

Junior Unit Plan

To future and present Educators,

We would like to begin by acknowledging that the land on which we've gathered for the last two years is the traditional territory of the Attawandaron (Neutral), Anishnaabeg, and Haudenosauonee peoples. We have been given the opportunity to learn and grow as people and as future educators. There is an ancient proverb, whose source is unknown, but speaks volumes it states: "Treat the Earth well. It was not given to you by your parents; it was loaned to you by your children. We do not inherit the Earth from our Ancestors; we borrow it from our Children." We owe it to the children of these lands, past, present, and future, to provide them with the best, most truthful education in which they can learn, grow, and be inspired.

The following collection of cross-curricular resources has been developed with open minds and open hearts. We have done our very best to create inclusive, culturally appropriate resources for teachers to be able to bring indigenous studies into the mainstream classroom. We as Canadians have a responsibilities towards reconciliation and we as teachers have the opportunity to take steps forward by teaching indigenous pedagogy as well as Canadian truths to our students.

We hope that this is a step in the right direction. We apologize for any mistakes we have made within this document and we will gladly accept any feedback on its contents.

Sincerely,

The Teachers of Section 03, Aboriginal Ways of Knowing

Social Studies Lesson Plan – 5/6 (Anishinaabe)

Teacher Candidate:

Subject: Social Studies

Grade/Class: 5/6

Date:

Time:

Duration: 100 - 120mins

Lesson Topic: Anishinaabe Culture

Curriculum Expectations: (5/6)

A1. Application: analyse some key short- and long-term consequences of interactions among and between First Nations and European explorers and settlers in New France prior to 1713

A2. Inquiry: use the social studies inquiry process to investigate aspects of the interactions among and between First Nations and Europeans in Canada prior to 1713 from the perspectives of the various groups involved

A1. Application: assess contributions to Canadian identity made by various groups and by various features of Canadian communities and regions

A3. Understanding Context: demonstrate an understanding of significant experiences of, and major changes and aspects of life in, various historical and contemporary communities in Canada

Specific Expectations: (5/6)

A1.1 describe some of the positive and negative consequences of contact between First Nations and Europeans in New France

A3.2 describe some significant interactions among First Nations before contact with Europeans

A1.1 explain how various features that characterize a community can contribute to the identity and image of a country

By the end of the lesson students should/will be able to:

1: Identify major First Nations in the Great Lakes–St. Lawrence region and Atlantic Canada at the time of contact with Europeans

2: Describe some significant effects of European conflicts on First Nations and on early Canada

3: Identify various types of communities that have contributed to the development of Canada

4: Describe some key economic, political, cultural, and social aspects of life in settler communities in Canada

5: Describe significant changes within their own community in Canada

Learning/Teaching Resources:

- The turtle island story and video
- <https://www.youtube.com/watch?v=cX4GJTtSigY>
- I Am Not A Number book
- Paper cups
- Styrofoam balls
- Wooden sticks
- Glue
- Markers, coloured pencils
- Elastics
- Balloon/plastic wrap
- Paper, construction paper

Lesson Sequence

A) Introductory Activity: Ask the students about their own history and where they come from. Do they have any cultural aspects they would like to share?

B) Development Strategies:

Activity 1: Introduce the history of Anishinaabe culture, ask students if they know anything about their origins. Establish that Anishinaabe is a part of the Great Lakes Area, name the 6 different tribes. Anishinaabe established the dreamcatcher. The West Coast of Canada's tribes are called the Northwest Coastal People, cultural hub for totem poles.

Activity 2: Turtle Island story and video. Create their own turtle island.

Activity 3: Sit the students in a circle, move clockwise through the circle, medicine wheel.

Activity 4: Discuss the history of the original people and when they met the Europeans.

- Residential schools
- I Am Not A Number
- Indian Act 1876 – 1996 (Saskatchewan)
 - o Started closing in the 60's and 70's
 - o Last one closed in 96
 - o 150,000 attended, highest death rate at 69%

C) Differentiated Instructional Strategies: Instructions will be verbal and physical. I can repeat and/or review the activity with students having issue understanding. Weaker students will be paired with stronger students to encourage group work and peer to peer communication.

D) Culminating Activity: Create paper cup drums, colour for their connection, symbols of importance, reason for choice. Turtle Island drawing, their own interpretation.

E) On-Going Assessment/Evaluation: Move through the classroom and observe group work and discuss to make sure it is on topic. Observe the creative process the students undertake to complete their assignments.

Follow-Up Activities/Ideas or Next Steps: Discuss the origin of dreamcatchers, their use and then make your own to take home.

The Creation of Turtle Island

To understand the Ojibway people, one must understand their legends. The Ojibway people are their legends. Their legends originate from the special relationship that the Ojibway people have had with the land on which they have survived for many long years. To the Ojibway people, these legends are sacred as they form the basis for their spiritual beliefs.

The Ojibway people have a primarily oral culture. This means that their legends have been passed from one generation to another by the telling of stories. For centuries Ojibway people sat around a bonfire where the elders recounted these legends to the younger members of the Nation.

Many Ojibway people like to refer to themselves as Anishinabe, which means original man. One legend is the creation of Turtle Island which represents North America. The Anishinabe see themselves as the original humans of North America.

The legend is told as follows. Long ago, after the *Great Spirit Kitchi-Manitou* created human kind, the Anishinabe wandered away from their peaceful ways and began to fight amongst themselves. Brother fought against brother and sister fought against sister. Gone were the peoples' harmonious ways. Discord, jealousy and bitterness ruled the people. Seeing that the people had lost their peaceful ways and there was no longer respect for all living beings, *Kitchi-Mantiau* decided to cleanse the Earth by bringing about a flood that drowned the Anishinabe people and most of the animals. This flood was known as *mush-ko-be-wun*.

The only person to survive the flood was Nanaboozhoo and a few animals that could swim or fly. *Nanaboozhoo* floated on a log and searched for land. No land could be found because the entire Earth had been flooded. As *Nanaboozhoo* was very kind, he allowed the remaining animals to take turns resting on the log.

Nanaboozhoo spoke and said, "I am going to dive to the bottom of the water and grab a handful of earth. With this earth, we could make a new land on which to live". *Nanaboozhoo* dived into the water and disappeared for a long time. The animals waited and waited. They thought that he had drowned. Finally, *Nanaboozhoo* surfaced, gasping for air, and muttered, "the water is too deep for me to reach the bottom".

Then "*Mahng*" the Loon spoke, "I can dive deep into the water, that is how I catch my food. I will try to make it to the bottom and return with some Earth in my beak."

The Loon made a clean dive into the water. After a few long minutes, only small bubbles of air broke the surface of the water. Finally after what seemed like the longest time, the Loon returned to the surface weakened and out of breath. "I could not make it, there must be no bottom to the water." said the Loon

Next to try was *Zhing-bi-biss*, the helldiver. "Everyone knows that I can dive very well into deep water" and off went the helldiver head first into the water. After another long period of time, during which the animals scanned the surface of still water, the helldiver floated to the surface, unconscious. After he was revived, he too recounted how the water was too deep for him to reach the bottom.

After that, many more animals tried to reach the bottom to bring much needed earth to the surface. No one succeeded. Even *Zhon-gwayzh*, the *mink* and *Mizhee-kay* the *turtle* tried, but to no avail.

Then after it seemed that no one would be able to reach the bottom and bring earth to the surface in order to create a new beginning for all the living things, a soft muffled voice was heard to say, "I can do it". To everyone's astonishment, they looked about trying to see who had just spoken. It was *Wazhusk* the *muskrat* who came forward. Again he repeated, "I'll try". Some of the other larger, more powerful animals mocked the little muskrat. *Nanaboozhoo* spoke, reminding everyone that only *Kitchi-Manitou* can place judgment on others. Like the others, *Wazhusk* the muskrat must be given the chance to contribute.

Off into the water went the muskrat. Soon the wave that formed after he dived into the water disappeared and the water was perfectly still. He stayed underwater for what was the longest time. However, underneath the water, the muskrat had indeed reached the bottom. Feeling exhausted and with his lungs screaming for air, he grabbed some Earth in his paw and used all his remaining might and strength to return to the surface.

On the surface of the water, everyone waited and waited for what seemed an eternity. Finally, the muskrat's body floated to the surface. *Nanaboozhoo* pulled the motionless body on to the log. "Brothers and sisters", said *Nanaboozhoo*, "muskrat went too long without air and he is now dead". A song of mourning and praise was heard across the water as the muskrat's spirit passed on to the spirit world. Suddenly, *Nanaboozhoo* realized that the muskrat's paw was clenched tightly. He carefully opened the small paw and then realizing what the muskrat

held so tightly exclaimed in amazement, "Look there is a small ball of earth in muskrat's paw!". All the other animals gathered around in awe and excitement. They all shouted with joyfulness, Muskrat sacrificed his life so that life on Earth could begin anew.

Nanaboozhoo took the ball of earth and held it in his hand. Just then, the turtle swam forward and said Use my back to bear the weight of this piece of Earth. With the help of *Kitchi-Manitou*, we can make a new earth. *Nanaboozhoo* put the small piece of earth on the turtles back. Suddenly, the wind blew from the *Four Directions*. The tiny ball of earth started to grow. It grew and grew until it formed a *mi-ni-si* or island in the water. The island grew larger and larger, heavier and heavier, but still the turtle bore the weight of the earth on his back. *Nanaboozhoo* and all the animals danced in a widening circle and sang songs of praise on the growing island. After a while, the Four Winds ceased to blow and the water became still. A huge island sat in the middle of the water and that island today is known to us as North America.

Many First Nations Peoples, including the Ojibway hold special respect for the turtle who sacrificed his life so that the Earths people could have a second chance. And not to be forgotten, the muskrat has been given a good life too. Though many marshes have been drained and the homes of many muskrat have been lost as mankind continues to spread his influence over the earth, the muskrat continues to survive. The muskrats do their part too in remembering the great flood. They build their homes in the shape of the little ball of earth that Wazhusk had bravely grabbed from the bottom of the depths.

[Native American languages](#)[Native American cultures](#)[Native American artwork](#) Search Within Our Site

Anishinabe Indian Fact Sheet

This website was written for young people seeking Anishinaabe Indian information for school or home-schooling reports. We encourage students and teachers to visit our main [Anishinaabe language](#) and [culture](#) pages for in-depth information about the Anishinaabe tribe, but here are our answers to common questions asked by kids, with Anishinabe pictures and links suitable for all ages. Photographs are the property of the sources we have credited.

Sponsored Links

Native American Facts For Kids

●●● Anishinaabe Tribe ●●●



Anishinaabe mothers past... ...and present

● ***Who are the Anishinaabe? Are they one tribe, or several different tribes?***

They are several different tribes. "Anishinaabe" is an ethnic term, referring to the shared culture and related languages of the Algonquian tribes of the Great Lakes area. Tribes that refer to themselves as Anishinaabe include the [Ojibway](#), [Algonquin](#), [Ottawa](#), [Potawatomi](#), [Saulteaux](#), [Nipissing](#), and [Mississauga](#), as well as some [Ojib-Cree](#) and [Metis](#) communities. These tribes are not identical to each other, and they have their own individual identities and independent leadership. But they all share kinship ties and cultural traditions.

● ***Does everyone in these tribes use the name Anishinaabe for themselves?***

Not everyone. Some communities use this word only in religious or spiritual contexts. Others use it as a general synonym for "Native American." And still other

communities do not use this name at all, preferring to call themselves by regional names instead. Most people who belong to these tribes do identify as Anishinaabe, though.

● ***What does "Anishinaabe" mean? Why is it spelled so many different ways?***

Anishinaabe means "original person." It is spelled many different ways because the different Anishinaabe tribes speak different tribes and dialects. "Anishinaabe" is the Ojibwe spelling of the word, usually pronounced similar to uh-NISH-ih-NAH-bay. In Potawatomi, the same word is spelled "Neshnabé" and is pronounced more like nesh-NAH-beah, rhyming with "yeah." Other common spellings of the name include Anishinabe, Anishnabe, Anishnaabe, Nishnaabe, Nishnabe, Nishnawbe, Anishnawbe, and Anicinabe. When the names end in -g or -k, those are plural forms (Anishinaabeg, Anishinabeg, Anishinabek, Anishinaabek, Anishnabek, Neshnabék, Anishnabeg, etc.) Anishinaabe people who are speaking in English or French will often use plural forms with -s instead (such as Anishinaabes or Anishinabes.)

● ***Where do the Anishinaabe live?***

Many different places. There are more than 200 bands of Anishinaabe Indians living throughout the Northern United States and Southern Canada, especially concentrated in the area around the Great Lakes. Here is a map showing the locations of some of the Anishinaabe tribes.

● ***How is the Anishinabe Indian nation organized?***

Each Anishinabe community lives on its own **reservation** (or **reserve**, in Canada). Reservations are lands that belong to the Anishinabes and are under their control. Communities of Anishinabe Indians are called **tribes** in the United States and **First Nations** in Canada. Each Anishinabe tribe or First Nation is politically independent and has its own government, laws, police, and services, just like a small country. Some Anishinabe nations have also formed coalitions to address common problems.

The political leader of an Anishinabe band is called a **chief** (*ogimaa*, *gimaa*, or *ogema* in the Anishinabe languages.) In the past Anishinabe chiefs were usually chosen by clan leaders and elders, often from among the last chief's sons, nephews, or sons-in-law. Today, most Anishinabe bands are governed by tribal councils, and some bands also have a chief. Anishinabe chiefs and councilmembers today are usually elected to their positions, just like mayors and congressmen.

● ***What language do the Anishinabes speak?***

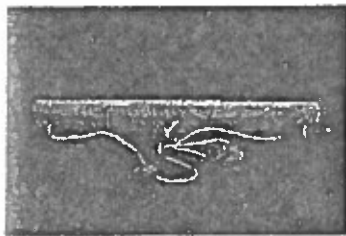
Most Anishinabe people speak English and/or French, but some of them also speak their native **Anishinabe languages**. The Anishinabe languages include Ojibwe, Algonquin, and Potawatomi. These three languages are related to each other and share some vocabulary words, similar to Spanish, French, and Italian. If you'd like to know an easy Anishinabe word, *miigwech* (pronounced mee-gwetch) means "thank you." You can read a comparison between some Anishinabe vocabulary words here.

● ***What was Anishinabe culture like in the past? What is it like now?***

Here is a link to the [Anishinaabemdaa cultural center](#) in Michigan. On their home page you can learn about Anishinabe history, language, and culture in the past and today.

Sponsored Links

● ***How do Anishinabe Indian children live, and what did they do in the past?***



Anishinabe string game

They do the same things any children do—play with each other, go to school and help around the house. Many Anishinabe children like to go hunting and fishing with their fathers. In the past, Indian kids had more chores and less time to play, just like colonial children. But Anishinabe kids did have dolls and toys to play with, and older boys liked to play ball games like lacrosse. Like many Native Americans, Anishinabe mothers traditionally carried their babies in **cradleboards** on their backs. Here are some pictures of Native American cradleboards.

● ***What were Anishinabe men and women's roles?***

Anishinabe women were farmers and did most of the child care and cooking. Men were hunters and sometimes went to war to protect their families. Both genders practiced story-telling, artwork and music, and traditional medicine. Anishinabe chiefs were most often men, although there were exceptions. Today, these old gender roles have diminished, and there are plenty of male Anishinabe farmers and female Anishinabe leaders.

● ***What were Anishinabe homes like in the past?***



Anishinabe birchbark house

There were several different types of Anishinaabe houses. The most common were dome-shaped birchbark houses called waginogans, or wigwams. Each waginogan usually housed one family. Some Anishinaabe people built Iroquois-style **longhouses** instead. An entire clan would live in such a large building. On the Great Plains, some Anishinaabe lived in large buffalo-hide tents called **tipis**. The Plains Indians were nomadic people, and tipis (or tepees) were easier to move from place to place than a waginogan. Here are some pictures of wigwams, longhouses, tipis, and other Indian houses. Today, Native Americans only build a wigwam or tepee for fun or to connect

with their heritage, not for shelter. Most Anishinabes live in modern houses and apartment buildings, just like you.

● **What was Anishinabe clothing like? Did they wear feather headdresses and face paint?**

Anishinaabe women usually wore long dresses with removable sleeves. Anishinaabe men wore breechcloths and leggings. Everybody wore moccasins on their feet and cloaks or ponchos in bad weather. The design of Anishinaabe clothes varied a lot from tribe to tribe, however, and Anishinaabe people could often identify each other by their clothing style. Later, the Anishinaabes adapted European costume such as cloth blouses and jackets, decorating them with fancy beadwork. Here are more pictures of Anishinabe clothing styles, and some photographs and links about Native American clothes in general.



Anishinaabe chief

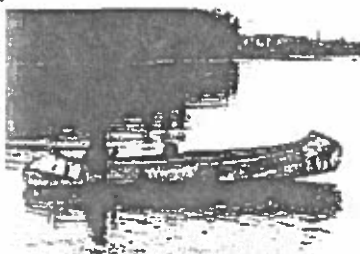


Anishinaabe moccasin

Some Anishinaabe warriors shaved their heads in the Mohawk style, using grease to stiffen their hair so that it spiked up. Other Anishinaabe men wore their hair in two braids. Women wore their long hair either loose or in braids. Headdresses varied a lot from band to band. Many Anishinaabe people wore leather headbands with feathers standing straight up in the back. Some Anishinaabe warriors wore a porcupine roach, a turban made of otter fur, or a long feather headdress. Here are some pictures of these different styles of Native American headdress. The Anishinaabes painted their faces and arms with bright colors for special occasions. They used different patterns for war paint and festive decoration. Some Anishinaabes, especially men, also wore tribal tattoos.

Today, some Anishinaabe people still wear moccasins or a beaded shirt, but they wear modern clothes like jeans instead of breechcloths... and they only wear feathers or roaches in their hair on special occasions like a dance.

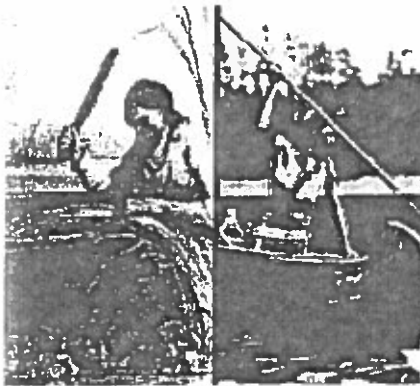
● **What was Anishinabe transportation like in the days before cars? Did they paddle canoes?**



Anishinaabe birchbark canoe

Yes—the Anishinabe Indian tribes were well-known for their birchbark canoes. Canoeing is still popular in many Anishinabe nations today, though few people handcraft their own canoe from birch bark anymore. Here is an article with pictures of Indian birch bark canoes. Over land, Anishinaabe people used dogs as pack animals. (There were no horses in North America until colonists brought them over from

Europe.) Many Anishinaabe people used tools like snowshoes and sleds to travel in the winter, and some of the bands furthest to the north used dogsleds. Today, of course, the Anishinaabes also use cars... and non-native people also use canoes.



Anishinaabe woman
man
harvesting rice

Anishinaabe
spear-fishing

● ***What was Anishinabe food like in the days before supermarkets?***

Anishinabe bands lived in different environments, so they didn't all eat the same types of foods. Woodland Anishinaabes were mostly farming people, harvesting wild rice and corn, fishing, hunting small game, and gathering nuts and fruit. Here is a website about [Anishinabe wild rice](#). The Plains Anishinaabe were big-game hunters, and buffalo meat made up most of their diet. The Northern Anishinaabe were hunter-gatherers, and moved around frequently shooting deer and small game, fishing in rivers and lakes, and collecting wild plants. Here is a website with more information about [Native Americans' food](#).

● ***What were Anishinabe weapons and tools like in the past?***

Anishinabe warriors used bows and arrows, clubs, and hide shields. Hunters also used snares, and when Plains Anishinabe men hunted buffalo, they often set controlled fires to herd the animals into traps or over cliffs. Here is a website with pictures and more information about [Native American weapons](#). Woodland Anishinaabes used spears or fishhooks with sinew lines for fishing, and special paddles called knockers for ricing.

● ***What are Anishinabe arts and crafts like?***



Anishinabe beadwork

Anishinabe artists are known for their beautiful [beadwork](#), particularly floral design. Other traditional Anishinabe crafts include [birch bark boxes](#), [baskets](#), and [dreamcatchers](#). Some Anishinabes also crafted **wampum** out of white and purple shell beads. Wampum beads were traded as a kind of currency, but they were more culturally important as an art material. The [designs and pictures](#) on wampum belts often told a story or represented a person's family.

● ***What other Native Americans did the Anishinaabe tribe interact with?***

The most important Anishinaabe trading partners were other Anishinaabeg. There were many different Anishinabe bands, and they interacted with each other often, including trading, intermarrying, and helping each other in times of trouble. The Ottawa, Potawatomi, and Ojibway tribes called themselves the ***Council of Three Fires***, and they frequently allied with each other against enemies like the Iroquois Confederacy and the Sioux tribes.

● ***What kinds of stories do the Anishinaabes tell?***

There are many Anishinabe legends and fairy tales. Storytelling is very important to the Anishinabe Indian culture. Many traditional Anishinabe stories taught important lessons to children. Others were just for fun. Here is one legend about how dogs came to the Anishinaabe tribe. Here's a website where you can read more about Anishinaabe mythology and symbols.

● ***What about Anishinaabe religion?***

Religions are too complicated and culturally sensitive to describe appropriately in only a few simple sentences, and we strongly want to avoid misleading anybody. You can visit this site to learn more about Anishinaabe religious beliefs or this site about Native American religion in general.

● ***Can you recommend a good book for me to read?***

You may enjoy The Birchbark House, a historical tale by Native American author Louise Erdrich about an Anishinabe girl growing up in the 1800's. Younger readers may like Shannon, Ojibway Dancer, about a contemporary Anishinabe girl and her family. If you want to know more about Anishinabe history and culture, two good sources for kids are Life in an Anishinabe Camp and Ojibwe Lifeways. You can also browse through our reading list of recommended Native American books in general.

● ***How do I cite your website in my bibliography?***

You will need to ask your teacher for the format he or she wants you to use. The authors' names are Laura Redish and Orrin Lewis and the title of our site is Native Languages of the Americas. We are a nonprofit educational organization working to preserve and protect Native American languages and culture. You can learn more about our organization here. Our website was first created in 1998 and last updated in 2015.

Thanks for your interest in the Anishinabe Indian people and their language!

Sponsored Links

Lesson #3, #4, #5, #6

First Nations and the first
immigrants in Canada: A
collaborative activity.

These are the specific expectations of the Ontario Curriculum 2013: Social Studies Grades 1-8. However, many provinces have similar expectations.

A3.1 identify the main reasons why different peoples came to Canada

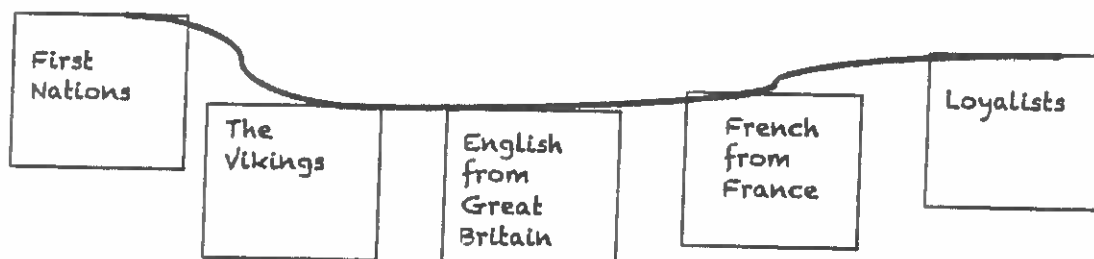
A3.2 describe some key economic, political, cultural and social aspects of life in settler communities in Canada and identify significant ways in which settlers' places of origin influenced their ways of life in Canada

A3.3 identify various types of communities that have contributed to the development of Canada.

In this cooperative lesson, the teacher can make up 5 cooperative groupings. The historic cards that follow can be laminated. Students can read them in their groups and then create a poster that can represent the given historical group. These posters will then be placed on a timeline in front of the class at the end of the activity. You can create a timeline by using a string (e.g. clothesline) and some clips. This can be strung on the wall of the class. This type of activity/lesson/unit accesses multiple intelligences such as kinaesthetic, visual, spatial, interpersonal. This timeline can remain in class throughout the unit as students can add other people who make up Canada as the unit progresses.

On the poster students will write the important points and can add images (drawings or printed from the computer) to complement their poster. In the last lesson, they can present the poster and place it on the string in order of the historic period (and order of immigration) that the group arrived in Canada.

Immigration in Canada: a timeline



Accommodations are easily made to this lesson. The group that is responsible for the 1st historical card on First Nations can be a higher group (Level 4) as there are higher-order thinking concepts such as 'perspectives' and 'worldview'. The historical card on Vikings, which is shorter, can be used for those students who need less information at a time. Students often have many connections to this theme, which helps with their understanding of the concepts. The 3 other historical cards would work for all levels.

1st lesson: Present the concept that all Canadians are immigrants except for the First Nations people. Explain to the students that they will be doing a timeline for the first years of immigration/ colonisation (up until around 1800).

2nd lesson: The students can do supplementary research for their poster. For example, searching images on the Internet to be drawn or printed.

3rd lesson: The students can do their rough copy of their poster. The teacher can verify their work before they start the good copy.

4th lesson: Good copy of their poster.

5th lesson: Present their poster to the class and place on the timeline in front of the class. Can give homework after this lesson.

Optional 6th lesson: Take up homework.



First Nations



When the first Europeans arrived in Canada they discovered that

various groups of First Nations lived on the land. They called them

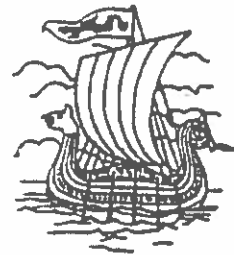
«Indians» because they believed that they had found another passage

to the West. There were 500 groups of First Nations people in Canada but the principal groups were: the Huron-Wendats, the Iroquois, the Cree, the Dene of the Northwest, the Sioux and the Inuit.

The First Nations coexisted and hence had great knowledge and understanding of the environment, habitat, animals, climate, natural resources, vegetation and physical traits of the land. The Europeans learned a lot about how to survive and navigate the Canadian landscape thanks to the First Nations. It is undeniable that the Europeans would not have survived if they had not received Aboriginal knowledge.



The Vikings

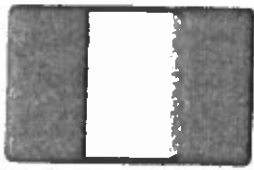


Before the arrival English and French settlers, it is believed that the ~~Scandinavians (also called Vikings)~~ were the first Europeans ~~were the first to set foot on Canadian soil in Newfoundland around the year 1000~~. It was the first attempt to colonise the First Nations land. ~~This suggested that they were searching for new lands and resources.~~ The Vikings settled at ~~Point aux Meadows in Newfoundland~~. It is still unclear how long the Vikings stayed but the archaeological evidence indicates that the relations with the First Nations were hostile and they were only here for a short time.

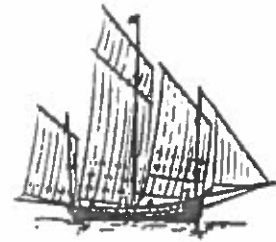
In 1960, archaeologists discovered eight Scandinavian structures dating from the 11th century. These ~~homes were made of wood and the roofs were made of sod and grass.~~ They also discovered tools similar to other archaeological sites in Greenland such as knitting needles made of bone or lamps, bronze needles and cooking pots.

A First Nations legend passed through their oral history tells a story of how newcomers came to their village in a boat. At first, the First Nations tried to befriend the people. However, when the First Nations people went out hunting, the Vikings stole items from their camp and killed some women and children. They then became bitter enemies.

It is believed that the First Nations chased away the Vikings and that sickness and the bitter climate contributed to the Vikings leaving their settlements.



The French



The first French explorer to claim possession of land in the name of France was Jacques Cartier. He travelled several times between France and Canada between 1534 and 1542 declaring lands for the King of France, Francis I.

There were other explorers such as Pierre de Monts and Samuel Champlain who established lands for the King of France in Florida, Maine and Nova Scotia in 1604.

In 1608, Samuel de Champlain established the first fort in Quebec City, which became the centre of New France. Champlain named his new trading post « Kébec », an Algonquin word which means 'where the river narrows'.

Champlain allied himself with the Algonquin, Montagnais and Huron-Wendat First Nations to conduct the fur trade. They also became allies due to a mutual enemy, the Iroquois.

For 100 years, the French and the Huron-Wendat fought together against their mutual opponent, the Six Nations (Iroquois). In 1701, the two opposing groups established a peace treaty. In the 17th Century, the French were also battling the English for the control of Canada's lands.

different companies (both English and French). Étienne Brûlé was the first woodsmen 'coureur de bois'. He came from France at the age of 14 and learned to speak the Huron language fluently.

In 1663, there were 3000 people in New France. As a large majority of these people were men, the King of France sent over hundreds of girls to be married. These girls were called the 'King's Daughters' as they were often orphans, poor or from single mothers.

The King often gave lands to men from France called 'Seigneurs', colonists who were usually military or aristocracy. The Seigneurs were then responsible to subdivide the land. They would keep part of the land for themselves and subdivided the rest to farmers. The farmers could live on this land and although they didn't own the land, they were allowed to leave the land to their children. This system lasted from around 1627 to the late 1700s and was based on the French feudal system. New France was made up of three principal cities: Quebec, Montreal and Trois-Rivières.

The French fought for many years to maintain control over New France but in 1763 they lost the war and hence all North-American lands. The Royal Proclamation of 1763 described Quebec as part of the English colony. The French-Canadians were worried about their fate now that the English were in control. The English wanted to assimilate the French to the Anglophone culture. At this time, Catholics were not allowed to be part of the government and the French-Canadians needed to follow the English laws. In this way, the oppression of the language and francophone culture officially began in Canadian History.



The English



Jean Cabot, an English immigrant from Italy, was the first to claim the land for England on the east coast of Canada. He was financed by King Henry VII to explore new commercial routes to Asia. In 1497 he planted the British flag in Newfoundland.

At the beginning, the English didn't settle permanently in Canada, preferring to ask the First Nations people and woodsmen ("voyageurs" or "coureurs de bois") to bring the furs to the trading posts. Slowly, the explorers, missionaries and commercial fur traders moved deeper and deeper into Canadian lands. The English pioneers came to Canada to have land, property, resources and/or to practice their religion freely.

From the beginning of the 17th century, English colonies in Canada became more populated with more resources. In 1670, King Charles II of England gave the exclusive power to the Hudson Bay Company to the commerce of the fur trade in the Hudson Bay.

The woodsmen, subsidised by the company, developed ties to the First Nations people in order to get better products to sell.

England and France closely fought throughout the years for the control of the lands in Canada. At the beginning of the 17th Century, they battled for the Hudson Bay region (also known as Rupert's land), Newfoundland and the Atlantic Region (Acadia). New France was known as the region around the Saint-Lawrence River, all the way to the Gulf of Mexico. The English claimed parts in the south of the Atlantic coastline.

In the 18th century, the tensions grew and the English attempted to force the Acadians (in the east coast of Canada) to state allegiance to England. The Acadians refused several times and in 1755, the English chased the Acadians from the land they had settled in and burned down their homes. They sent them in the direction of the south or on boats in the Atlantic Ocean. Many Acadians perished and several families were separated.

In 1759, the English led by James Wolfe tried to take control of Quebec. This fortified village was defended by the French army and was commanded by the Marquis of Montcalm. On September the 12th 1759, the English accomplished a surprise attack on the French. Both commanders of the respective armies died but the English won the war and gained control of Quebec. In 1763 it was official as France lost its lands to Canada (except for a few islands) and Canada, as it was, officially became a British colony.



The Loyalists



The Act of Quebec in 1774 expanded the province's territory to include land around the Great Lakes and land to the south-west of the Mississippi and Ohio rivers.

Many Americans were not happy with the control that Great Britain continued to impose on their individual liberties.

This act was a tipping point for these revolutionists as there was mounting frustrations about paying high taxes that they had to pay as well.

These frustrations towards Great Britain led to an American Revolution in 1775. After an attack on Quebec, many revolutionists were hopeful to get other Canadians on their side. However, many French-Canadians were satisfied with the Act of Quebec. Also, the revolutionists tended to be anti-Catholic and therefore the French-Canadians were sceptical to switch sides. The loyalists to Great Britain refused to help the people who became known as the 'patriots'. Nova Scotia, Newfoundland, many First Nations people and Black loyalists joined with the English. Black Loyalists were former slaves who joined with Britain in exchange for their freedom from their American Patriot owners. After the Americans won the war and a peace treaty was signed in 1783, 40 000 loyalists took permanent residence in Canada. In the next ten years, the population of Canada doubled and more immigrants and loyalists from the American side came over to Canada.



Homework

Review of the Historical Cards

First Nations

The Vikings

The English

The French

The Loyalists

1. In class this week we have been learning about the first immigrants to Canada. Name a few things that changed for the First Nations after the arrival of the Europeans.

2. Archaeologists believed that the Vikings were here between 990-1050. What caused the Vikings to leave their settlements in Newfoundland, Canada?

3. What led the first English explorers to come to Canada? What were they looking for?



4. The French had good relations with the Huron-Wendat First Nations. Why? What was their mutual goal?

5. Who were the Loyalists?

6. Reflecting on the first days of immigration into Canada, people generally came to explore, to become rich, to have land, to practice their religion freely and to escape from oppression. Does immigration into Canada exist today for similar reasons? Explain in a paragraph.



Answer Key

Homework

Review of the Historical Cards

First Nations

The Vikings

The English

The French

The Loyalists

1. In class this week we have been learning about the first immigrants to Canada. Name a few things that changed for the First Nations after the arrival of the Europeans.

The arrival of the Europeans brought about many changes to First Nations such as health (sickness), economics (fur trade), politics (lands), religious (Christianity) and military (use of guns).

2. Archaeologists believed that the Vikings were here between 990-1050. What caused the Vikings to leave their settlements in Newfoundland, Canada?

The exact cause of why the Vikings left Canada is not known. It is believed that the harsh climate and the feuding with the First Nations were both contributing factors.

3. What led the first English explorers to come to Canada? What were they looking for?

The first explorers from England were looking for adventure (to explore), resources (fur, gold) and freedom.



Answer Key

4. The French had good relations with the Huron-Wendat First Nations. Why? What was their mutual goal?

The French and the Huron-Wendat had a mutual enemy, the Iroquois. Also, they were partners for the fur trade.

7. Who were the Loyalists?

The Loyalists were Americans who came to Canada because they were loyal to Great Britain. There were also French-Canadians that wanted to preserve their Catholicism, which the Patriots were staunchly opposed to. Also, Black Loyalists were promised their freedom from their slave owners if they pledged their loyalty to the Crown.

8. Reflecting on the first days of immigration into Canada, people generally came to explore, to become rich, to have land, to practice their religion freely and to escape from oppression. Does immigration into Canada exist today for similar reasons? Explain in a paragraph.

There are many possible answers to this question, here is one example: Today, immigrants in Canada come for similar reasons. People from various countries come here to practice their religion more freely or to escape from oppression (poverty and war). I think that one difference is that there are now immigrants from several different countries (ex India, China, Afghanistan). One other difference is that immigrants don't come to explore "uncharted" territories. However, they come more often for new scholarly experiences (school and university).

-The Aboriginal Worldview-

It is important to understand that most history that we read about is biased towards the European worldview. That is, it is rare to read history from an aboriginal perspective. The European worldview often quotes scientific evidence that indicates that First Nations people immigrated 20 000 years ago from Siberia by way of a thin land mass. First Nations people believe that this perspective justifies Canadians claim to the ownership of Aboriginals land. The First Nations worldview, passed via oral history from generation to generation teaches Aboriginal people that they were here from time immemorial.

The arrival of the first Europeans in 1497 brought about huge changes to the way of life of the First Nation. The fur trade, missionaries, soldiers and colonists brought about changes in their health, lifestyles, economic, religion and technology.

The first residents of Canada, the First Nations, lived from the land. That they had a profound respect for what the land offered to them. Although there was much diversity between the various aboriginal groups, the various First Nations groups had similarities such as supporting the members established political system (a system to resolve conflict), arts and technology and respect for all living creatures (plants and animals).

The Vikings

Research Project Expectations:

1. Identify the main reasons why the Vikings came to Canada.
2. Describe some key economic (money), political cultural (government) and social aspects of life in settler communities in Canada.
3. Identify significant ways in which settlers places of origin (where they decided to live in Canada) influenced their ways of life in Canada.
4. Identify the types of communities they developed that have contributed to the development of Canada.
5. Identify important figures and events.

How to complete this task:

1. Take note of the important information. **WRITE IT DOWN.**
 - a. Dates
 - b. People
 - c. Events
2. Make an educational poster to convey the information you have found.
 - a. Neat
 - b. Organized
 - c. Informative
3. Decide who will present what information and create talking points.
 - a. Clear
 - b. Simple
 - c. Understood

You are only to use the sites listed below and no others.

Resources:

<http://www.fngovernance.org/timeline/timelinewindow>

<http://www.thecanadianencyclopedia.ca/en/article/norse-voyages/>

<http://www.thecanadianencyclopedia.ca/en/article/exploration/>

Loyalists

Research Project Expectations:

1. Who were the Loyalists?
2. Describe some key economic (money), political cultural (government) and social aspects of life in settler communities in Canada.
3. Identify significant ways in which settlers places of origin (where they decided to live in Canada) influenced their ways of life in Canada.
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<http://www.fngovernance.org/timeline/timelinewindow>

<http://www.thecanadianencyclopedia.ca/en/article/loyalists/>

<http://www.thecanadianencyclopedia.ca/en/article/council-of-twelve/>

French from France

Research Project Expectations:

1. Identify the main reasons why the French came to Canada.
2. Describe some key economic (money), political cultural (government) and social aspects of life in settler communities in Canada.
3. Identify significant ways in which settlers places of origin (where they decided to live in Canada) influenced their ways of life in Canada.
4. Identify the types of communities they developed that have contributed to the development of Canada.
5. Identify important figures and events.

How to complete this task:

1. Take note of the important information. **WRITE IT DOWN.**
 - a. Dates
 - b. People
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2. Make an educational poster to **convey the information** you have found.
 - a. Neat
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You are only to use the sites listed below and no others.

Resources:

<http://www.fngovernance.org/timeline/timelinewindow>

<http://www.thecanadianencyclopedia.ca/en/article/new-france/>

<http://www.thecanadianencyclopedia.ca/en/article/aboriginal-french-relations/>

First Nations

Research Project Expectations:

1. Who are the First Nations?
2. Describe some key economic (money), political cultural (government) and social aspects of their lifestyle.
3. Identify significant ways in which the way settlers deciding to live in Canada influenced the ways of life of the First Nations in Canada.
4. Identify the types of communities they developed that have contributed to the development of Canada.
5. Identify important figures and events.

How to complete this task:

1. Take note of the important information. **WRITE IT DOWN.**
 - a. Dates
 - b. People
 - c. Events
2. Make an educational poster to **convey the information** you have found.
 - a. Neat
 - b. Organized
 - c. Informative
3. Decide who will present what information and **create talking points.**
 - a. Clear
 - b. Simple
 - c. Understood

You are only to use the sites listed below and no others.

Resources:

<http://www.fngovernance.org/timeline/timelinewindow>

<http://www.thecanadianencyclopedia.ca/en/article/first-nations-in-the-war-of-1812/>

<http://www.thecanadianencyclopedia.ca/en/article/first-nations/>

English from Great Britain

Research Project Expectations:

1. Identify the main reasons why the English came to Canada.
2. Describe some key economic (money), political cultural (government) and social aspects of life in settler communities in Canada.
3. Identify significant ways in which settlers places of origin (where they decided to live in Canada) influenced their ways of life in Canada.
4. Identify the types of communities they developed that have contributed to the development of Canada.
5. Identify important figures and events.

How to complete this task:

1. Take note of the important information. **WRITE IT DOWN.**
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Resources:

<http://www.fugovernance.org/timeline/timelinewindow>

<http://www.thecanadianencyclopedia.ca/en/article/aboriginal-european-relations/>

<http://www.thecanadianencyclopedia.ca/en/article/british-north-america/>

Drum Instructions

You will need: paper cup (colour of your choice), balloon, elastic, markers/coloured pencils and a drumstick.

1. Think of a story or a feeling you want to share with the rest of the class.
2. Chose a cup whose colour will help your story.
3. Write your name on the bottom of your cup.
4. Write on the side of the cup the reasons why you chose your cup, the feelings you feel and the story you want to tell.
5. Draw any symbols that will help you tell your story on the cup.
6. Stretch your balloon over the top of your cup and hold it there.
7. Make sure it is stretch tight.
8. Put the elastic around the balloon on the cup to hold it on.
9. Use your drumstick to make music.
10. ENJOY!

DREAM CATCHERS

It is believed that the origin of the Native American dream catcher (or Indian dream catchers) is from the Ojibwa Chippewa tribe. The Ojibwa would tie strands of sinew string around a frame of bent wood that was in a small round or tear drop shape. The patterns of the dream catcher would be similar to how these Native Americans tied the webbing for their snowshoes.

However a Lakota story tells of how Iktomi (spider) came and spoke to an old Lakota spiritual leader who was on a high mountain and had a vision. In his vision, Iktomi, the great trickster and searcher of wisdom, appeared in the form of a spider. Iktomi spoke to him in a sacred language. As he spoke, Iktomi the spider picked up the elder's willow hoop which had feathers, horsehair, beads and offerings on it, and began to spin a web. He spoke to the elder about the cycles of life, how we begin our lives as infants, move on through childhood and on to adulthood. Finally we go to old age where we must be taken care of as infants, completing the cycle.

But, Iktomi said as he continued to spin his web, in each time of life there are many forces, some good and some bad. If you listen to the good forces, they will steer you in the right direction. But, if you listen to the bad forces, they'll steer you in the wrong direction and may hurt you. So these forces can help, or can interfere with the harmony of Nature. While the spider spoke, he continued to weave his web.

When Iktomi finished speaking, he gave the elder the web and said, The web is a perfect circle with a hole in the center. Use the web to help your people reach their goals, making good use of their ideas, dreams and visions. If you believe in the Great Spirit, the web will filter your good ideas and the bad ones will be trapped and will not pass.

Traditionally, Native American dream catchers were only a few inches in diameter and it would be finished with a feather hanging from the webbing. Wrapping the frame in leather would be pretty common too as another finishing touch.

Natives believed the night air was filled with good and bad dreams. The legend of the Dream Catcher is that it captures the bad Spirits and filters them. Protecting us from evil and letting through only the good dreams. It is believed that each carefully woven web will catch bad spirit dreams in the web and disappear by perishing with the first light of the morning sun.

The good spirit dreams will find their way to the center and float down the sacred feather.

Dream Catchers are believed to bless the "sleeping ones" with pleasant dreams, good luck, and harmony throughout their lives. It is how many people remember lessons in our community and get their visions.

It is said that when you get a good night sleep you can remember when the spirit has talked to you.

Dream catchers were given to new born and or hung on an infant's cradle board for good dreams. The larger sizes were hung in lodges, for all to have good dreams. It is never too late to acquire a dream catcher.

The dream catcher that you have received was made by me with you in my thoughts and while sage was burning and being in prayers at all times. It is a sacred object.

This Dream Catcher is not only a dream catcher but also a medicine wheel.

All the parts of the dream catcher has meaning.

To begin, the web represent the spider our brother of life for ever repairing the eternal web of life. Thus weaving your life dreams and energy in the universe when you dream.

The ring represents the earth mother and the humble walk we do upon her. The ring was also covered with multi-colored wool representing in my mind and spirit aspects of your personality, moods and emotions. The beads on the web are of the 7 directions thus calling upon them to bless you.

As we believe that we are related to all things and that all things are part of us then the Dream Catcher and medicine wheel is a representation of such sacred belief.

The first color is blue representing Father Sky and all that lives in the sky; grandfather sun, grandmother moon, Star nation and Creation.

The second colored beads are purple this is the color of the inner self and the introspection of where the Creator lives, within us all.

The third color is Yellow this represents the direction of the East where the Yellow Nation is and we call upon their ancestors and the wisdom they carry to come in and teach us. It is also the direction of where the sun rises every day therefore a new beginning. We put the Sacred Eagle in that direction and call upon the abilities to see far beyond what is in front of us and to focus on the task at hand.

The fourth color is Red for the Red Nation. In this direction we call upon their ancestors to come and teach us how to take care of the land and do the work necessary for our families to grow in a strong foundation. It is the direction of honesty, hard work, family, integrity and love.

The fifth color is black. This color represents two roads. The direction of the Black nation and we call upon their ancestors to come and help with healing, also how to care for the water. It is also the direction of the black road, the one of self destruction, abuse and so on. Therefore we pray for understanding of such since we say Creator of all good things. We pray for the lessons that these people bring to us.

The sixth color is of the White nation. We acknowledge the white people and their ancestors. The knowledge and the wisdom on how to use that knowledge in a good way.

The 7th direction is of the color green representing Mother Earth. The one who feeds us, clothes, and protects us from the elements. She supplies all that we need in order to live on this earth. We give thanks for her.

In your Dream catcher, I have finalized the eye with purple again. This is to remind you that we are spiritual beings in all aspects of life and that without such believe then we continuously search the reason of our being and try to explain it in many different formats.

Once the ring and the web are weaved, it represents love, honesty and purity. All of the elements of the dream catcher together represent the earth, fire and water. Things we need to live. So when I make a Dream catcher the feathers are of the Eagle one of our most Sacred Animal Spirit. The Eagle to me is part of my Native ways and is in my personal medicine wheel in the East which represents the ability to fly high and close to the Creator. It also represents part of my name and the Society that was founded for the purpose of advancing the Native American Way of living.

It represents the ability to be love and to love, to take the risk and get out of the nest and fly on your own, the ability to live beyond your shadows. Once put on the dream catcher it represents the air.

If you received a dream catcher you have received an object that represents the 4 elements of life. Earth, Water, Fire and Air, all the things necessary to sustain life. May you have a happy, dreamful life with this dream catcher and good Karma.

Meegwetch

Art Lesson Plan – 5/6 (Anishinaabe)

Teacher Candidate:

Subject: Art

Grade/Class: 5/6

Date:

Time:

Duration: 100 - 120mins

Lesson Topic: Totem Pole Art

Curriculum Expectations: (5/6)

D1. Creating and Presenting: apply the creative process (see pages 19–22) to produce a variety of two- and three-dimensional art works, using elements, principles, and techniques of visual arts to communicate feelings, ideas, and understandings;

D2. Reflecting, Responding, and Analysing: apply the critical analysis process to communicate feelings, ideas, and understandings in response to a variety of art works and art experiences;

D3. Exploring Forms and Cultural Contexts: demonstrate an understanding of a variety of art forms, styles, and techniques from the past and present, and their sociocultural and historical contexts.

Specific Expectations: (5/6)

D1.1 create two- and three-dimensional art works that express feelings and ideas inspired by their own and others' points of view

D1.2 demonstrate an understanding of composition, using selected principles of design to create narrative art works or art works on a theme or topic

D2.1 interpret a variety of art works and identify the feelings, issues, themes, and social concerns that they convey

D2.3 demonstrate an understanding of how to read and interpret signs, symbols, and style in art works

By the end of the lesson students should/will be able to:

1: describe how forms and styles of visual and media arts represent various messages and contexts in the past and present

2: demonstrate an awareness of ways in which visual arts reflect the beliefs and traditions of a variety of peoples and of people in different times and places

3: demonstrate an understanding of key contributions and functions of visual and media arts in various contexts at both the local and the national levels

4: demonstrate an understanding of how to read and interpret signs, symbols, and style in art works

5: explain how the elements and principles of design are used in their own and others' art work to communicate meaning or understanding

Learning/Teaching Resources:

- Toilet paper rolls
- Construction paper
- Markers, coloured pencils, crayons
- Scissors
- Glue, tape
- Totem cut-outs

Lesson Sequence

A) Introductory Activity

- Discuss the history of totem poles and how they are significant to our culture.
- <https://www.youtube.com/watch?v=BNE-DL68HDE>

B) Development Strategies:

Activity 1: Have students think about a short story of a few lines that they want to tell. Have them write down their story for reference later.

Activity 2: Discuss what the animal totems can mean, have the students pick out the totems they want to use for their poles.

Activity 3: Explain the steps to putting the totems together, give a quick demonstration.

Activity 4: Make totems!

C) Differentiated Instructional Strategies:

- I have pre-cut totem pieces for students to avoid difficulty with scissors.
- Provide a handout describing totem meanings to help students remember.

D) Culminating Activity: Collect totems and mini stories from kids.

E) On-Going Assessment/Evaluation: Assist students with their stories, walk around monitoring to make sure they are still on task. Assess significance of story to totem symbols.

Follow-Up Activities/Ideas or Next Steps: Continue into the history, discuss and create dreamcatchers.

Totem Pole Instructions

You will need: cardboard tube, construction paper, coloured pencils/markers, glue/tape, base, totem symbol template and scissors.

1. Choose the totem symbols that best represent your story.
2. Colour your totems.
3. Cut them out.
4. If you have more than one tube of cardboard either glue or tape them together.
5. Wrap construction paper of your choice around the tube and glue it on.
6. Glue your totem symbols to the tube in the order you want.
7. Glue your tube to the base.
8. ENJOY!

Totem Meanings

Page 1:

- Lizard: Awareness, Conservation, Hopes and Fears
- Beaver: Creative and Artistic, Resourcefulness and Determination
- Salmon: persistence, dependability
- Turkey: abundance, content, fullness
- Hippo: emotional depth, healing, imagination
- Man: humanity

Page 2:

- Eagle: great strength, courage, leadership
- Giraffe: farsightedness, success, practicality, balance
- Bumblebee: honesty, pure thinking, willingness and drive

Page 3:

- Snake: rebirth, resurrection, initiation and transformation
- Hawk: guardianship, strength, far sighted
- Bear: strength and ferocity
- Dogfish: awareness, feelings, stretching limits
- Bobcat: independence, clear vision and self-reliance

Page 4:

- Porcupine: safety and protection
- Sun: abundance of life, warmth, healing and peace
- Elk: bravery, agility and independence
- Otter: feminine power, playful, trusting, inquisitive, bright, loyal
- Frog: spring and new life, sensitivity, communicator

Page 5:

- Dragonfly: dreams, illusions, ever-changing life
- Bat: death and rebirth, guardian of the night
- Monkey: humor, play, charm, curiosity
- Fox: cunning, stealth, feminine courage
- Cougar: power, leadership, humility, responsible

Page 6:

- Turtle: self-reliance, tenacity, slow progress
- Seal: bright, inquisitive, organized
- Killer whale: traveler, guardian, symbol of good
- Wolf: intelligence and leadership
- Weasel: listen to your inner voice
- Raccoon: curiosity, creativity, dexterity, disguise



"THUNDER BIRD"
AS A MAN

"SKANA"
THE KILLER-WHALE

"CHET-WOOT"
THE BEAR
Spitting up the Wolf Man

FROG

"SE-SOOK"

TWO-HEADED SERPENT

"OL-HIYO"
THE SEAL

"WALALEE"
THE SALMON

"LE-LOO"
THE WOLF

THE RAVEN

FROG

THE ANCIENT
POWERFUL SUPERNATURAL

"KUUMA"
THE BULLHEAD

"EL-KOLIE"
THE WHALE

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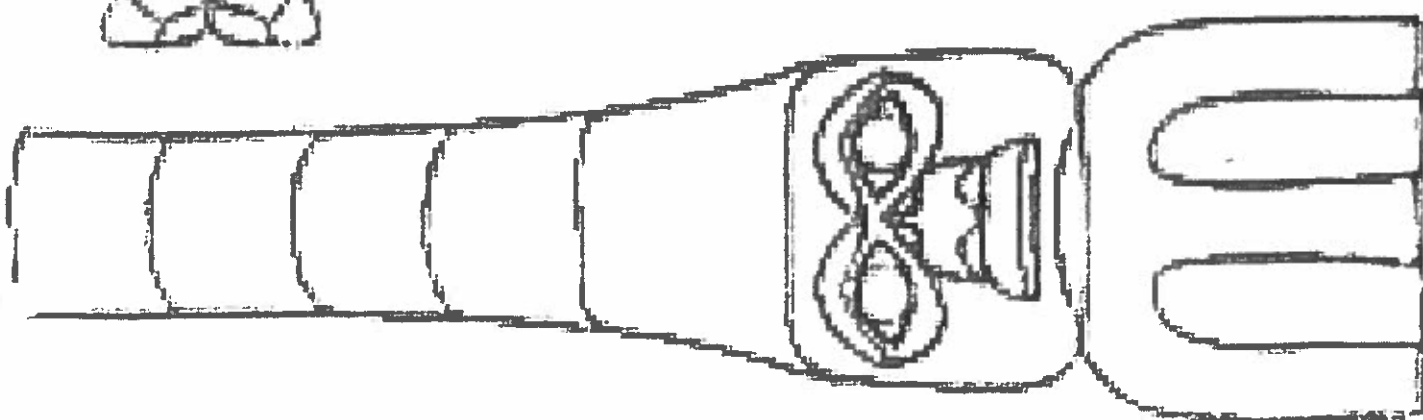
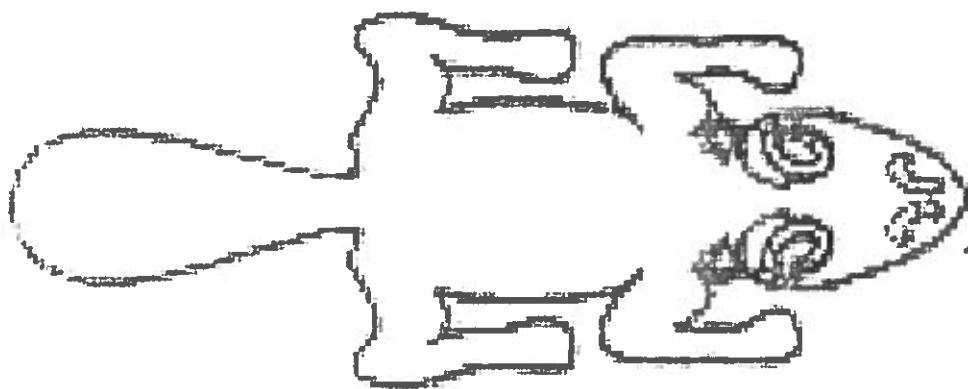
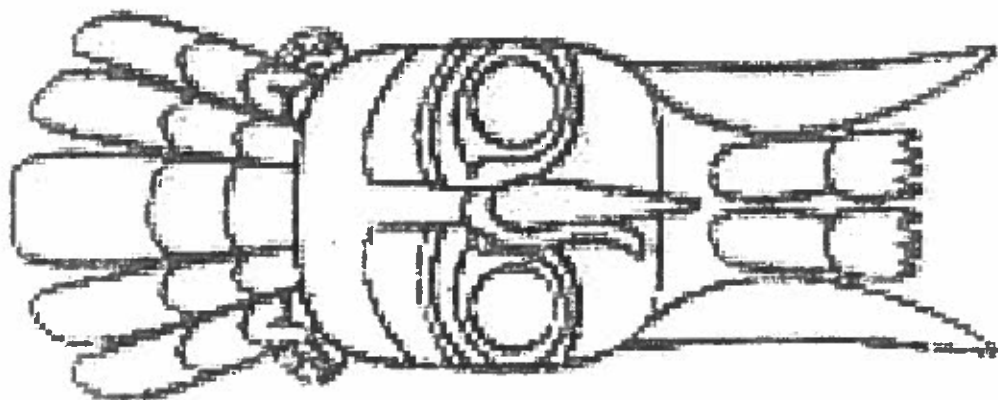
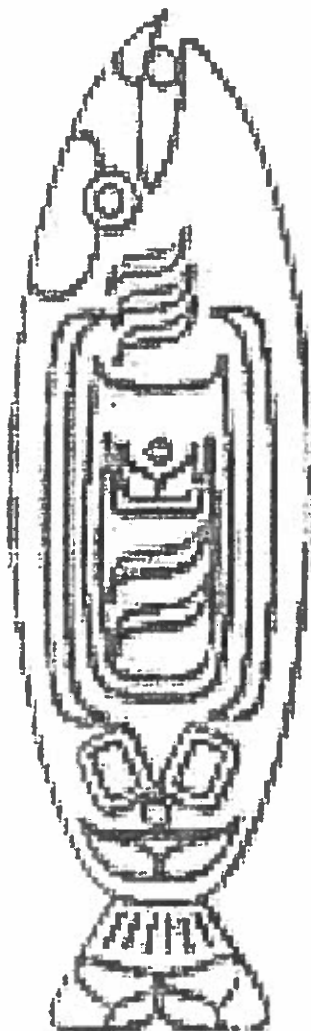
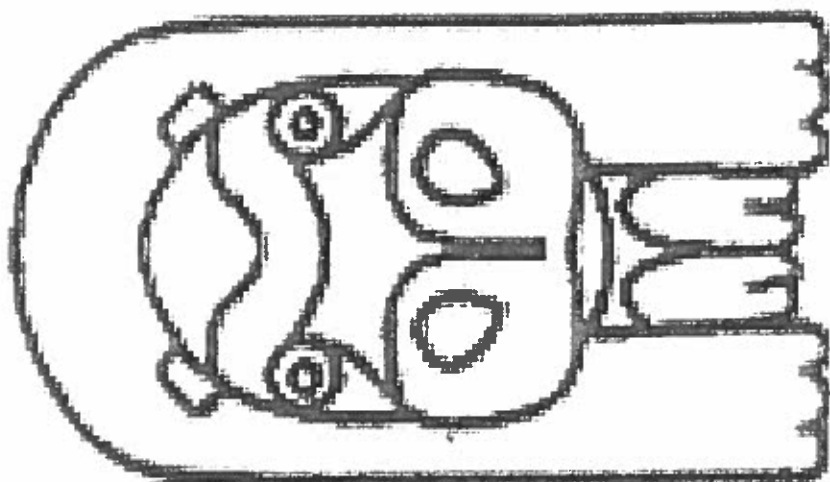
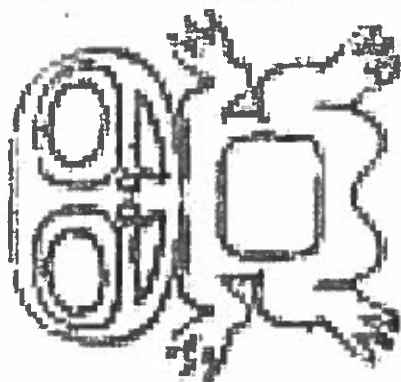
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- Fox: cunning, stealth, feminine courage
- Cougar: power, leadership, humility, responsible

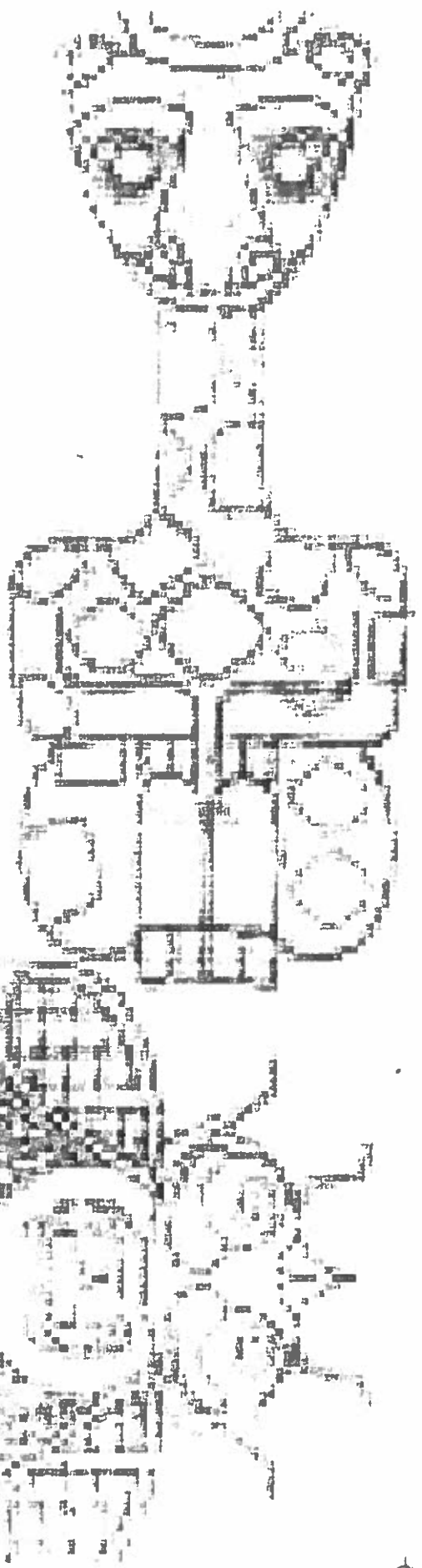
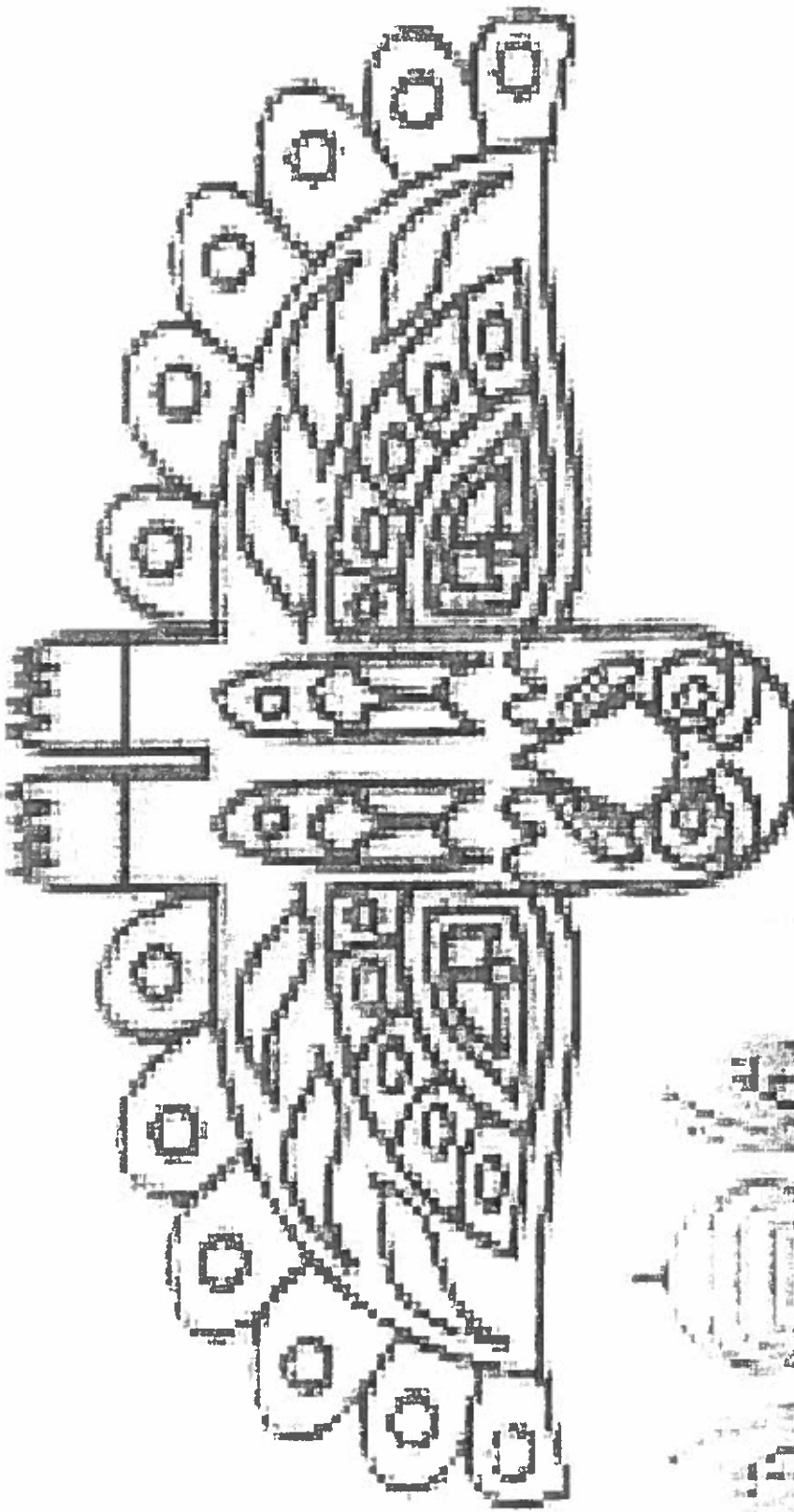
Page 6:

- Turtle: self-reliance, tenacity, slow progress
- Seal: bright, inquisitive, organized
- Killer whale: traveler, guardian, symbol of good
- Wolf: intelligence and leadership
- Weasel: listen to your inner voice
- Raccoon: curiosity, creativity, dexterity, disguise

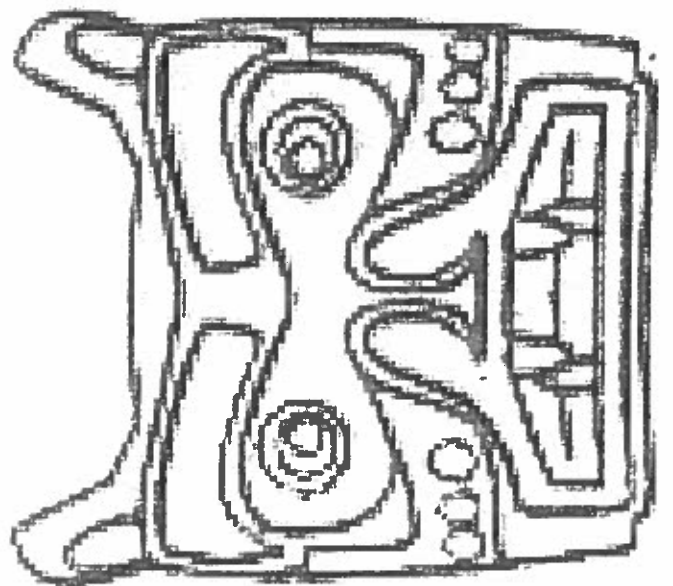
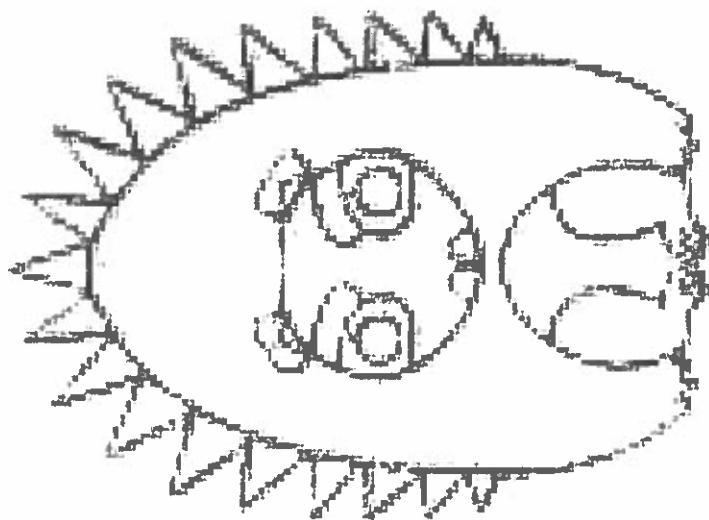
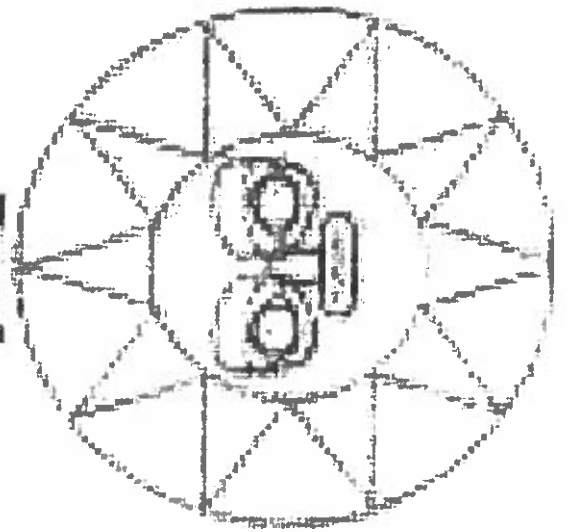
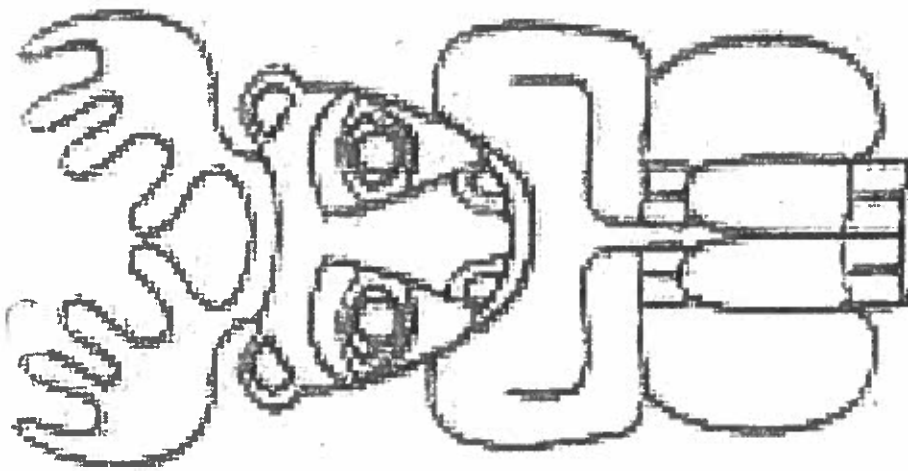
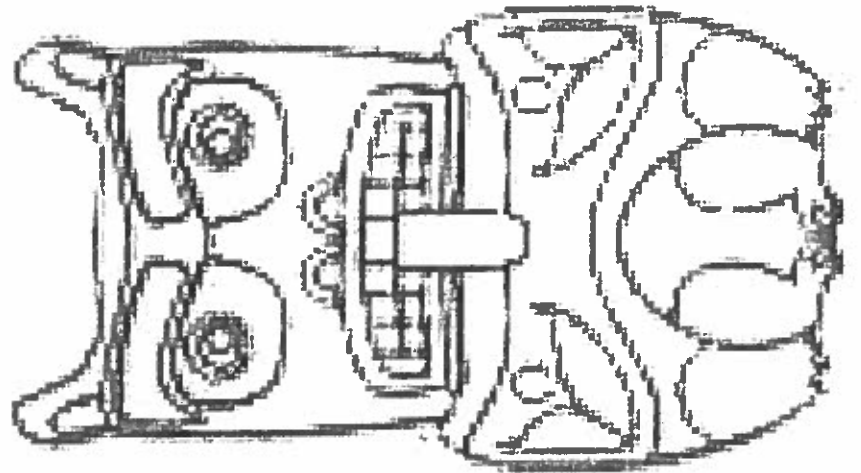
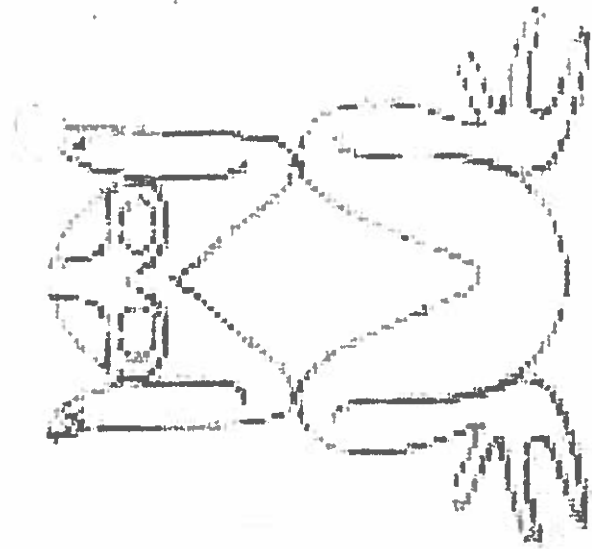
cut out each character and paste it onto a piece of paper with a piece of paper for the back



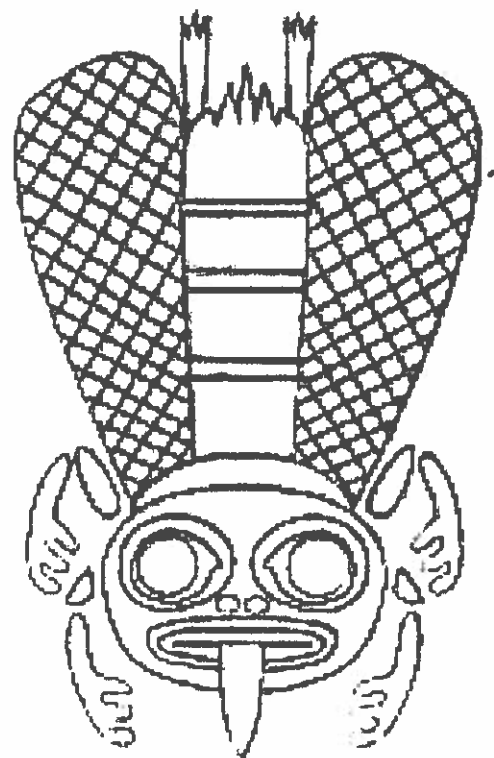
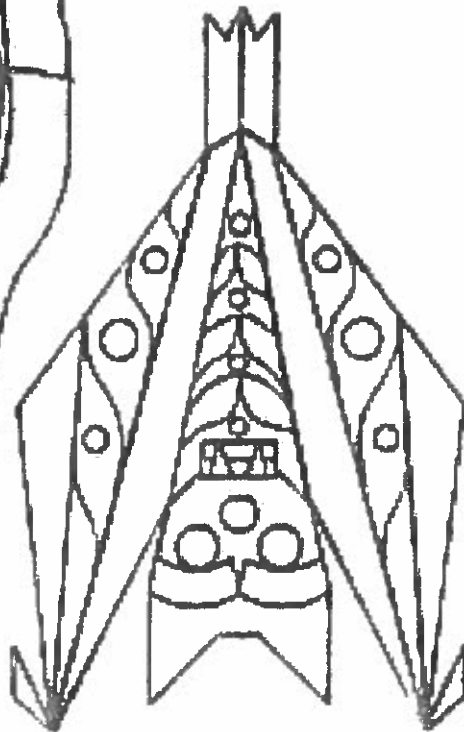
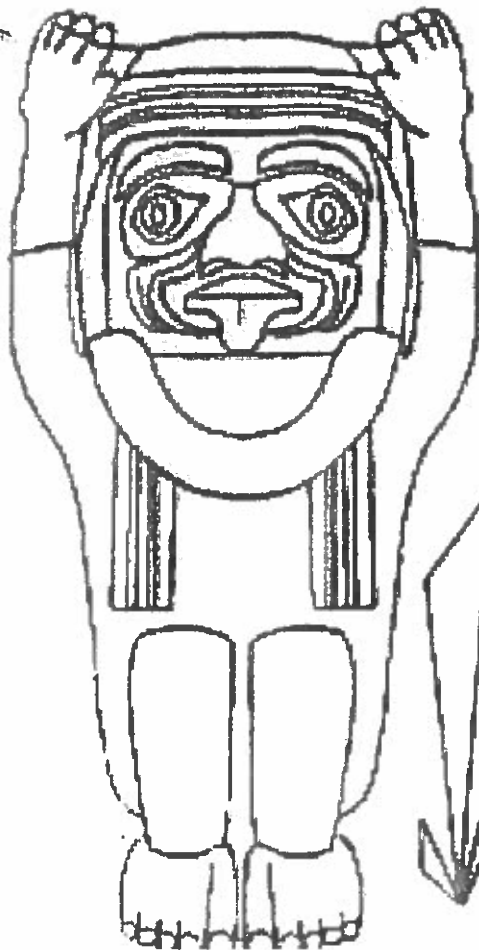
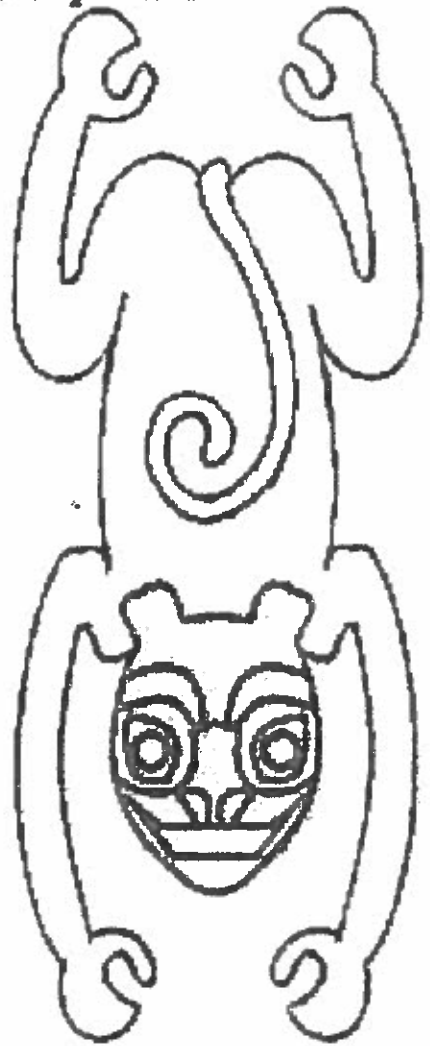
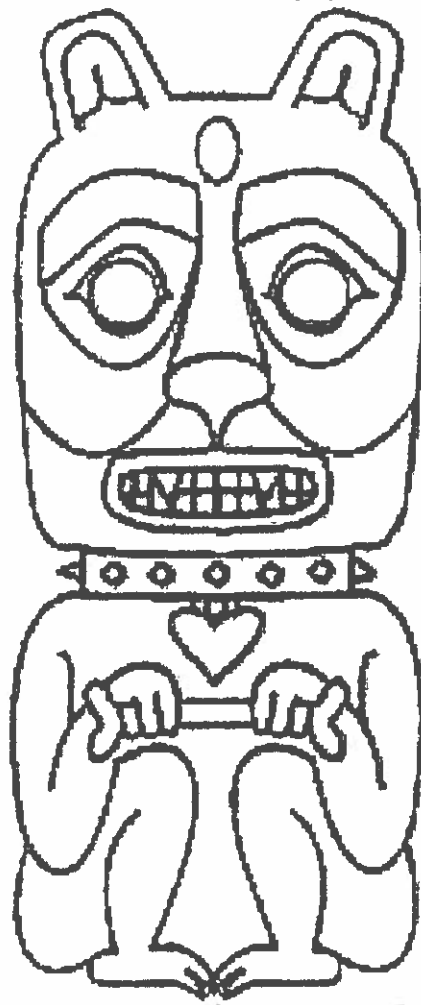
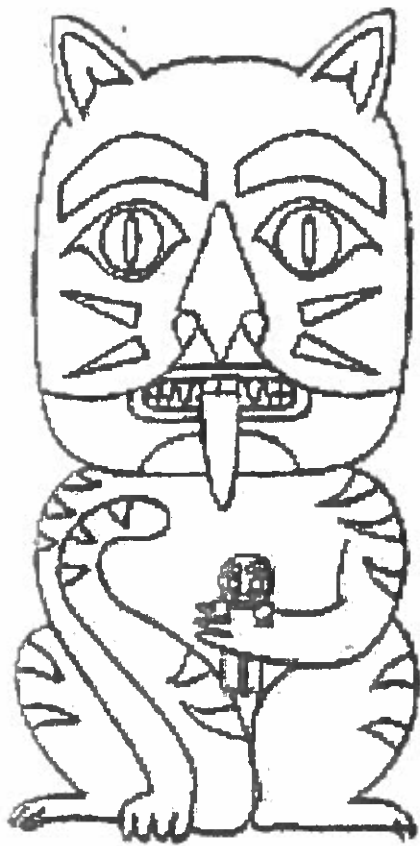
THE UNITED STATES OF AMERICA
DEPARTMENT OF THE ARMY
OFFICE OF THE CHIEF OF STAFF
WASHINGTON, D. C.

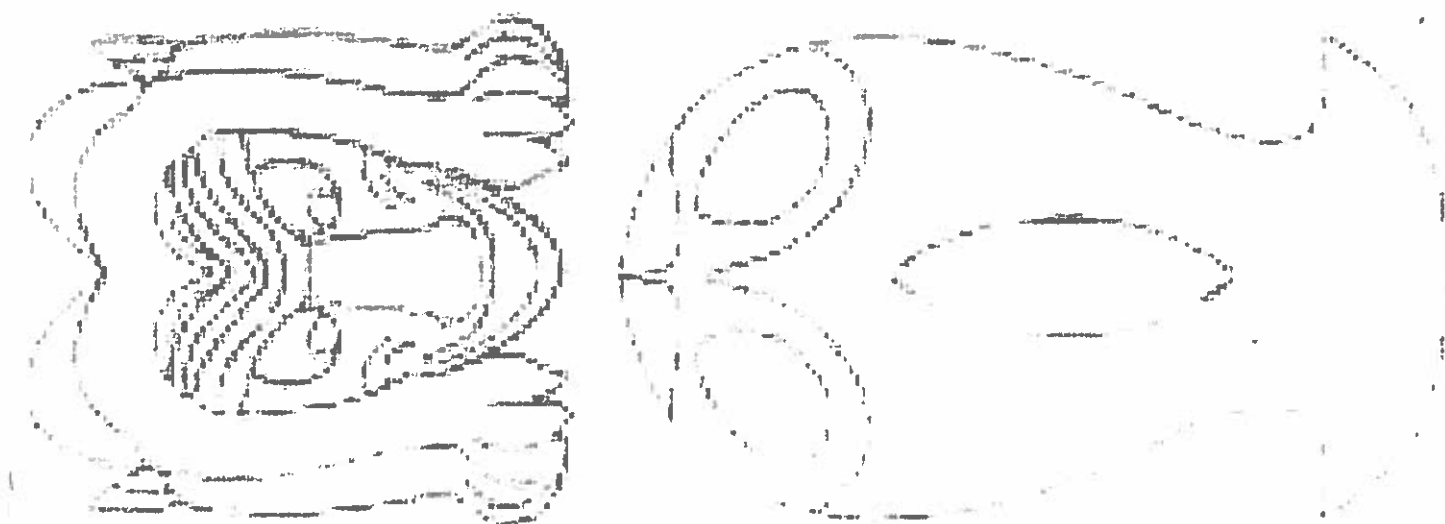
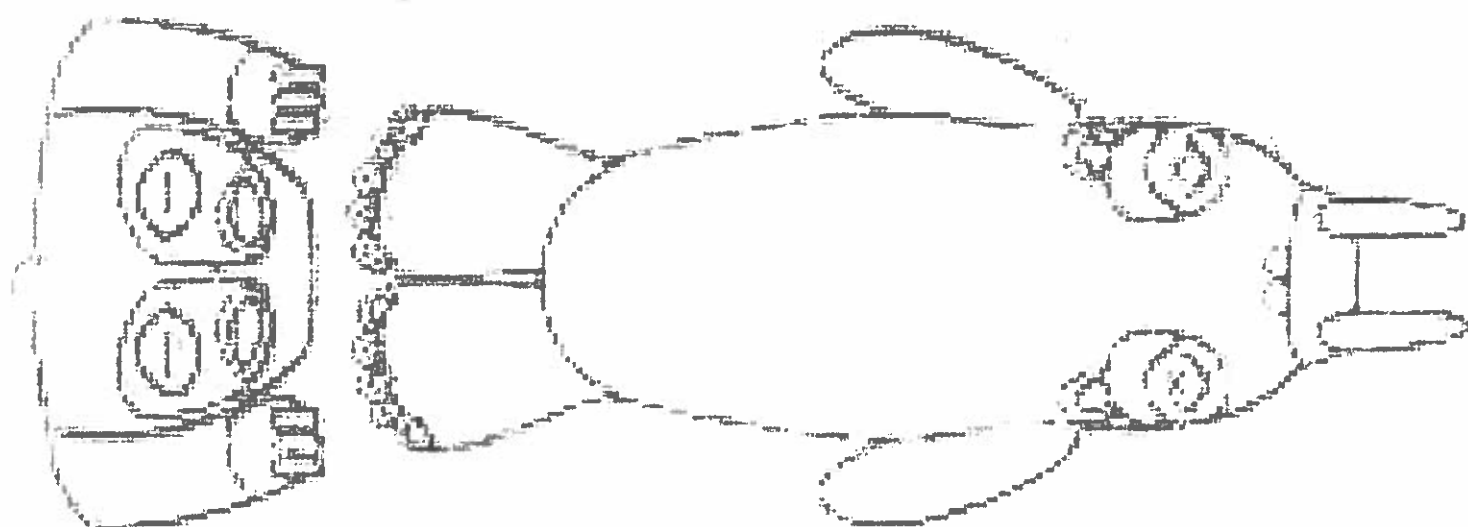
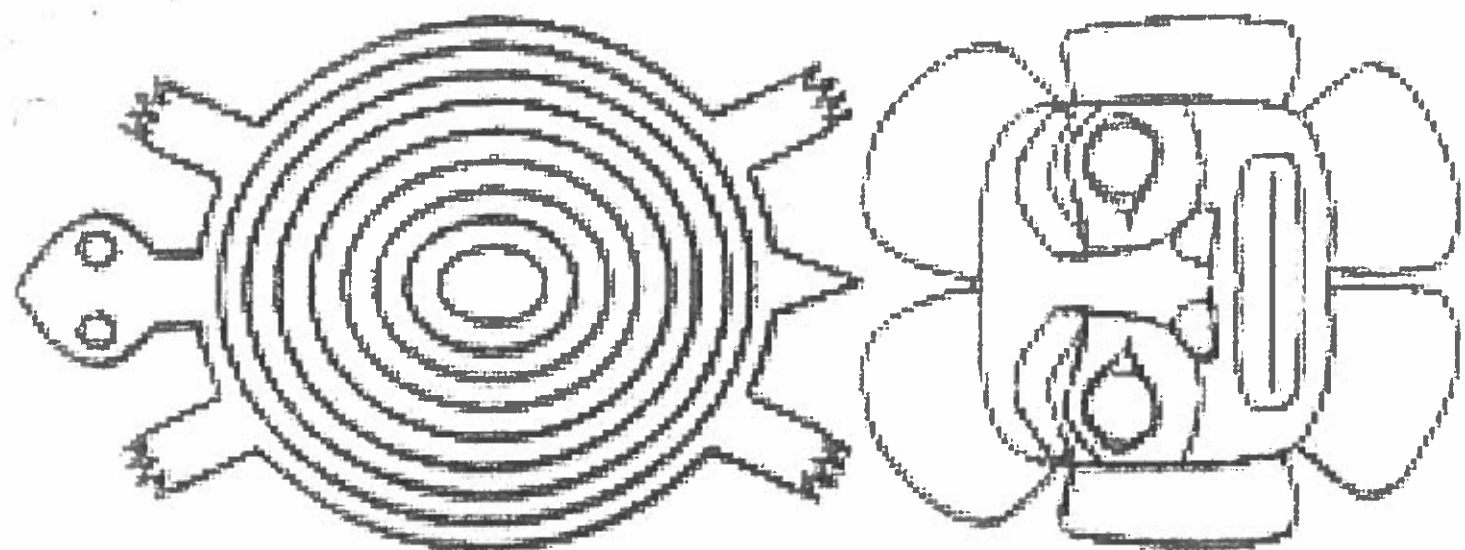


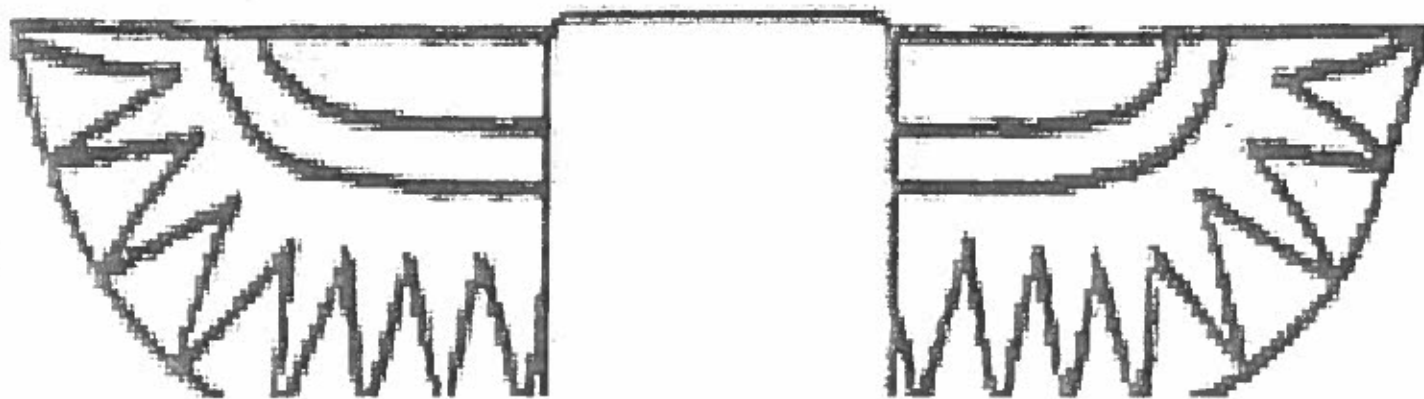
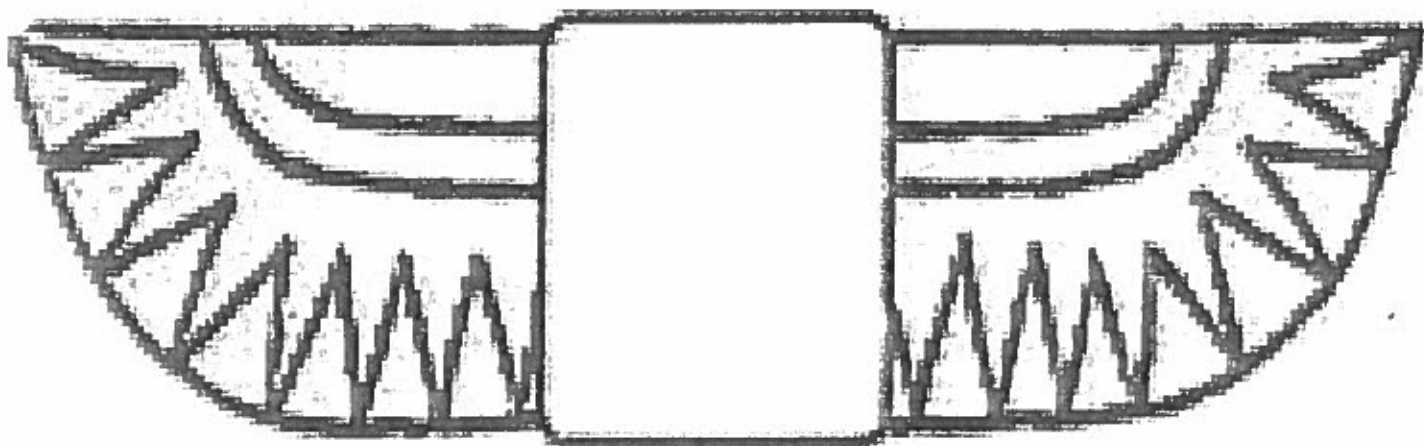
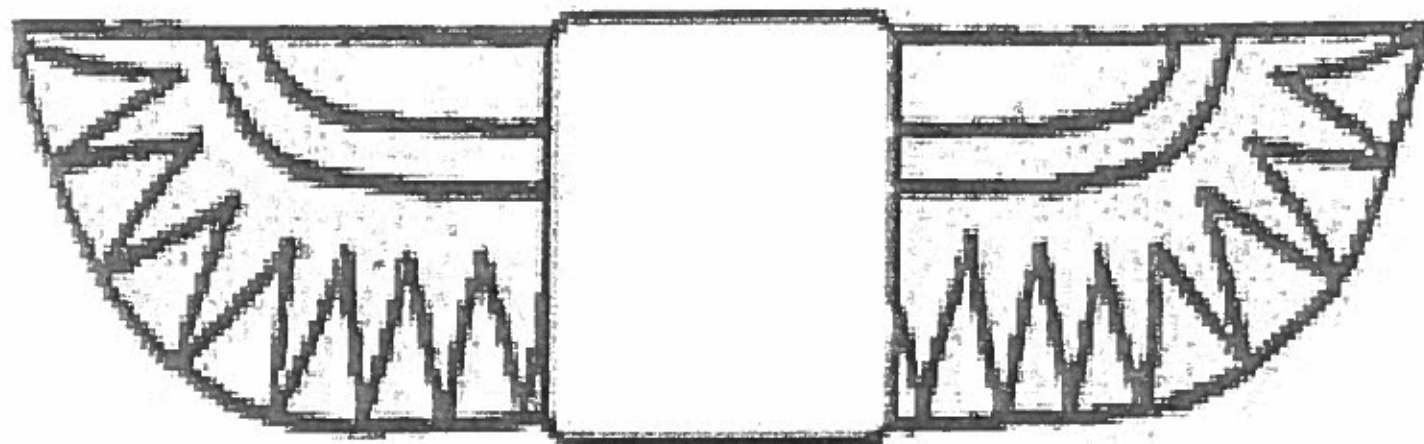
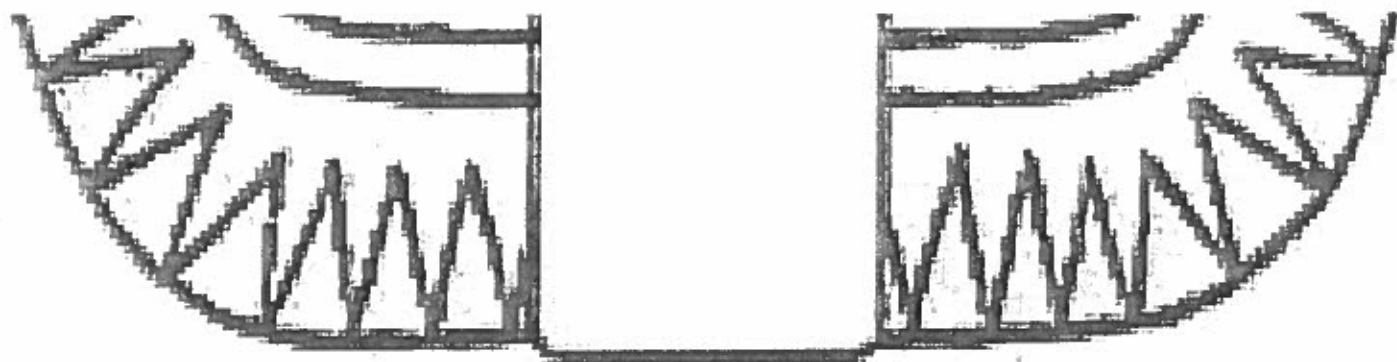
Fill and color character and make a talking pin on with a paper board, use a 4" square board



Cut out each character and make a totem pole with a paper tube or gift-wrap tube







Drum Instructions

You will need: paper cup (colour of your choice), balloon, elastic, markers/coloured pencils and a drumstick.

1. Think of a story or a feeling you want to share with the rest of the class.
2. Chose a cup whose colour will help your story.
3. Write your name on the bottom of your cup.
4. Write on the side of the cup the reasons why you chose your cup, the feelings you feel and the story you want to tell.
5. Draw any symbols that will help you tell your story on the cup.
6. Stretch your balloon over the top of your cup and hold it there.
7. Make sure it is stretch tight.
8. Put the elastic around the balloon on the cup to hold it on.
9. Use your drumstick to make music.
10. ENJOY!

Language Lesson Plan – 5/6 (Anishinaabe/Comic Books)

Teacher Candidate

Subject: Language

Grade/Class: 5/6

Date:

Time:

Duration: 100 - 120mins

Lesson Topic: Anishinaabe literature

Curriculum Expectations: (5/6)

1. listen in order to understand and respond appropriately in a variety of situations for a variety of purposes;

1. read and demonstrate an understanding of a variety of literary, graphic, and informational texts, using a range of strategies to construct meaning;

1. generate, gather, and organize ideas and information to write for an intended purpose and audience;

1. demonstrate an understanding of a variety of media texts;

Specific Expectations: (5/6)

2.2 identify a variety of organizational patterns in a range of texts and explain how they help readers understand the texts

2.6 identify elements of their writing that need improvement, using feedback from the teacher and peers, with a focus on specific features

3.6 proofread and correct their writing using guidelines developed with peers and the teacher

3.3 identify conventions and techniques appropriate to the form chosen for a media text they plan to create, and explain how they will use the conventions and techniques to help communicate their message

3.7 use a range of appropriate elements of effective presentation in the finished product, including print, script, different fonts, graphics, and layout

By the end of the lesson students should/will be able to:

1: Explain why different audiences might respond differently to the same media text

2: Produce pieces of published work to meet identified criteria based on the expectations related to content, organization, style, use of conventions, and use of presentation strategies

3: Identify a variety of purposes for speaking and explain how the purpose and intended audience influence the choice

4: Identify various elements of style – including voice, word choice, and the use of hyperbole, strong verbs, dialogue, and complex sentences – and explain how they help communicate meaning

5: Produce a variety of media texts for specific purposes and audiences, using appropriate forms, conventions, and techniques

Learning/Teaching Resources:

- The Secret Path Video – Seven Matches 12:50 – 16:20
- Seven Matches Lyrics
- The Secret Path Video – The Only Place to Be 38:45 – 46:10
- The Only Place To Be Lyrics
- The Encyclopedia of Early Earth – The Three Sisters of Summer Island 9pgs.
- Paper, pencil, pen
- Coloured pencils, markers

Lesson Sequence

A) Introductory Activity:

- Dreamcatcher story

B) Development Strategies:

Activity 1: Split the class into 4 groups of 6, each group will receive two pages from the story of The Three Sisters of Summer Island. Each group must read and summarize what their pages are about.

Activity 2: Each group will explain what their portion of the story putting it together.

- The students will create their own creation/cultural story comic or short story.

Activity 3: Tell the story of Chanie Wenback

- Play The Secret Path video, Seven Matches, ask the students what they think is going to happen or which part of the story do they think this video is about, how does it make them feel? Write down their feelings and opinions.

Activity 4: Play The Secret Path Video, The Only Place To Be.

- Discuss with the students their feelings about this video, what happened and why?
- Have them write down their feelings about this video
- The students will now write a poem or song about the story and their feelings

C) Differentiated Instructional Strategies: instructions will be provided audibly and physically. Students will be allowed to work in pairs if necessary.

D) Culminating Activity: Comics and/or short stories will be collected and graded on creativity, clarity and effort. Student's songs/poems will also be collected. If the students are comfortable and there is enough time, they will present an aspect of their work to the class.

E) On-Going Assessment/Evaluation: Walk through the class, any discussion should be topic related. Participation in discussion and journal sharing will also be evaluated.

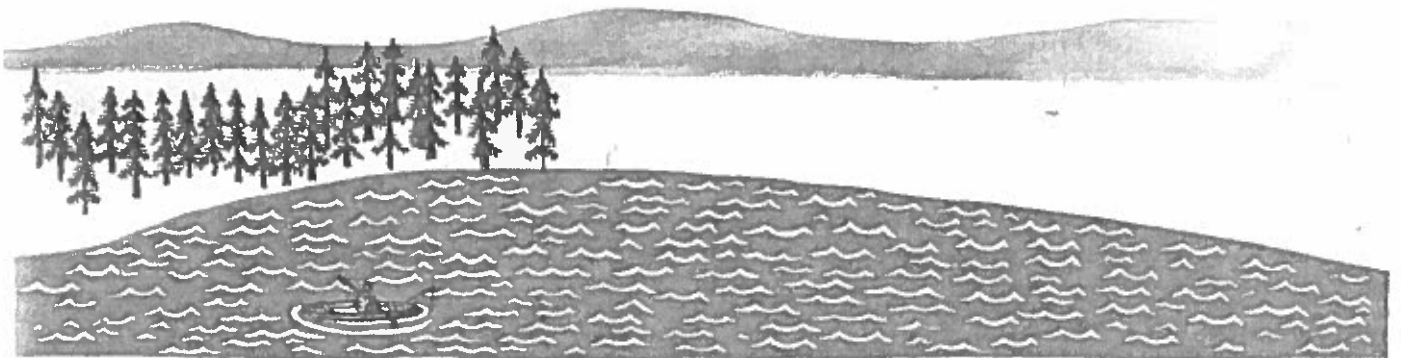
Follow-Up Activities/Ideas or Next Steps: Long-term project, make an educational/entertaining video about the topic.

THE THREE SISTERS OF SUMMER ISLAND

In the heart of the land of Nord, the ice and snow never melt. But head south and you come to Summer Island. There the temperature rises enough for trees to grow. In winter, bent as they are under the weight of the snow, they are a forest of old men. But in the summer, they stand tall.

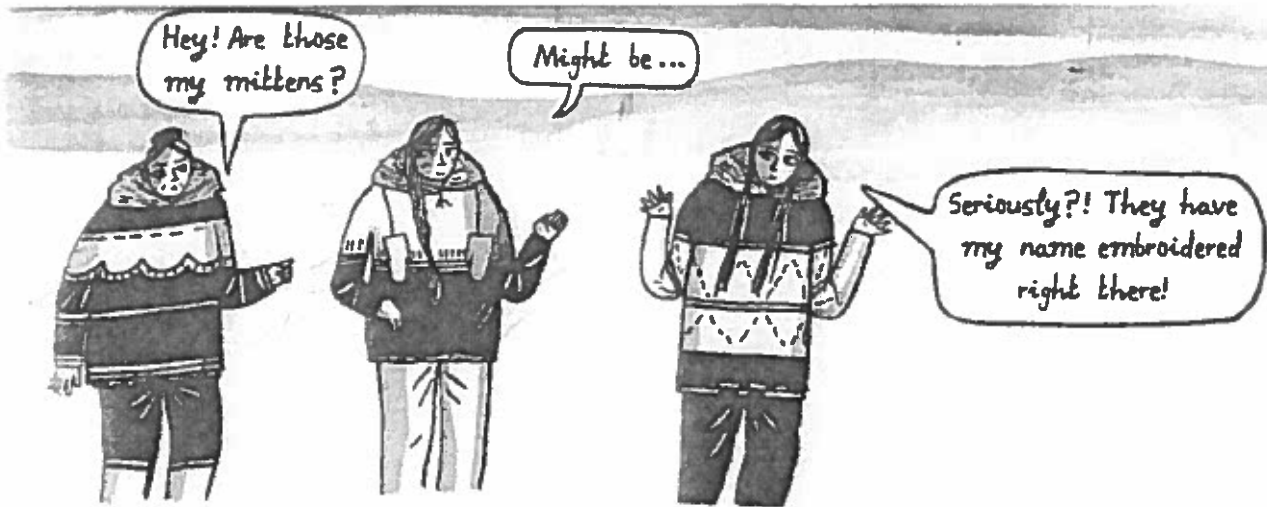


Summer Island is a place of tall pine forests and endless rushing tundra, of huge wide skies and dark glacial lakes. These lakes, deep and blue and still as a mirror, reflect the sky so absolutely, that looking into their depths you feel dizzy with vertigo.

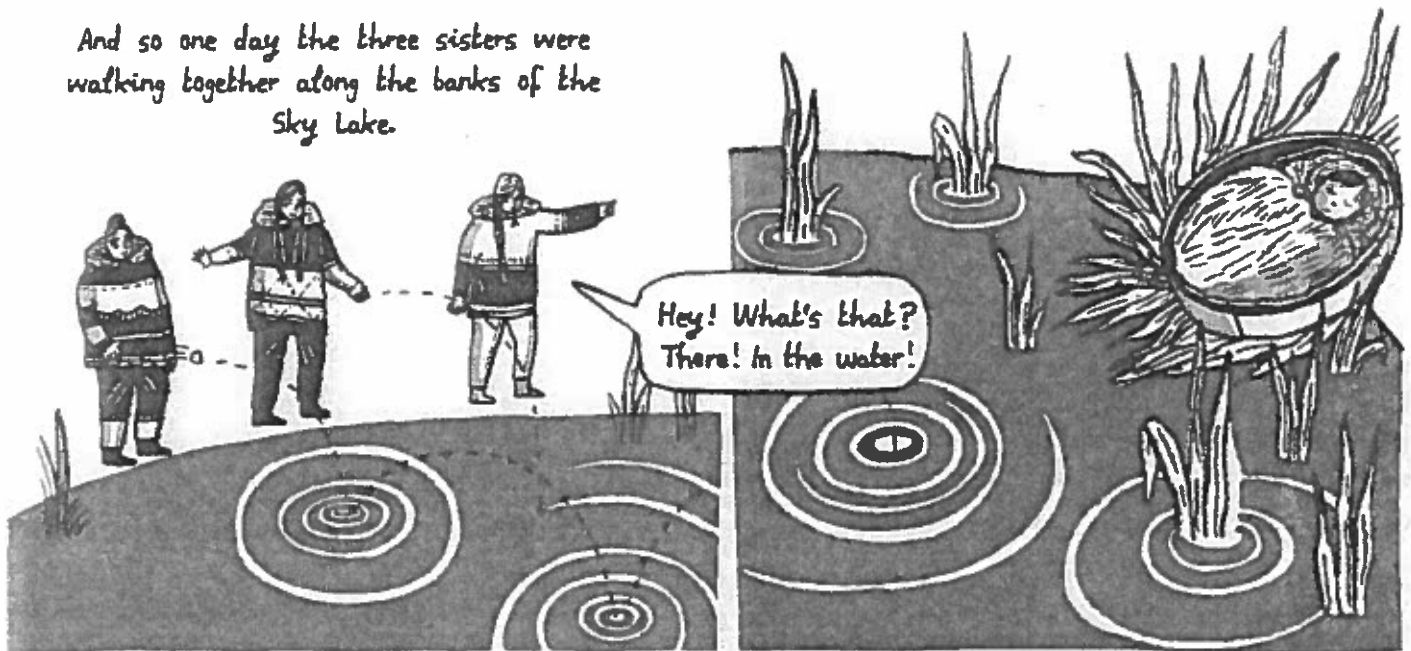


The biggest lake is at the centre of the island and every spring the rushing glaciers melt and pour down the valleys into it. It is called the Sky Lake, and on its shores is a village, and in the village live three sisters.





And so one day the three sisters were walking together along the banks of the Sky Lake.

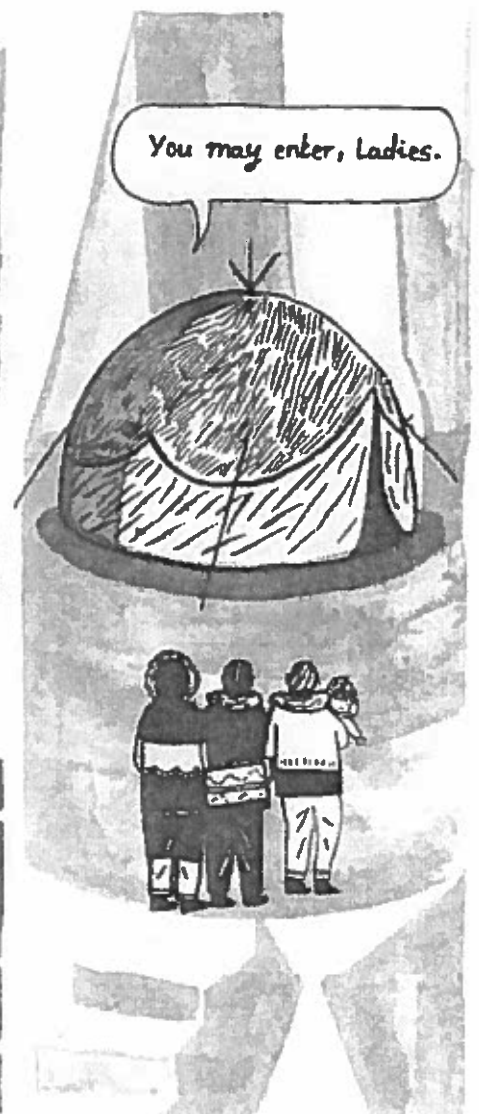
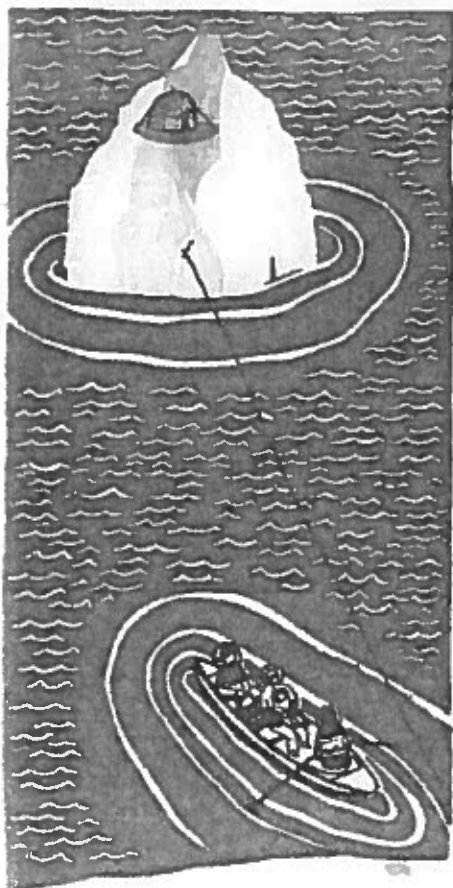
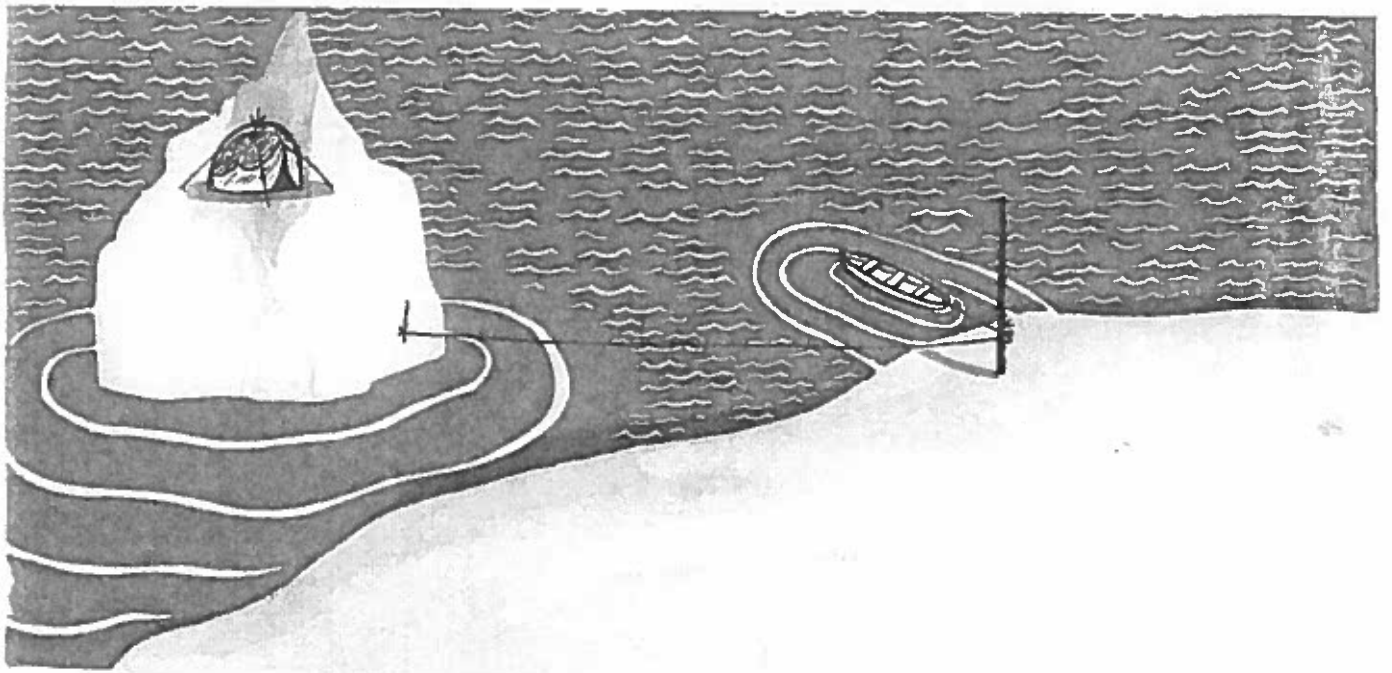


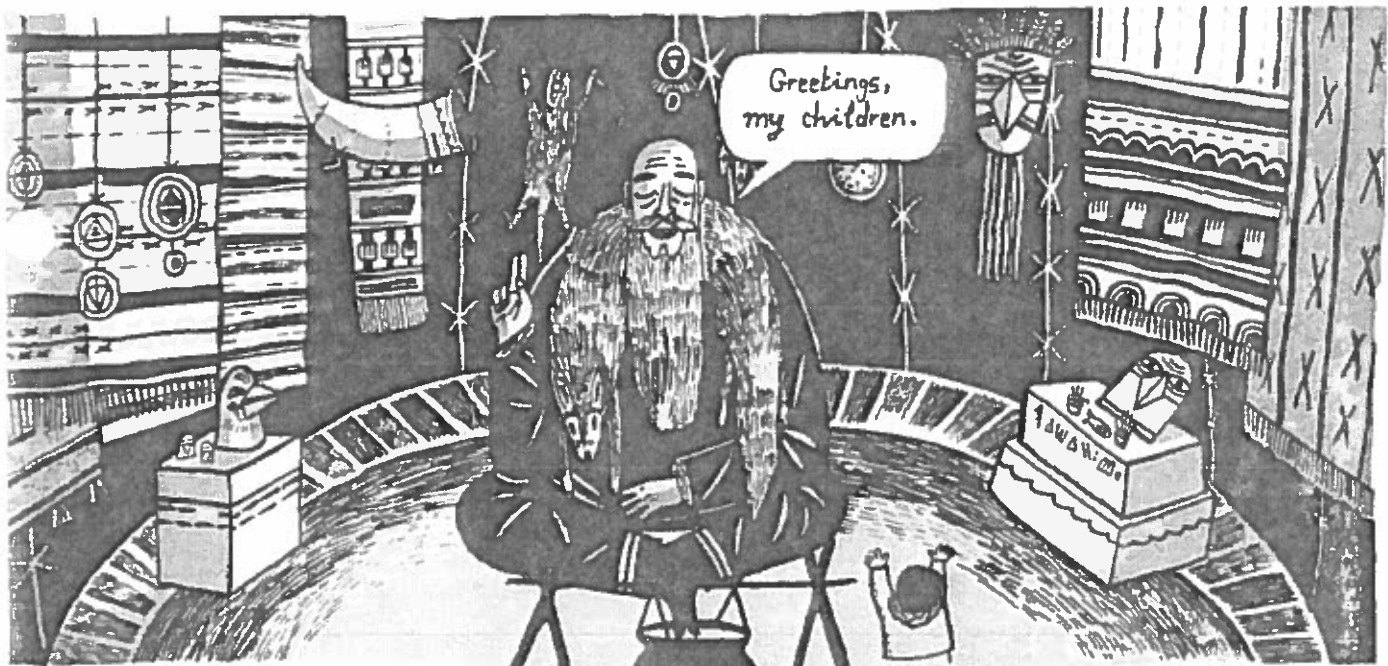
Not knowing what else to do, they took the baby home, intending to keep him only until they had found out where he came from, and returned him. But although they sent out word with the travelling storytellers and the traders and the nomadic herders, no one claimed him. It was a mystery. He had come from nowhere, and now he was in their lives.



Well, gradually they grew fonder and fonder of the little boy, and soon the competitive sisters began to bicker about who loved him the most, and who should raise him as their own...







Greetings,
my children.



Right. We need to know
which one of us should
be his baby's mother.

Clearly me,
as I am the
oldest.



Though certainly not
the wisest.



Sisters, this is a
no-brainer. He likes
me best.



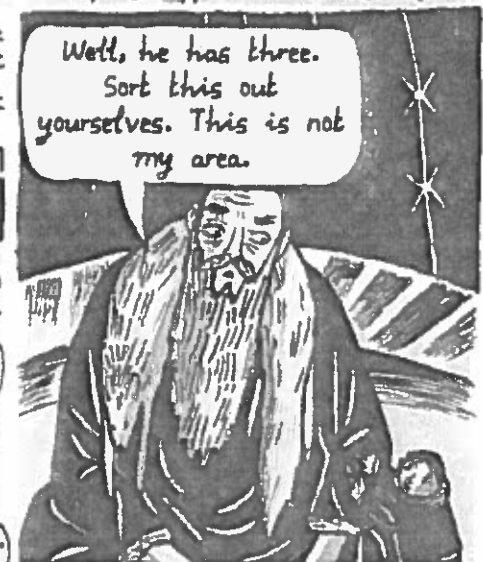
One baby, three
sisters. You must
share him.



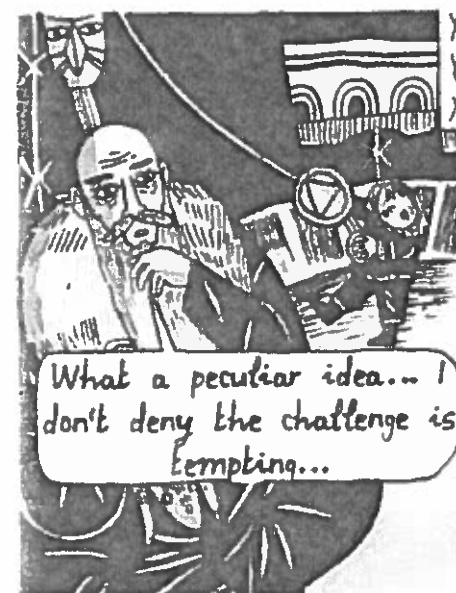
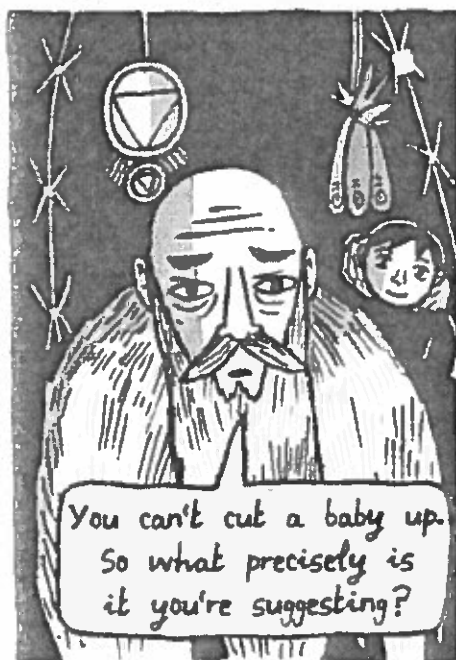
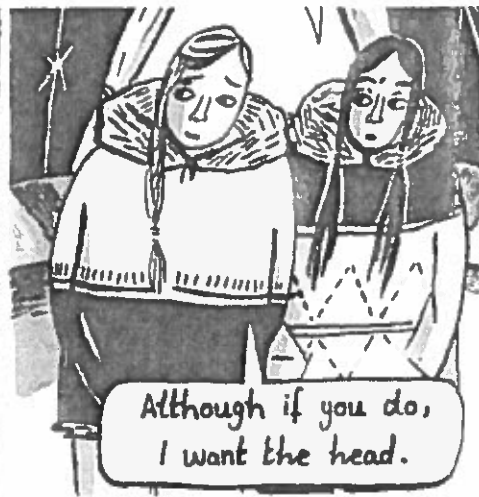
Yup. What I said.

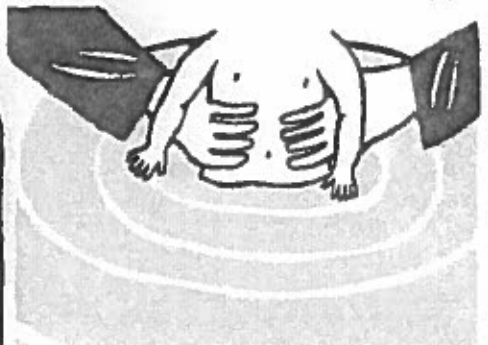
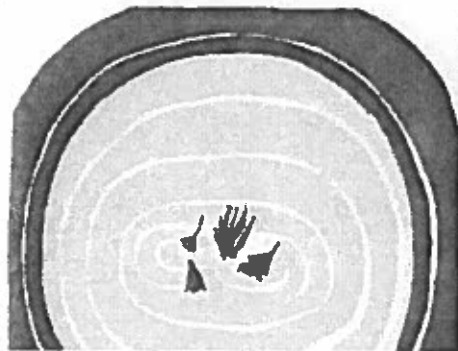
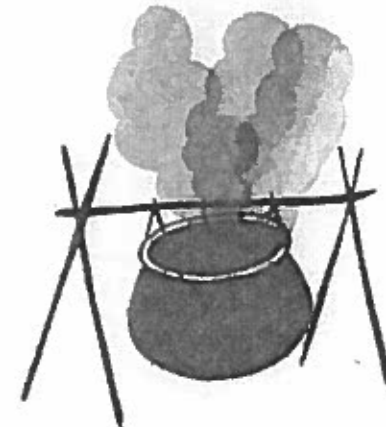
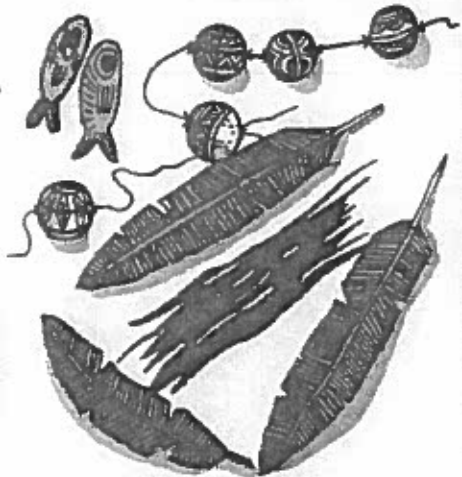
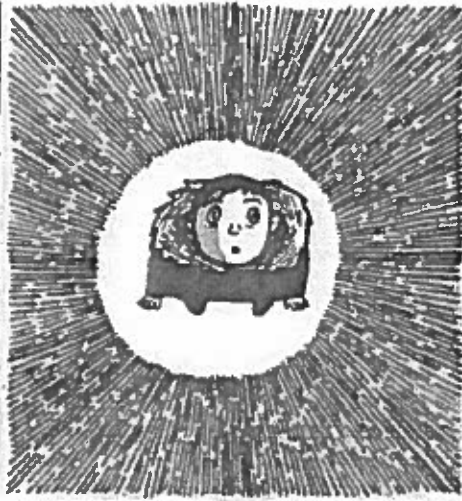
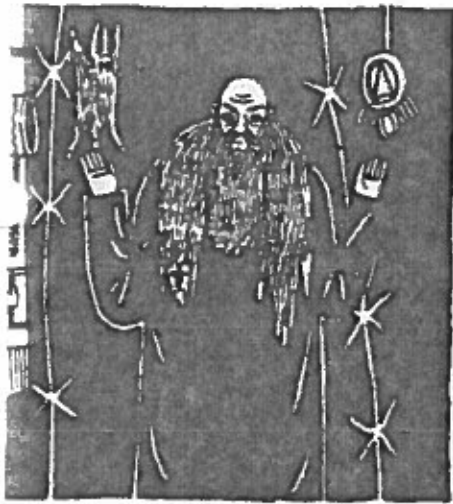
Oh shut up.

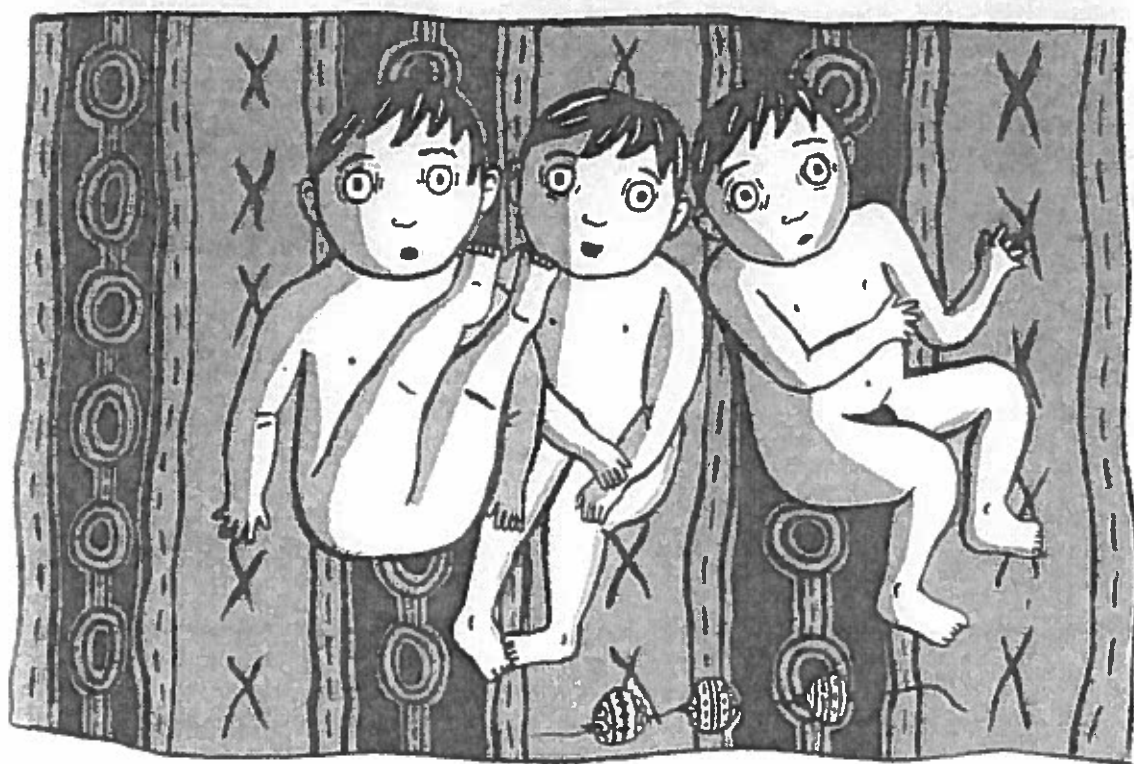
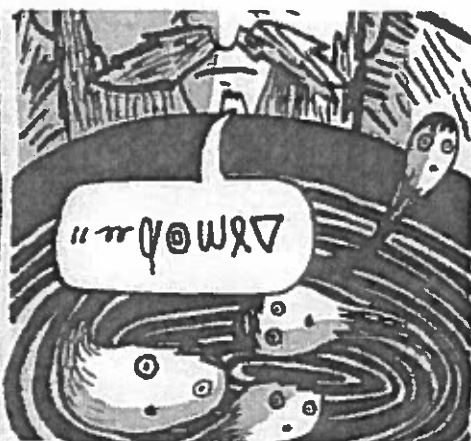
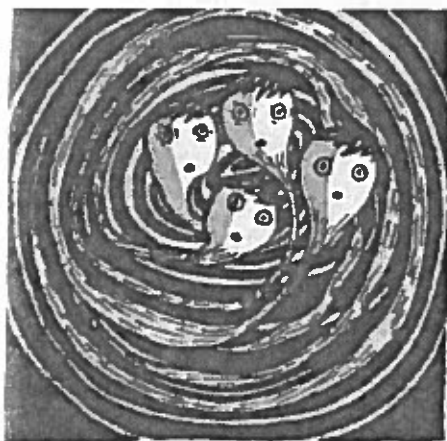
No, we can't share him.
He needs one
mother.



Well, he has three.
Sort this out
yourselves. This is not
my area.

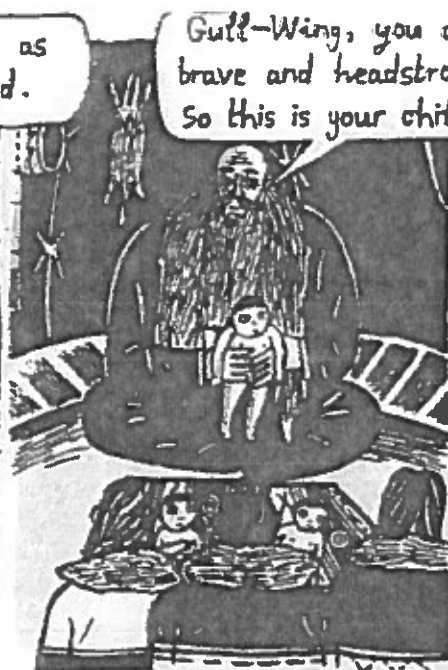








I have done as you wished.



Gull-Wing, you are brave and headstrong. So this is your child.



River-Reed, you are always laughing. And this baby is for you.



And First-Snow, you are thoughtful and wise. This is your son. Do well by him.



But there are some rules that you must abide by. These three boys must NEVER meet. Do you understand that?

You must also part ways. For his soul will always want to be one again, and if they meet, I do not know what will happen.



Then the three sisters realised the enormity of what they had done. But it had happened, and there was no going back. Winter was drawing in and from the darkening sky the first flurry of the season's snow came swirling down.

SEVEN MATCHES

She gave me matches
Seven wooden matches
She put them into a small slim glass jar
With a screwtop lid

I fingered that jar
I put it in my pocket
She said, "Can't go into the woods without them."
I smiled at her and left

And I kept them dry
And as long as there were six
I'd be fine
As long as there were five

Matches in that jar
Mile after mile
On the chick-chick chick-chick sound of the matches
On the memory of her smile

I kept them dry
And as long as there were five
I'd be fine
As long as there were four

Matches in a jar
With a screwtop lid
I know she did not mean to hurt my feelings
But that's what she did

And I kept them dry
And as long as there were three
I'd be fine
As long as there were two

Matches in that jar.

THE ONLY PLACE TO BE

I'll just close my eyes
I'll just catch my breath
This is the only place to be
I've got lots of time
My whole life ahead
This is the only place to be

It's a earthlike world
As cold and real
With a sunlike star
You can feel

I am for the wolf
Pitch-black and yellow eyes
This is the only place to be
For the raven arriving
First to get my eyes
This is the only place to be
And I'm for the poor sun
Always against the mindless night
This is the only place to be
I am for the wind
In the pale blue sky
This is the only place to be

On this earthlike world
It's cold and real
With a sunlike star
You can feel

*I'll just close my eyes
I'll just catch my breath
This is the only place to be

HERE. HERE AND HERE

I feel
Here. here and here

I hurt
Here. here and here

I lived
Here. here and here

I died
Here. here and here

You sign
Here. here and here

Here
Here. here and here

Here
Here. here and here

SOCIAL STUDIES QUIZ

NAME: _____

1. Who was the first to claim the land for England on the East coast of Canada? _____
2. Give 3 reasons why English pioneers came to Canada _____

3. What 2 countries fought for the control of lands in Canada in the 17th century? _____ and _____
4. The _____, led by James Wolfe tried to take control of Quebec. This fortified village was defended by the _____ army.
5. Who won the war and gained control of Quebec in 1759?

6. In 1763 it was official as France lost its lands to Canada, and Canada, as it was, officially became a _____ colony.
7. Who was the first French Explorer to claim possession of land in Canada, in the name of France? _____
8. Which province in Canada became the centre of New France? _____
9. What does "Kébec", an Algonquin word mean? _____
10. The French had good relations with the Huron-Wendat First Nations. Who was their mutual enemy? _____

Answers

SOCIAL STUDIES QUIZ

NAME: _____

1. Who was the first to claim the land for England on the East coast of Canada? Jean Cabot
2. Give 3 reasons why English pioneers came to Canada land
property, resources, practise religion
3. What 2 countries fought for the control of lands in Canada in the 17th century? England and France.
4. The English, led by James Wolfe tried to take control of Quebec. This fortified village was defended by the French army.
5. Who won the war and gained control of Quebec in 1759?
English / England
6. In 1763 it was official as France lost its lands to Canada, and Canada, as it was, officially became a British colony.
7. Who was the first French Explorer to claim possession of land in Canada, in the name of France? Jacques Cartier
8. Which province in Canada became the centre of New France? Quebec
9. What does "Kebec", an Algonquin word mean? where the river narrows
10. What led to the American revolution?
Americans vs. Great Britain
- Great Britain imposed control on
American freedom

17

SOCIAL STUDIES QUIZ

Name: _____

1. When the Europeans arrived in Canada, who already lived on the land?

First Nations

2. What did the Europeans call the First Nations? Indians

3. The First Nations lived /survived from what? the land

4. Name 5 similarities between the various First Nations groups. ① supporting their members ② established political system ③ arts ④ technology ⑤ respect for all living creatures

5. When did the First Europeans arrive in Canada? 1497

6. The Scandinavians were also called Vikings.

7. Where in Canada did the first Europeans settle? Newfoundland and when? 1000.

8. It is suggested that the Europeans were looking for new lands and resources when they came to Canada.

9. What is one reason that the relationship between the First Nations and the Vikings was hostile.

Vikings stole items from them and killed women and children

10. What 2 other factors contributed to the Vikings leaving their settlements?

sickness and bitter

SOCIAL STUDIES QUIZ

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Social Studies Test – First Nations and the Settlers

1. Which two countries fought for control of lands in Canada in the 17th century?
(when the settlers originally arrived) _____

/2

2. Give three reasons why English pioneers came to Canada _____

/3

3. When the Europeans arrived in Canada, who already lived on the land? _____

/2

4. Name two factors that led to the Vikings leaving their settlement in Canada? _____

/2

5. How did the French survive the very cold winters in Canada? _____

/2

6. Name a few things that changed for the First Nations after the arrival of the Europeans.

/3

7. Does immigration into Canada exist today for the same reasons as the original settlers into the country? Give me three reasons why it does exist and the one big difference between immigration in the past and immigration now.

/4

Social Studies Test – First Nations and the Settlers

1. Which two countries fought for control of lands in Canada in the 17th century?
(when the settlers originally arrived) _____

France and England

/2

2. Give three reasons why English pioneers came to Canada _____

Practice Religion Freely.

Explore new territory.

Find new resources.

/3

3. When the Europeans arrived in Canada, who already lived on the land? _____

First Nations People

/2

4. Name two factors that led to the Vikings leaving their settlement in Canada? _____

Weather and the First Nations

/2

5. How did the French survive the very cold winters in Canada? _____

Fur Trade with the First Nations

/2

BONUS: Who is Chanie Wenback? Why is his story important? _____

Charlie Wenback was a 12 year old boy who escaped a residential school. He attempted to walk 600 km home. He had TB and was sent out of a sheltered area out of fear of spreading his illness. He froze to death, frozen rain was the cause.

His story is an important example of how our history is not necessarily all positive. Important changes come much too late. Ex. Last residential school closed in 1996. He died in 1966.

6. Name a few things that changed for the First Nations after the arrival of the Europeans.

Health Issues.

Economics, fur trade.

Politics, lands.

Religious, Christianity.

Military, guns.

/3

7. Does immigration into Canada exist today for the same reasons as the original settlers into the country? Give me three reasons why it does exist and the one big difference between immigration in the past and immigration now.

People come to practice their religions freely.

People come to escape oppression and war.

People come to learn and explore.

Many new people come from other countries.

Many more than the original settlers.

/4

