

*Five Pre-Contact First Nations Groups: The Inuit,  
Haida, Blackfoot, Iroquois and Mi'kmaq People*

*A Unit Plan for Grade 9 Social Studies*

**Submitted to Professor Mike Denos  
SSED 314**

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## **Unit Plan Rationale**

In this Social Studies 9 unit, First Nations before European Contact, we will examine two essential questions that are critical to students' growing understanding of what it means to be Canadian, and further, of what it means to be human. To do this, we will adopt some of the methods used by Anthropologists. We will examine both the material and non-material culture of five major First Nations across Canada, the Haida, Inuit, Blackfoot, Iroquois and Beothuk/Micmac people. Material culture refers to those basic things we need to survive, such as food, clothing and shelter. Non-material culture refers to those less tangible aspects of life that identify and unify a particular cultural group, such as music, art, religion (or spirituality), and politics.

As anthropologists, we will ask two main questions. The first question is, how does physical environment affect the way we live? By asking this question as we examine material culture, students will be encouraged to examine why First Nations cultures have developed differently in different regions of Canada. For evidence, we will look at house styles, food types, food sources, modes of transportation, group mobility, and settlement locations, examining each aspect of material culture to determine how the natural world contributed to its development. This will also give students an appreciation of just how different the various regions of Canada are.

The second question we'll ask is, what common element of non-material culture do each of these groups have in common? In this case, we will look at spirituality, political organisation, art, and oral traditions to see whether or not there are similarities across Canada in the way the First People thought/think about, organised and expressed themselves. This will give students an appreciation of how similar we all are in terms of our deeper personal needs. We will also look briefly at one contemporary artist from each of the nations we explore, in order to see how contemporary First Nations people express themselves. This will also make students aware that Aboriginal people are part of Canada's present, and not just part of the past.

## Unit Goals and Learning Outcomes

Through this unit students will:

- become familiar with five of the major First Nations of Canada (Inuit, Haida, Blackfoot, Iroquois, and Mi'qmaq)
- know the basic aspects of material culture for each of these five groups
- explore how environment affects cultural development
- become aware of the commonality music, art and some form of social structure to all people
- become aware of contemporary Aboriginal artists
- become aware of some of the characteristics of the environment in which each of these cultures developed

Based on the Social Studies IRP, this unit addresses:

- “select and summarise information from primary and secondary print and non-print sources, including electronic sources” (this will happen as they research the diorama project)
- “plan, revise, and deliver formal oral and written presentations”
- “co-operatively plan, implement , and assess a course of action that addresses the problem, issue or inquiry initially identified”
- “describe the daily life in Aboriginal communities...”
- “describe how different forms of artistic expression reflect the society in which they are produced”
- “analyse the roots of present-day regional, cultural, and social issues within Canada”
- “describe and compare North America’s diverse geographical regions”
- “demonstrate understanding of the ways in which Aboriginal people interact with their environment”

## **Annotated List of Sources**

- Campbell, M., "People of the Buffalo," J.J. Douglas Ltd., Vancouver, 1976
- Collins, P. and Sheffe N., "Explorations Canada," Oxford University Press, Toronto, 1979
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- Marshall, I., "The Red Ochre People," J.J. Douglas Ltd., Vancouver, 1977
- McConkey, L., "Sea and Cedar," J.J. Douglas Ltd., Vancouver, 1973
- McMillan, A., "Native Peoples and Cultures of Canada," Douglas & McIntyre, Vancouver, 1995
- Royal Ontario Museum web sit: <http://rom.on.ca/digs/longhouse/longintro.html>
- Shemmie, B. "Houses of Snow, Skin and Bones," Tundra Books, Montreal, 1989
- \_\_\_\_\_. "Houses of Bark" Tundra Books, Montreal, 1990
- \_\_\_\_\_. "Houses of Wood," Tundra Books, Montreal, 1992
- Smith Siska, H., "The Haida and the Inuit: People of the Seasons," Douglas & McIntyre, Vancouver, 1984
- Whitehead, R., Elitekey: Micmac Material Culture from 1600 AD to the Present," The Nova Scotia Museum, Halifax, 1980
- Wilkinson, D., "The Arctic Coast," Natural Science of Canada Ltd., Toronto, 1970

I have also used a source on Native Agriculture supplied by my sponsor teacher, Donna Dunn, and a source on Inuit Social Organization taken from a web encyclopaedia. The complete references for both of these documents are currently unavailable, but will be provided upon request.

**Lesson One - Unit Plan Introduction:**  
**How does the physical environment affect the way we live? What do we have in common with those who don't live the way we do?**

**Course and Grade: Grade 9 Social Studies**

**Lesson Title: How can we study pre-contact people if they don't live the same way anymore?**

**Objectives:**

By the end of this lesson, students will (1) be aware of anthropology as a method of cultural investigation (2) be introduced to vocabulary for the unit (3) be aware of the two main theories around the origins of the indigenous people of Canada.

**Introduction: (20 mins.)**

What do we know about First Nations people in Canada? Students will be divided into groups of four and given a large sheet of paper and some markers. Groups will then have 10 minutes to come up with everything they can think of about First Nations people (they can write or draw). We will then spend 5 minutes as a class talking about what we know (this may take longer if any large issues around stereotypes arise).

**Body of the Lesson: (50 mins. Total)**

What is anthropology? Instructor will give a short talk about anthropology, and the notions of material and non-material culture (examples will be given from other cultures). (10 mins.)

What words do we use? Students will do a vocabulary activity. 15 words and 15 definitions will be written on 30 different cards. Each student will receive one card and spend ten minutes trying the complimentary card. We will then review all of the vocabulary words as a class. (15 mins.)

Where did the First Nations people come from? Instructor will read two First Nations Creation stories and one version of the Bearing straight theory, pointing out the Straight on a map (see Resource package). Short class discussion on why we might believe one thing and not the other. (20 mins.)

**Closure (5 mins.)**

Assign chapter reading on the Inuit for next day's class, Ch. 2, pg. 16-22 in *Exploration Canada*.

Handout outline maps of Canada that are to be brought to each day's lesson.

**Assessment**

Have a photocopy of class list and observe during group activities, making checks by the names of those who are participating.

**Enrichment**

Have resource books available for the class to browse through. In pairs, have students challenge each other to word duels – one student finds an unfamiliar or difficult word in one of the resource books and the other student must guess at the definition.

**Canada – Where do the Inuit, Haida, Blackfoot, Iroquois, and Mi'kmaq people live?**



Lesson 1

<b>Clan</b>	<b>Teepee</b>	<b>Potlatch</b>	<b>Powwow</b>	<b>Material Culture</b>
A family or other social group into which forms part of the social organisation of a culture	A style of home used by the First Nations people of the Great Plains, usually made of wood and hides	A ceremonial festival in which many songs and dances are performed and many gifts are given away	A gathering of many nations to dance and socialize, usually occurring during the summer months	The actual tools, clothing, housing and implements of any given culture
<b>Matrilineal</b>	<b>Longhouse</b>	<b>Six Nations Confederacy</b>	<b>Pemmican</b>	<b>Wigwam</b>
Families that are organized and defined by the lineage and decedents of the mother's family, rather than the father's family	A style of home usually made of wood and used to house multiple families	The united political organisation of the six nations that make up the Iroquois people	A staple food source of the people of the Great Plains, usually made from dried buffalo meat, berries and fat	A style of home made out of poles and covered with bark, generally used by the Mi'kmaq
<b>Chief</b>	<b>Bannock</b>	<b>Umiak</b>	<b>Igloo</b>	<b>Crest</b>

The head or leader of a First Nations group, usually supported by a council of elders	A common modern First Nations bread that can be fried, baked or cooked over a fire	A type of boat constructed from seal or walrus skin and used as transportation by the Inuit people	A type of home used by the Inuit people and generally constructed using nothing but ice	An emblem, usually representing an animal, considered to be a kind of property by the Haida people
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## Lesson Two

**Course and Grade: Grade 9 Social Studies**

**Lesson Title: – How could anyone ever live up in the far North?**

**Objectives:**

By the end of this lesson, students will (1) know the general area of Canada in which the Inuit live, (2) understand the importance of hunting to Northern survival and the animals that were hunted, (3) be familiar with the layout of an igloo and the average size of an Inuit community.

**Introduction: (10 mins.)**

Class will listen to a brief excerpt of Inuit throat singing. Short class discussion on how the music is made. Are there any instruments involved? Why or why not? Is music important to Inuit people? Why and how do we know? Then ask what students know about the Inuit people and write a few answers on the board. Bring in an ulu (woman’s knife), a fishing spear and a soapstone carving for students to look at in small groups while the music is playing. What can we learn from these objects about Inuit people?

**Body of the Lesson: (60 mins. Total)**

Where do the Inuit people live? Students will get out their outline maps of Canada and refer to their text books to see what region the Inuit live in. Students will mark this region on the map and return to it at the end of class to fill in some detail if time permits. (10 mins.)

Review homework reading through class discussion. What can we tell about the Inuit through their language? What kinds of things did they make? Can those things be called art? What were the spiritual beliefs of the Inuit? The gist of this section of the lesson is to discuss the importance of non-material culture in learning about people holistically. (15 mins.)

Group reading/writing assignment. Give students 10 minutes to read handout “Inuit Social Organization” and fill out the questions individually. In groups of 4, have students write out two to three paragraphs, telling about a typical day in the life of an Inuit person of their age (choose a gender – would that person be a mother or father by this



age? Where did they get food? Sleep? Who did they live with?). Students will then have one member of each group read the paragraph to the class. (25mins.)

Introduce two pictures of work by contemporary Inuit artist Toonoo Sharkey (Drum dancers and Bird). Talk about the materials the artist used (bone, soapstone, mixed media). How do these images fit in with your ideas of Inuit culture? What might Toonoo Sharkey be trying to express?

**Closure (5 mins.)**

Hand out to students the assignment sheet for the summative project. Ask students to read it over and think about who they would like to work with. For next class, bring a list of five people they'd like to have in their group. For next day's class, read Chapter 3 in *Exploration Canada*, pg. 28-35, about the Haida people.

**Assessment**

Are there any strong readers and writers who can be dispersed throughout the class for the group project?

**Enrichment**

What symbols can you think of that might represent the Inuit people? Fill in some detail on your map, using information you have learned in class (i.e., draw an igloo or an Inukshuk).

## Inuit Social Organization (abridged) Lesson 2

The manners and customs of the Inuit, like their language, are remarkably uniform despite the widespread diffusion of the people.

The family-including the nuclear family, nearby relatives, and relations by marriage-is the most significant social unit. In traditional culture, marriages, although sometimes arranged, are generally open to individual choice.

Husband and wife retain their own tools, household goods, and other personal possessions; men build houses, hunt, and fish, and women cook, dress animal skins, and make clothing. Food sources such as game and fish are considered community property. The underlying social law is the obligation to help one's kin.

Community ridicule is the most common means of social control; in extreme cases, after lengthy deliberation, an offender may be socially ostracized or put to death. With the absence of any communal legal structure, harming someone from another group jeopardizes one's own kinship group (which is held responsible for the offense) and raises the possibility of a blood feud. Provocative displays of emotion are strongly disapproved.

Some groups control conflict by means of wrestling matches or song duels, in which the angry parties extemporize insulting songs; the loser might be driven from the community. Alliances between non-relatives are formed and maintained through gift giving and the showing of respect.

*"Inuit," Microsoft® Encarta® Online Encyclopedia 2000 <http://encarta.msn.com> © 1997-2000 Microsoft Corporation. All rights reserved.*

### Questions

1. What is the most significant social unit or organization of the Inuit people? Who does this include? \_\_\_\_\_

\_\_\_\_\_

2. What can an Inuit woman be expected to do in the average day? \_\_\_\_\_

\_\_\_\_\_

3. What can an Inuit man be expected to do in an average day? \_\_\_\_\_

\_\_\_\_\_

4. What is a blood feud, and how might it happen? \_\_\_\_\_

\_\_\_\_\_

5. Name three types of social control used by the Inuit people.

\_\_\_\_\_

\_\_\_\_\_



Toonoo Sharkey, "Drum Dancers"



Toonoo Sharkey, "Bird"

### **Lesson Three**

**Course and Grade: Grade 9 Social Studies**

**Lesson Title: What is a Potlatch all about?**

**Objectives:**

By the end of this lesson, students will (1) know the general region in which the Haida people lived, (2) know about Haida longhouses and village structure, (3) know the difference between clans and crests, and why they are significant to the celebration of the potlatch.

**Introduction: (10 mins.)** Try to get a sample of Haida traditional music. If none is available, then bring in several books showing Haida art. Ask class what questions they have about totem poles and masks. Write questions on the board and try to refer to and answer them throughout the class.

**Body of the Lesson: (60 mins. Total)**

Map activity. Show students where the Queen Charlotte Islands are and have students fill in that portion of their map. (5 mins.)

Review the text section on longhouses. What are they made of? Do people move from them? Have a class discussion on why they are built the way they are. What else could the Haida people have used? Would anything else have worked as well? The idea is to help students get a sense of why environment is an important factor in cultural development. (10 mins.)

Give students handout on Haida Clans system and crests and do a class read through of it. Review the ideas. What is a potlatch? What does matrilineal organization mean? What do potlatch and clans have to do with one another? What is a crest and why is it important? Ask students what kinds of crests might represent them and their families. Hand out “My own Totem Pole” worksheets. Students will think of four crests that might represent them and fill them in on their own totem pole outline. They can copy the Haida art style if they wish, or they can invent their own. The idea is to think about representation and communication. Would their siblings have different crests? Ask several students to tell the class about the crests they designed. (35 mins.)

Show some work by Robert Davidson (“Every year the Salmon come Back – silkscreen, and “Three Variations on Killer Whale Myth” -3 yellow cedar poles). How different is this work from what you saw in your text book? How different is it from the crests in the handouts? Has Haida art changed over the years?

### **Closure (5 mins.)**

Divide students into groups of six for their diorama project using as much as possible the lists they provided (separate students who are likely to have difficulty, etc.). Students will have some time during next day’s class to discuss their roles and begin to plan their projects.

For next day’s class, read Ch. 3, pg. 37-43 in *Exploration Canada*, about the Blackfoot people.

### **Assessment**

Did any students show particular artistic talent? Use this information in assisting students to assign their roles for the diorama project.

### **Enrichment**

Bring in a copy of *The Black Canoe*. Ask students to look at photos of the sculpture. Based on what they have read about Haida culture, might Bill Reid belong to the Raven or Eagle clan. What might each character in the canoe be thinking?

### My Own Totem Pole - Lesson 3

Name: \_\_\_\_\_

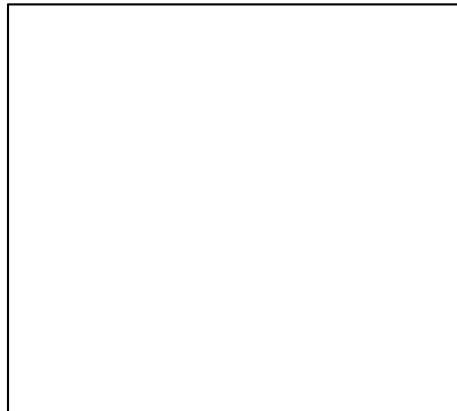
To the Haida people, the ownership of a crest symbol is a source of pride and identity, and the crest itself is thought of as a kind of property. Unless you own a crest, you are not entitled to dance any of the dances, sing any of the songs or tell any of the stories associated with that crest. The imagery for the crests is drawn from the world around the Haida people. Therefore, a lot of animal imagery is used.

Think about your own environment. What kinds of things that surround you might be used to form part of your identity? Consider pets, special clothing, sports symbols and so on. Draw one symbol in each of the four boxes provided below. When you are finished, transfer all three of your new totems onto the pole on the following page, placing the one you consider to be most important at the top. Be prepared to explain your imagery to the class.

Symbol 1



Symbol 2

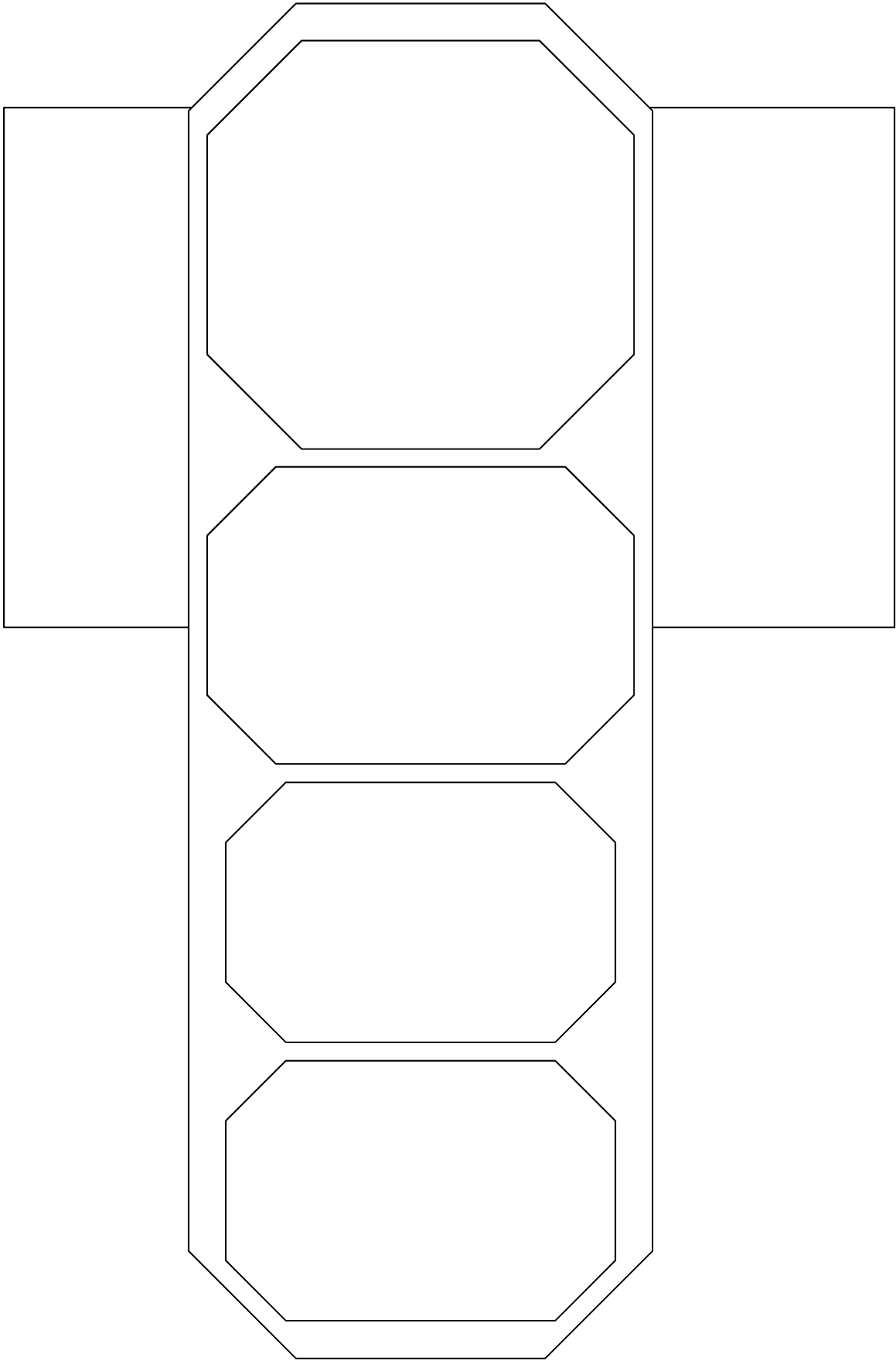


Symbol 3



Symbol 4







Robert Davidson, "Three Variations of Killer Whale Myth"



Robert Davidson, "Every Year the Salmon Come Back"



## Lesson Four

### Course and Grade: Grade 9 Social Studies

**Lesson Title:** Why don't they build longhouses on the prairies?

#### Objectives:

By the end of this lesson, students will (1) know the region of Canada in which the Blackfoot people live, (2) understand the differences between house styles on the coast and on the prairies, (3) be aware of the difference that sharply defined seasons have on ways of living.

#### Introduction: (10 mins.)

Play some traditional Blackfoot music. Ask students where they might expect to hear this type of music. Show students a sweet grass braid and explain smudging to them as part of Plains spiritual beliefs.

#### Body of the Lesson: (45 mins. Total)

Map activity – where do the Blackfoot people live? Show students on map and have them draw and colour in the outline. (5 mins.)

Video – show students 23 minute film, “Head-Smashed-In-Buffalo-Jump.” (25 mins.)

Group activity – divide students into groups of four. Ask students to come up with five things that are different about the Blackfoot and Haida people (potlatch vs. powwow, nomadic vs. sedentary, different materials for clothing, clans vs. councils, fish vs. buffalo for food sources, etc.). Ask students to make notes. As a class, share these differences and discuss the ways in which they really are similar (i.e., potlatch = powwow, food is what is available, houses are what is available, etc.). (10 mins.)

Show work by Joane Cardinal-Schubert (“Bear Guardians” and “Song of my Dreamed Dance”). Is this traditional plains art? Why not? How does it relate to traditional art (i.e., content, materials)? What does this say about Blackfoot people today? (5 mins.)

#### Closure ( 15 mins.)

Divide students into their groups of six for the diorama project. Assign culture groups and handout resource folders. Give students 10 minutes to discuss what their duties will be and assist as necessary.

For next day's class, read Chapter 4 of *Exploration Canada*, about the Iroquois people, pg. 45-51.

#### Assessment

N/A

## Performance Assessment Assignment

### Grade 9 Social Studies

**Performance:** Build a Diorama of a Pre-Contact Aboriginal Village

**Learning Outcomes:** Through this assignment, students will be asked to think about pre-contact Aboriginal people in their own and natural context. Students will take abstract information (such as “what did they eat,” and “what were their houses like”) and form it into a holistic picture of how people in North America lived before European contact and influence. The assignment focuses on five major groups (the Haida, Inuit, Blackfoot, Iroquois and the Mi’kmaq and Beothuk people). Through this strategy, students will also learn about the differences among Canadian regions and how these differences affect life-ways and settlement patterns. Students will also gain experience in public speaking and in group collaboration.

**Assignment:** You are a team of artists, researchers and writers who work at an internationally renowned Natural History Museum. The Museum Director, Ms. Knudsen, has asked you to create a new display for the First Peoples gallery that showcases one of five pre-contact Aboriginal groups (Haida, Inuit, Blackfoot, Iroquois, and Mi’kmaq/Beothuk). Your team will be competing with five other teams from across Canada, each planning a display that represents Aboriginal people from their region. To enter the competition, you must make a small model of the display you would propose to have built, and it must be accompanied by text panels that explain each element of the diorama to museum visitors. You must also present this information convincingly in front of your competition. The diorama and text panels must address the following elements:

- 1) the name of the First Nation you are representing and the Canadian region they come from;
- 2) the type of terrain in which their villages were located (by the sea or by a river, etc.) and whether or not their village location ever changed (were they sedentary or nomadic?);
- 3) the types of clothing the people wore;
- 4) the types of food the people ate;
- 5) the types of transportation they used;
- 6) the types of homes they lived in; and
- 7) one unique feature of their way of life.

There will be six people on your team (the Museum director will appoint the teams). Three of these people will be museum artists, two will be researchers and one will be a writer. You may help each other with your tasks, but do not lose sight of your own role. Once your team has been chosen, the Director will assign a culture to you. You will have two weeks to complete this project (including some class time). Your research materials should include the class text book, research folders to be provided by the Museum Director (me), and any other library or Internet sources you can find. At least **three sources** will be required, and must be cited on one of your text panels. As to materials

for building the diorama, be creative! You can use plastescine, clay, found objects, paper dolls, model train props – whatever! **Just be sure that your diorama ACURATELY PORTRAYS the people you are REPRESENTING – (i.e., The Haida did not wear long feather headdresses and the Blackfoot people did not have totem poles).**

**Remember** – this is a job competition. Your team wants the Museum Director to select their display to be in the Museum, so be professional and do the best job possible. The more information, the more props, the more colour, the better! Your team will be presenting your model to the class, so make sure you look and act the part too!

**RUBRIC:**

<b>Criteria (10 points each)</b>	<b>Exceptional (10-8 points)</b>	<b>Satisfactory (7-5 points)</b>	<b>Needs Work (5-0 points)</b>
<b>Students demonstrated understanding of the material.</b>	The First Nation shown in the Diorama is clear and represented in great detail.	The First Nation shown in the diorama is fairly clear and adequately represented.	The First Nation presented in unclear or contains elements of other cultures, and little detail is provided.
<b>Students demonstrated understanding of the assignment.</b>	Diorama contains all 7 key elements listed in the assignment, plus more detail.	Diorama contains 4 to 6 elements listed in the assignment.	Diorama contains 3 or fewer elements listed in the assignment.
<b>Quality of written work.</b>	Text panels cover all 7 elements required with sources cited for each element.	Text panels cover most of the key elements, citing some sources on one panel.	Text panels cover few or none of the key elements or no citations are provided
<b>Class presentation is focussed and clear and covers all elements listed in assignment.</b>	Team is clearly prepared, looks presentable, and clearly articulates each element.	Team is adequately prepared and covers most required elements.	Team is unfocussed in their delivery and misses discussing 2 or more elements.
<b>Calibre of individual work and group participation. ***</b>	Each team member helped at least one other team member and did their own part very well.	Each team member did their best at their own assignment for the project.	One or more team members failed to contribute and the whole project suffered as a result.
<b>Artistic/professional quality of the project as a whole.</b>	Materials are authentic looking, the scale of the model is uniform, and there is a unified feel to the whole diorama.	Materials are adequately representative, the scale is disproportionate, but not distractingly so, and there is a somewhat unified feel.	Materials are inappropriate, scale is distractingly disproportionate, and there is no unified feel to the project.

**\*\*\* To evaluate team member participation I would use both casual observation and a series of checks for what can be observed in class, as well as a peer evaluation form system to be handed in with the project.**

**Aboriginal Village Diorama Team  
EVALUATION FORM**

Name: \_\_\_\_\_

I worked with: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Our Aboriginal Group was: \_\_\_\_\_

Please answer the following questions carefully and truthfully:

1) Did your team work well together? \_\_\_\_\_

2) Did everyone do their own job well? \_\_\_\_\_

3) Was there one group member whose efforts really stood out? (i.e., very helpful, hard worker, very talented?) You may give more than one name. \_\_\_\_\_  
\_\_\_\_\_

4) Was there one group member who made little or no contribution to the group or whose behaviour made it difficult to work? You may give more than one name. \_\_\_\_\_  
\_\_\_\_\_

5) How would you rate your own participation as a team member? (Excellent, Very Good, All Right, Not So Hot, Just Plain Sad) \_\_\_\_\_

6) Overall, how would you rate the effort of your entire team? (Excellent, Very Good, All Right, Not So Hot, Just Plain Sad) \_\_\_\_\_



Joane Cardinal-Schubert, "Bear Guardians" (1996)



"Song of my Dreamed Dance"  
Acrylic on Canvas (60" x 48")  
\$14,000.00

## Lesson Five

**Course and Grade:** Grade 9 Social Studies

**Lesson Title:** How different can two cultures that both live in longhouses possibly be?

### **Objectives:**

By the end of this lesson, students will (1) be able to identify the region that was traditionally occupied by the Iroquois people, (2) tell the difference between a Haida and Iroquois long house, (3) understand the importance of agriculture to the Iroquois people.

### **Introduction: (5 mins.)**

Play some traditional Iroquois music. Bring in several cobs of dried “Indian corn.” What sounds are different in all of the music we have heard so far? Are there any elements that are the same?

### **Body of the Lesson: (60 mins. Total)**

Map activity – ask students to bring out their contour maps and fill in the region occupied by the Iroquois people. (5 mins.)

Discuss social organization. What elements are similar between the Haida and Iroquois people? (Clans – Haida are raven and eagle; Iroquois are deer, turtle, bear, and wolf.) Why are the clans different? What about houses? Both had longhouses, how are they different? What about masks? Both cultures had masks, how are they different? (Have two or three overhead images of each Haida and Iroquois False Face masks to look at for comparison. (15 mins.)

Individual activity – handout photocopies of Chapter 3 from *Lost Civilizations* on Iroquois farming. (20 mins.) Ask students to read it quietly and fill in the question sheet. Have a class discussion to review the answers. (10 mins.)

Tom Huff images (“Ancestor” and “Corn Woman”). What material does Tom Huff use to create his work? Is this what the Iroquois people would have used traditionally? What about the images? How do they relate to Iroquois culture? What themes, if any, can we detect in all of the aboriginal art we have seen so far? How do they relate to pre-contact aboriginal culture? (10 mins.)

### **Closure (5 mins.)**

Assign next day’s reading, Chapter four of *Exploration Canada*, pg. 53-59, about the Beothuk and Mi’kmaq people.

### **Assessment**

N/A

### Enrichment

Using the text book, research how each of the people studied so far governed themselves. What elements are similar? Can you create a diagram that shows the structure of each one?



Tom Huff, "Ancestor"



Tom Huff, "Corn Woman"



## Lesson Six

**Course and Grade: Grade 9 Social Studies**

**Lesson Title: If the Beothuk people are all gone, why should we still learning about them?**

**Objectives:**

By the end of this lesson, students will (1) understand where the Beothuk and Mi'kmaq people live(d), (2) begin to understand some of the consequences of European contact, (3) see clearly the differences in the way different cultures developed differently across Canada.

**Introduction: (10 mins.)**

Play some traditional Mi'kmaq music. Point out to students that the way Mi'kmaq is spelled now is different from the way their textbook spells it. Why might this be so?

**Body of the Lesson: (60 mins. Total)**

Map activity – have students fill in the area where the Beothuk and Mi'kmaq people live. (5 mins).

Class review of homework reading and discussion. Who are the Beothuk and the Mi'kmaq? Why did the textbook put the Beothuk and the Mi'kmaq people together in the same chapter? Why might they have been enemies? If we know that the Mi'kmaq live in wigwams and fish, what can we infer about the way the Beothuk people lived? What happened to the Beothuk? Would they still have been completely wiped out without the Europeans? (20 mins.)

Birch bark biting activity – have students take out a blank piece of paper from their note books and neatly tear it into two equally sized pieces, then trim the pieces so that each of them is a square. Fold one of the pieces in half and then in half again. Using your eye teeth, try to bite your name into the paper one letter at a time. You do not need to pierce the paper, but simply create an impression in it that will penetrate through each layer of the paper. When you have finished your name, try the same thing with the next paper, only, this time make an animal or flower shape. Unfold the pieces. How do you think this innovation developed? How might these have been used by the Mi'kmaq people? (used as patterns for beadwork and quill work by many Algonkian peoples from Manitoba to the east.) (20 mins.)

Discuss the ways in which the cultures we have studied are different. Would the Haida or Inuit people have done anything like birch bark biting? Why not? Both the Haida and the Mi'kmaq live in coastal regions. Are there any ways in which their cultures are similar? What elements do all of the cultures have in common (think of things you have seen or heard in class). (10 mins.)

Show Theresa Marshall images, “Bearing Straight Jacket” and “Cultural Brief.” What do you think Teresa Marshall is trying to tell us with the Bearing Straight Jacket image? What about “Cultural Brief”? How does her work relate to traditional culture? How about to modern culture?

**Closure (5 mins.)**

Next day’s class will be a unit end test and review. The remainder of the class will be a work period for your diorama project, so bring any materials you might need for that.

**Assessment**

N/A

**Enrichment**

Students may spend time filling in details on their contour maps that show the differences between the cultures.



Pressing Issues – Teresa Marshall



Bearing Straight Jacket – Teresa Marshall

## Lesson Seven

**Course and Grade: Grade 9 Social Studies**

**Lesson Title: What have we learned about the First Nations people of Canada?**

**Objectives:**

By the end of this lesson, students will (1) write a unit end quiz, (2) review the quiz answers together as a class.

**Body of the Lesson: (40 mins. Total)**

Does anyone have any questions before the Quiz begins? You'll have 20 minutes to write the quiz. We will then go over the answers as a class to make sure that everyone has got the same basic information. Hand out quiz and time 20 minutes.

After quiz, pass your paper to the person at the front of your row, who will then pass the exams two rows to the right. Ask for volunteers for each answer. As students answer, flesh out with details to indicate how each piece fits into the unit and why each piece of information might be important today.

**Closure (35 mins.)**

Students will have the remainder of the class period to work on their dioramas. By this point, instructor should have a sense of how well the work is going and may allow one more class period for completion of work. This is a good opportunity for instructor to observe and assist (without taking over or giving information away).

**Assessment**

Note exam scores.

**Enrichment**

Students who have finished their diorama may spend time on their unit outline maps filling in details from each of the cultures that indicate their variety.

## First Nations of Canada - Unit End Quiz

### Part A. Fill in the Blanks – 2 points each (use one word from below for each question)

1. When they travel away from camp, the Inuit people erect an \_\_\_\_\_ to let others know they had been there.
2. Among the Blackfoot nation the summer gathering of tribes for celebration and intermingling is called a \_\_\_\_\_.
3. The Haida people pass wealth along through the mother's side of the family. This is called a form of \_\_\_\_\_ organization.
4. The type of home lived in by the Mi'kmaq people is called a \_\_\_\_\_.
5. The type of boat most commonly used by the Inuit people for transportation is called a \_\_\_\_\_.

matrilineal   teepee   potlatch   powwow   wigwam   crest   kayak   Inukshuk  
Sun Dance   Iroquois   longhouse   umiak   Beothuk   patrilineal

### B. Multiple Choice – 2 points each (circle only one answer)

1. A person from the Raven clan may only marry
  - a) a person from the Raven clan
  - b) a person from another village
  - c) a person from the Eagle clan
  - d) a person from another Nation
2. The four clans of the Iroquois people are
  - a) Deer, Turtle, Bear and Wolf
  - b) Deer, Wolf, Raven and Eagle
  - c) Turtle, Wolf, Raven and Eagle
  - d) Deer, Fox, Bear and Wolf
3. The most common decorative materials use by the Blackfoot people were
  - a) beads, berry juices and embroidery
  - b) sequins, tassels, velvet and flashing lights
  - c) porcupine quills, elk's teeth and leather fringes
  - d) porcupine quills, beads, and embroidery
4. Inuit villages were
  - a) very large, made up of twenty or more families
  - b) very small, made up of only one family
  - c) a common sight on the Arctic Tundra
  - d) a good place to get a cold drink
5. At least two of the inventions of the Mi'kmaq people are still with us today

- a) moccasins and toboggans
- b) moccasins and mukluks
- c) toboggans and mukluks
- d) snowshoes and toboggans

**C. Short Answer Questions (5 points each)**

1. Name the five Nations of the Iroquois people.

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2. Name two of the main purposes for holding a potlatch.

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3. Name the two factors that led to the complete extinction of the Beothuk people.

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4. Name the three main crops grown by the Iroquois people.

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**D. Long Questions (5 points each) (please answer in paragraph form)**

1. The spelling of the word Mi'kmaq has changed over the years. Why has this happened and why is it important?

2. While each of the cultures we have studied is different, they have some things in common. Name at least two commonalities and state why they are important.

## Unit End Quiz – Answer Key

### Part A.

- 1 Inukshuk
2. powwow
3. matrilineal
4. wigwam
5. umiak

### Part B.

1. c
2. a
3. c
4. b
5. d

### Part C.

1. Seneca, Cayuga, Onondoga, Oneida, Mowhawk
2. Distribution of wealth; prestige for the host; opportunity for families to mingle and arrange marriages; celebration.
3. They were hunted by European Whalers; they were hunted by the Mi'kmaq; they became ill due to European contact and low resistance to new germs and bacteria.
4. Corn, beans and squash.

### Part D.

1. Answer should talk about the Mi'kmaq taking charge of their own culture and history. The message this sends to the rest of Canada is that the First Nations people are not simply victims of colonial forces, but are a persistent and proud presence in Canada.
2. Looking for an answer related to non-material culture (i.e., art, music, spirituality, celebration, etc.). Student should demonstrate an understanding that each nation has a need to express their humanity in common, something we all have in common.



## **Lesson Eight**

**Course and Grade: Grade 9 Social Studies**

**Lesson Title: How do we represent Aboriginal people?**

### **Objectives:**

By the end of this lesson, students will (1) present their research and realised dioramas to the class, (2) have a chance to debrief the unit and discuss with instructor and other pupils what they found interesting (or uninteresting), (3) sample some traditional aboriginal foods from across Canada.

### **Introduction: (5 mins.)**

Give chance a few moments to meet in their groups and prepare for presentations.

### **Body of the Lesson: (60 mins. Total)**

Each group will have 5 minutes to present their project and answer questions. Instructor will take notes during presentations to formulate a project mark later. Instructor will also ask at least one question of each group. (30 mins.)

Class will then celebrate their accomplishments with a First Nations party. We will play some of the music we have heard over the unit, plus some more contemporary First Nations music. We will also sample bannock, wind dried salmon, blueberry jam, and corn squash and bean stew (all made lovingly by the instructor the night before class). Recipes will be available so students can check for allergens, or copy the recipes out if they like them.

### **Closure (5 mins.)**

Clean up from the party. Introduce next unit and assign reading.

### **Assessment**

See rubric for summative assessment, plus self-evaluation forms.

### **Enrichment**

This is plenty rich!