Nation (Garlow, 2016a; Garlow, 2016b). Some Québec First Nations also take issue with the claim as the border between Ontario and Québec did not exist prior to colonization (Melnitzer, 2017).

⁴ Anowarakowa Kawennote is a Mohawk term translated as Great Turtle Island (Alfred in Hallenbeck, 2015, 350), one of many names used by Indigenous peoples to describe what is called North America in dominant geographical and political discourses. The term comes from the Seneca belief that the world was created on the back of a turtle (King, 2003). This belief is shared by other members of the Haudenosaunee or Six Nations Confederacy: Mohawk, Onondaga, Oneida, Cayuga, Seneca and Tuscarora. According to Flick (1999) the Cherokee have a similar tale about Star Woman (Flick, 1999 in Gruber, 2012, 191). Using the term Great Turtle Island or simply Turtle Island to describe these lands is important for a number of reasons. It gives value and weight to descriptions of the land that precede colonization, reminding us that the history of these lands is much, much longer than the 150 years that Canada recently celebrated. The Teiohâte/Two Row Wampum is over 400 years old (Hallenbeck, 2015, 350), according to colonial knowledge Great Turtle Island has been occupied for 15,000-130,000 years (Holen et al., 2017), and according to many Indigenous communities since the beginning of their people. It also helps historically contextualize the events being described: the land had names when colonizers arrived and neither Canada nor North America was one of them so it is historically inaccurate to describe the land that way. It reminds us that current methods of separating lands and people are historically specific, arbitrary, and changeable. Finally, it demonstrates that colonial descriptions of the land are not final; they are contested, an ongoing conflict between colonial cartography and Indigenous ways of understanding and representing the land (Hunt and Stevenson, 2017). Many Indigenous people do not recognize the artificial division of Turtle Island into Canada, the United States of America, and Mexico. This is reflected in Indigenous territories which span the Canada-US border and which those First Nations have the right to travel by the Jay Treaty. However, this right is contested and forcibly limited by the Canadian government (Quan, 2015), demonstrating that defining the land, its borders, and controlling the movement of people across them is an ongoing process. Decolonizing our language is a step toward building solidarity with Indigenous peoples (Boudreau Morris, 2017, 464).

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In addition to understanding this complex history, it is important to understand the treaty or treaties which apply to the place where you live and learn. The Truth and Reconciliation Commission of Canada’s Call to Action 62 demands that we teach this history and contemporary context in our schools (TRC, 2015, 331).

Steps:

- Share the above information with students in an age-appropriate manner
- Look up your school’s address at <https://www.ontario.ca/page/map-ontario-treaties-and-reserves>
- Start a research project to learn more about your treaty, local First Nations, and the languages Indigenous to your area.
 - If your school does a land acknowledgement during announcements, it may make a good starting place.
 - If your school does not conduct a land acknowledgement, consider advocating for one.
 - Acknowledgements for locations Roseneath Theatre tours to are available in the Roseneath Theatre Land Acknowledgements document below.
 - Regardless of which you use, it is important to understand the acknowledgement, to know the history of the nations and treaties it refers to, and to connect with local nations today.
 - Land acknowledgements should recognize Indigenous peoples’ historical and enduring care for the land and waters. It is important that students understand the present-day realities and leadership of First Nations, Métis, and Inuit people so they do not view Indigenous people as historical objects.

2. Learn the Language

The United Nations has declared 2019 the International Year of Indigenous Languages. As with any language, it is important to learn Indigenous languages from fluent speakers. To avoid colonization of Indigenous language teaching, it is important to learn from someone who is a member of that community. To listen to some reflections on learning Indigenous languages as a settler, click through to an episode from the CBC’s [The 180](#) (Marlow, 2017).

Note to Teachers: The best way to decolonize and Indigenize your teaching practice as a school community is in partnership with the local Indigenous community. Many school boards have employees who can guide teachers in respectful partnerships and many boards maintain lists of Indigenous speakers. Inviting an elder or knowledge-keeper to work with students and ensuring they are properly compensated is a best practice.

For extra practice following the lesson(s), consult resources provided by the elder or knowledge-keeper or one of the resources below.

Indigenous Language Resources

- NewJourneys.ca
 - A website created by the National Association of Friendship Centres⁵ which includes resources for learning Cree, Ojibwe, Mohawk, Inuktitut, Mi'kmaq, Blackfoot, Haida, Atikamekw.
 - Search “resources for learning” + your local Indigenous language(s)
 - Website also includes a page dedicated to Two-Spirit⁶ groups and resources.
 - <https://newjourneys.ca/>
- Ontario Federation of Indigenous Friendship Centres
 - The provincial body representing Friendship Centres.
 - Website with various provincial resources and a tool to find your local Friendship Centre.
 - <http://www.ofifc.org/>
- National Association of Friendship Centres
 - The national body representing Friendship Centres.
 - Website with various national resources and a tool to find your local Friendship Centre.
 - <https://nafc.ca/>
- First Voices
 - A website created by the First Peoples' Cultural Council to teach and archive Indigenous languages. Though based in British Columbia, it contains resources for some languages spoken in Ontario.
 - Select “Choose A Language” at the top of the page
 - <https://www.firstvoices.com/>
- Deepening Knowledge: Resources for and about Aboriginal Education
 - Webpage created by the Ontario Institute for Studies in Education at the University of Toronto with links to many language resources.
 - [https://www.oise.utoronto.ca/deepeningknowledge/Teacher_Resources/Curriculum_Resources_\(by_subjects\)/Indigenous_Native_Languages.html#ojibwe](https://www.oise.utoronto.ca/deepeningknowledge/Teacher_Resources/Curriculum_Resources_(by_subjects)/Indigenous_Native_Languages.html#ojibwe)
- Indigenous languages—Learning and teaching resources
 - Webpage created by the Government of Canada with links to resources for learning and teaching Indigenous languages

⁵ Friendship Centres are located across the country and provide services to Indigenous people living off-reserve.

⁶ Two-Spirit is a term coined in 1990 at the third annual intertribal Native American/First Nations gay and lesbian conference for use as a common term across many languages and cultures. Some nations still had third-gender words in their language, while some had been lost or replaced with derogatory words such as “berdache” due to colonization. The term Two-Spirit is used by Indigenous people to recognize gender and sexual diversity and to recognize their uniquely important historical and ongoing roles in their communities (New Journeys, 2016; Rainbow Resource Centre, 2014)

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- <https://www.noslangues-ourlangues.gc.ca/en/ressources-ressources/autochtones-aboriginals/apprentissage-learning-eng>

Extension:

- Learn how language shapes the way we think:
 - How Language Shapes the Way We Think: A TED Talk by Lera Boroditsky [Runtime 10:24]
 - https://www.ted.com/talks/lera_boroditsky_how_language_shapes_the_way_we_think/transcript?language=en#t-216745
- Learn how Indigenous languages provide different ways of thinking:
 - An Interview with Jeremy Dutcher
 - <https://www.npr.org/2018/09/24/650563184/jeremy-dutcher-the-newest-light-in-canadas-indigenous-renaissance>
 - Listen to Wolastoqiyik Lintuwakonawa, Jeremy Dutcher’s 2018 Polaris Prize-winning album sung entirely in the Wolastoqiyik language.
 - https://www.youtube.com/watch?v=pJKOaVjfHus&list=OLAK5uy_ITVcQGCCQN2TsRtwyvjqb6UaQIBMfqk7w

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Climate Change (Post-Show)

Objectives: Learn about climate change and what can be done to stop it.

Materials: Chart paper with pre-show brainstorming, markers

Directions:

1. Climate Change and *Head à Tête*

Add students' answers to the following questions to the sheet you created in the pre-show activity. If you didn't do the pre-show activity, complete it with students now and then continue with the questions below.

Questions

- The Environment of *Head à Tête*
 - What was the environment of the show?
 - Temperature?
 - Food?
 - Water?
 - Shelter?
 - Is it safe?
 - How do Moitié and Please feel about their environment?
 - How did Moitié and Please interact with the environment? (What did they do to the tree?)
 - How do Moitié and Please feel about each other?
 - How do Moitié and Please interact with each other?
 - Why might their environment be that way?
- What can change the environment?
 - How could climate change have affected Moitié and Please's planet?

2. Learning About Climate Change: The Anthropocene

The Anthropocene is a proposed new geological epoch. Geological epochs are divisions in the geological time scale. Divisions of time from largest to smallest are eon, era, period, epoch, age. Students may be familiar with the names of some periods from the Mesozoic Era which include the Triassic, Jurassic, and Cretaceous periods.

Watch this video on the Anthropocene

- <https://www.smithsonianmag.com/videos/category/science/what-is-the-anthropocene/>
 - Note: The Anthropocene is only a proposed epoch at the moment. Official decisions are made by the International Commission on Stratigraphy (ICS).

Invite students to calculate their carbon footprint using one of the following sites:

- <https://footprint.wwf.org.uk/#/questionnaire>
 - Requires few details, prices in British pounds (approx. 1.75 Canadian dollars)
- <http://www.footprintcalculator.org/>

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- Requires email registration, some details such as kilometres travelled by mode of transportation, percentage of power derived from renewable energy
- <https://www.carbonfootprint.com/calculator.aspx>
 - Requires more details, excellent for project-based learning in math, science, civics

Learn about the most impactful ways of reducing emissions:

- <https://www.sciencemag.org/news/2017/07/best-way-reduce-your-carbon-footprint-on-e-government-isn-t-telling-you-about>

Investigate the distribution of responsibility:

Responsibility for climate change is not evenly distributed. In fact, some take issue with the proposed epoch Anthropocene because it lays responsibility on all of humanity. Current and projected emissions are largely the responsibility of developed and developing nations while the effects of climate change are impacting many colonized nations first. Furthermore, the individual is often the focus of reducing emissions when corporations and governments exert much more influence on the factors which have a much larger impact on emissions.

For younger grades, manipulatives may be a good way of understanding relative emissions. For example by representing the percentage of global emissions of each country with tiles, students can understand that some countries emit much more CO₂ than others in absolute terms. The map of CO₂ emissions per capita can provide a link to geography.

Older students can compare emissions per capita and explain the difference between total emissions and per capita emissions.

- Global Emissions (Total)
 - <https://www.epa.gov/ghgemissions/global-greenhouse-gas-emissions-data>
- Global Emissions (Per capita)
 - <https://databank.worldbank.org/data/reports.aspx?source=2&series=EN.ATM.CO2E.PC&country=>
- Canadian Emissions
 - <https://www.canada.ca/en/environment-climate-change/services/environmental-indicators/greenhouse-gas-emissions.html>
- Personal vs Industrial Emissions
 - https://www.huffingtonpost.com/aaron-huertas/dear-humans-industry-is-c_b_7017470.html
- Political Lobbying
 - <https://www.ecowatch.com/fossil-fuel-lobbying-2588126755.html>
- Suppression of Science

- <https://www.scientificamerican.com/article/exxon-knew-about-climate-change-almost-40-years-ago/>
- <https://www.climateliabilitynews.org/2018/04/05/climate-change-oil-companies-knew-shell-exxon/>
- <https://www.theguardian.com/environment/climate-consensus-97-per-cent/2018/sep/19/shell-and-exxons-secret-1980s-climate-change-warnings>
- Capitalism as culprit
 - <https://www.jacobinmag.com/2015/03/anthropocene-capitalism-climate-change/>

3. Taking Action on Climate Change

Many First Nations, Métis, and Inuit people have been at the forefront of climate change activism. Have students learn about some of the following movements and then present what they have learned to the class.

- Idle No More
- Defenders of the Land
- Indigenous Environmental Network

Greta Thunberg is a youth climate activist who advocates for policies which will reduce CO₂ emissions. One way she and other students protest current inaction by governments is by refusing to attend school on Fridays in a movement known as Fridays For Future.

Take a look at the links below for examples of youth climate activism.

- Greta Thunberg
 - Speech at United Nations Climate Change Conference (COP24): <https://www.youtube.com/watch?v=VFkQSGyeCWg>
 - Twitter handle: @GretaThunberg
 - TED Talk: <https://www.youtube.com/watch?v=H2QxFM9y0tY>
 - Greenpeace on climate change and capitalism: <https://www.greenpeace.org/international/story/20260/the-youth-have-seen-enough/>
- Canadian Youth Climate Activism
 - <https://canada.citizensclimatelobby.org/7663-2/>

Follow the links below for fillable worksheets for students to learn about their political representatives, their parties, and their positions on environmental policies:

- Local, Provincial/Territorial, and National Representatives
- Provincial Parties (Ontario)
- Federal Parties

Roseneath Theatre

From the study guide for “Head À Tête” 2018/2019 Season
a play written by David S. Craig and Robert Morgan

For guidance, the following scorecards from environmental charities outline party positions from the most recent provincial and federal elections:

- Ontario:
<http://www.greenprosperity.ca/scorecard/>
- Canada:
https://d36rd3gki5z3d3.cloudfront.net/wp-content/uploads/2016/04/An-updated-comparison-of-federal-parties-positions-on-climate-change-UPDATED-Oct-2015_0.pdf?x60591

Use the following sheet for students to plan actions to fight climate change:

- Pro-Climate Actions

Role on the Wall

Objective: Explore the outer attributes/actions and inner world of characters from the show.

Materials: Something to write on and something to write with (chart paper and markers, interactive whiteboard, projector, pen and paper, etc.)

Directions:

1. Have students form groups and choose whether to work on Please or Moitié.
2. Ask students to draw an outline of their character, making sure to leave space on the inside.
3. On the inside, write the character’s feelings and adjectives which describe the character.
4. On the outside, write words which describe the character’s environment.
5. After students have had some time to work, give each group an opportunity to present their role on the wall to the class and for group discussion.

Behind the Scenes

Objective: Develop students’ understanding of the many roles in theatre.

Materials: Colouring pencils/crayons and paper.

Directions:

1. Draw a picture of the set, your favourite character, or a prop.
2. Compare your picture to the set drawings and costume sketches and renderings on the Roseneath Theatre app (<http://app.roseneath.ca/>).

Theatre Math

Objective: Understand the different skills necessary in theatre.

Materials: Paper, pencils, rulers.

Directions:

1. Using either graph paper or blank paper, try to draw a piece of the set from the front by estimating distances. Be sure to include the scale on your drawing.
2. See if you can draw the set from other angles. Can you draw it from the side? The back? The top?
3. Compare your drawings to those of Ace Falkner, set and costume designer for *Head à Tête* on the Roseneath Theatre app (<http://app.roseneath.ca>)

Relationship Space (Post-show)

Objective: Use elements of drama to explore relationships and themes in the play.

Materials: Open space.

The distance between people in life says something about their relationship. Many people are comfortable being closer to friends than they are to acquaintances or strangers. The distance between characters onstage is one way that actors and directors communicate something about their relationship with the audience. This distance differs across cultures⁷ so interpretation may vary.

Directions:

6. Have students form groups of two and pick a favourite moment from the show to recreate. Students should position themselves in a way that is influenced by how the character feels in the moment. They should use the distance between them to communicate how the characters are feeling.
7. After students have developed their tableau⁸, have them present it in front of the class.
8. Ask the audience what part of the play they think the students are representing and how they think the characters feel.
9. One at a time, tap each of the two students on the shoulder and ask them to describe how they are feeling as the character.

⁷ Sorokowska, A., et al. (2017). Preferred Interpersonal Distances: A Global Comparison. *Journal of Cross-Cultural Psychology*, 48(4), 577 –592. Retrieved from https://bib.irb.hr/datoteka/873645.sorokowska_et_al_2017.pdf

⁸ A tableau is a frozen stage picture. They can be presented alone or in succession to tell a story.