

## GRADE 3 LESSON 1

Lesson Details	
<b>Title</b>	The Anishinabek in the Past
<b>Supporting Question(s)</b>	Who are the Anishinabek?
<b>Social Studies Standard(s)</b>	<p>3 – G4.0.2 Describe diverse groups that have come into a region of Michigan and reasons why they came (push/pull factors).</p> <p>3 – H3.0.5 Use informational text and visual data to compare how Indigenous People and non-indigenous people in the early history of Michigan adapted to, used, and modified their environment</p> <p>P2.3 Use supporting questions to help answer compelling social studies questions.</p> <p>P2.5 Use data presented in social science tables, graphs, graphics, maps and texts to answer compelling and supporting questions.</p>
<b>Connections for integration</b>	<b>ELA: RI.3.1</b> Ask and answer questions to demonstrate understanding of a text, referring explicitly to the text as the basis for the answers.
<b>Lesson Objective(s)</b>	<b>What should students know or understand?</b> Students will describe two ways in which the Anishinabek used or adapted to their environment.
	<b>What should students be able to do?</b> Students will demonstrate active listening skills by completing an Investigation Sheet relating to the lesson PowerPoint presentation.
<b>Academic Vocabulary</b>	Anishinabek culture canoe wigwam Anishinaabemowin
<b>Instructional Resources</b>	<ul style="list-style-type: none"> <li>• Lesson 1 PowerPoint</li> <li>• Lesson 1 Investigation Sheet</li> <li>• Vocabulary Cards #1 - #5</li> </ul>
<b>Lesson Extensions</b>	<ul style="list-style-type: none"> <li>• Have students access the online “Anishinabek Migration Story” using the following link: <a href="http://textbooks.wmisd.org/MigrationStory.html">http://textbooks.wmisd.org/MigrationStory.html</a> This resource is part of the Grade 3 digital textbook of the Michigan Open Book Project. Note that this resource can also be shared with students using a single computer.</li> <li>• Have students read pages 121 – 128 of the Grade 3 digital textbook of the Michigan Open Book Project. This textbook can be downloaded at the following website: <a href="http://textbooks.wmisd.org/">http://textbooks.wmisd.org/</a></li> <li>• Share additional information regarding the “Seven Grandfather Teachings” using the resource listed below.</li> </ul>
<b>Additional Resources</b>	<ul style="list-style-type: none"> <li>• <i>Niizhwaaswi Mishomis Kinoomaagewinawaan</i> (Seven Grandfather Teachings) - Part 1 of a series of <i>Kinoomaagewin Mzinigas</i> (Little Teaching Books) developed by Ziibiwing Center (included with lesson resources)</li> </ul>

Lesson Sequence	
Beginning/ Launch	1. Using <b>SLIDES 2 and 3</b> briefly discuss the question on <b>SLIDE 2</b> . Then, display <b>SLIDE 4</b> to launch the rest of the lesson.
Middle	<p>2. Using <b>SLIDES 5 and 6</b> and <b>Vocabulary Card #1</b> introduce the Anishinabek. Guide students in understanding that the phrase ‘since time immemorial’ means ‘before anyone’s memory or ‘in a time before anyone can remember.’</p> <p>3. Using <b>SLIDES 7 to 10</b> and <b>Vocabulary Card #2</b> discuss the relationship between geography and culture. Guide students in coming up with examples from their own lives that demonstrate the relationship. For example, Michigan has four seasons so we change our clothing in Michigan according to the seasons.</p> <p>4. Display <b>SLIDE 11</b> and give each student a copy of the Lesson 1 Investigation Sheet. Explain that students will be recording their ideas on this sheet during the rest of the lesson.</p> <p>5. Using <b>SLIDES 12 to 23</b> and <b>Vocabulary Cards #3 - #5</b> discuss important parts of Anishinabek culture including transportation, housing and foods. Make sure to have students complete questions 1 – 3 on their <b>Investigation Sheet</b> as you discuss these slides.</p> <p>6. Display <b>SLIDE 24</b> and introduce the idea of seasonal migration. Then, display <b>SLIDE 25</b> and have students try to match the activities with the seasons.</p> <p>7. Using <b>SLIDES 26 – 30</b> discuss the seasonal migration patterns of the Anishinabek and the activities connected to each season.</p> <p>8. Display <b>SLIDE 31</b> and have students discuss answers to the question on the slide with a partner. Then, click to display some answers to the question.</p> <p>9. Using <b>SLIDE 32</b> review these important parts of Anishinabek culture. Make sure to connect these cultural characteristics to geography.</p>
Ending/ Closure	10. Using <b>SLIDES 33 and 34</b> explain that teachings and values are also an important part of culture. Discuss the two important teachings on the slides. Note that these teachings are two of the seven teachings often referred to as the “Seven Grandfather Teachings.” Additional information about these teachings can be found in the Additional Resources section.

Lesson Notes	
ENTIRE LESSON	Although it is likely to be unfamiliar to students, the phrase ‘since time immemorial’ is used in the lessons of this unit to describe how long the Anishinabek have lived in Michigan and the Great Lakes Region. This is a phrase commonly used by tribal nations in regard to their own history. It is different than phrases such as ‘thousands of years ago’ or ‘around the year 1200.’ It is a reminder that people and cultures view time in different ways, an important concept for students to learn and respect.
SLIDES 15 and 16	Note that a common misconception of students is that all Native Americans lived in tipis. Make sure to stress that there was great variety in Native American dwellings. The wigwam, commonly used by the Anishinabek, is one example.
SLIDES 19 to 23	<ul style="list-style-type: none"> <li>Note that Sturgeon and Wild Rice are capitalized throughout this lesson and the rest of the unit. To the Anishinabek certain living things are sacred and therefore capitalized for importance, similar to proper nouns in English.</li> <li>When discussing <b>SLIDES 20 and 21</b> you may wish to measure out an area 7 feet long in your classroom and explain that Sturgeon can grow to be as long as this. They can weigh over 240 pounds.</li> </ul>

<b>SLIDES 20 and 22</b>	Note that students can hear the Anishinaabemowin words included in this unit at the following website: <a href="https://ojibwe.lib.umn.edu/main-entry/anishinaabemowin-ni">https://ojibwe.lib.umn.edu/main-entry/anishinaabemowin-ni</a>
<b>SLIDES 24 to 31</b>	The colors (yellow, red, black and white) used on these slides reflect the colors of the Anishinabek Medicine Wheel. More information about the Medicine Wheel can be found at this website: <a href="https://www.nlm.nih.gov/nativevoices/exhibition/healing-ways/medicine-ways/medicine-wheel.html">https://www.nlm.nih.gov/nativevoices/exhibition/healing-ways/medicine-ways/medicine-wheel.html</a>
<b>SLIDE 27</b>	Note that there were many different jobs, tasks and activities to be done during the summer. Different families or groups were assigned them based on skill, resources, etc
<b>SLIDES 32 and 33</b>	<ul style="list-style-type: none"> <li>The 'Teachings' at the end of the lesson Powerpoint are part of a group of teachings often referred to as the Seven Grandfather Teachings. "Many Anishinaabeg view the Seven Grandfather Teachings as traditional knowledge that collectively represents what is needed for community survival. The origin of the teachings is unknown but elders confirm these are important verbs that have long been a part of the language. These fundamental teachings became widely known as the "Seven Grandfathers" when the Anishinaabeg slowly began to control their own education during and after the American Indian Movement. As elders began to retell stories they heard as children they connected the present to a past when these values were both a part of ceremonies and everyday life." (<a href="http://ojibwe.net/projects/prayers-teachings/the-gifts-of-the-seven-grandfathers/">http://ojibwe.net/projects/prayers-teachings/the-gifts-of-the-seven-grandfathers/</a>) More information and resources relating to these Teachings can be found at the following website: <a href="http://empoweringthespirit.ca/cultural-awareness/seven-grandfathers-teachings/">http://empoweringthespirit.ca/cultural-awareness/seven-grandfathers-teachings/</a></li> <li>As you discuss the term Wisdom on <b>SLIDE 33</b> try to relate the concept to the interaction the student has with this unit as well as the relationship the Anishinabek have with the environment and with each other.</li> </ul>
<b>ENTIRE LESSON</b>	Although the focus of this lesson is the Anishinabek of the Past make sure to stress that the Anishinabek people are very much a part of the present. Lesson 5 will focus on this idea but make sure students understand this as you complete lessons 2-4.

# Grade 3

## Lesson 1

### Instructional Resources

- Lesson 1 Investigation Sheet
- **Additional Resource:** *Niizhwaaswi Mishomis Kinoomaagewinawaan* (Seven Grandfather Teachings) - Part 1 of a series of *Kinoomaagewin Mzinigas* (Little Teaching Books) developed by Ziibiwing Center (included with lesson resources)

## Lesson 1 Investigation Sheet

1. What kind of transportation do you think the Anishinabek used to travel through the Great Lakes region? Put an "X" by your answer.

\_\_\_\_\_ car (drive)

\_\_\_\_\_ horse (ride)

\_\_\_\_\_ canoe (float)

2. In what kind of houses do you think the Anishinabek lived? Put an "X" by your answer.

\_\_\_\_\_ tipi

\_\_\_\_\_ pueblo

\_\_\_\_\_ wigwam

3. What do you think the Anishinabek ate? Put an "X" by your answer.

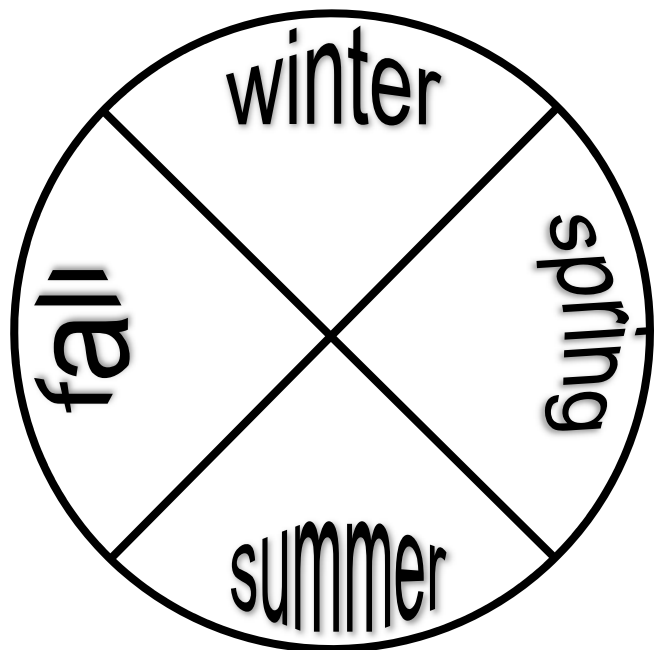
\_\_\_\_\_ A. Sturgeon

\_\_\_\_\_ B. Wild Rice

\_\_\_\_\_ C. biscuits

**Directions: Match the activities with the seasons. Put the numbers where you think they belong.**

- 1 collecting sap from maple trees to make maple syrup and sugar
- 2 harvesting Wild Rice
- 3 growing beans, squash and corn
- 4 trapping animals like beaver



**N**ative American tribes are very diverse. Cultural teachings, philosophies, and social dynamics differ greatly from one tribe to another. Even within one tribe, stories and teachings may vary from region to region.

The teachings shared in our *Kinoomaagewin Mzinigas* (Little Teaching Books) may be presented differently in other areas.



**ZIBIWING CENTER**  
*of Anishinaabe Culture & Lifeways*

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For more information please call  
1-800-225-8172 Ext. 1-54750  
[www.sagchip.org/zibiwing](http://www.sagchip.org/zibiwing)

# Niizhwaaswi Mishomis Kinoomaagewinawaan

(Seven Grandfather Teachings)



Part 1 of a series of  
*Kinoomaagewin Mzinigas*  
(Little Teaching Books)

## Seven Grandfather Teachings

We have to take care of *Aki* (Mother Earth) or we will not have a home. We must all share in this responsibility. We need to make sure that Mother Earth and everything the Creator gave her will always be here for future generations. Each morning let us remember to greet our Grandmothers and Grandfathers whose spirits are in the many glories that surround us. They taught us, as they had been taught by their elders, how to take care of Mother Earth and each other.

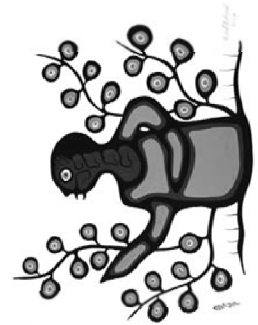
We are straying away from the Teachings given to us. Our young people do not pray and give thanksgiving. We need to know the Teachings of our Grandmothers and Grandfathers to give us direction and balance. Especially our leaders who are young; they need to listen and learn. We need their participation.

To take care of Mother Earth and the community of life, we need to remember the Teachings of the First Elder. The First Elder gave us the gifts of knowledge that he received from the Seven Grandfathers when he was a



little boy.  
Each Grandfather gave him a great gift. One gave him the gift of *NIBWAAKAAWIN* (Wisdom), and he learned to use that wisdom for his people.

Another gave the gift of *ZAAGIDWIN* (Love), so that he would love his brother and sister and share with them.

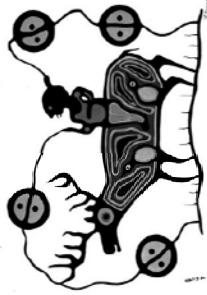


The third Grandfather offered the gift of *MANAADJITOWAAWIN* (Respect), so that he would

give respect to everyone, all human beings and all things created.



*AKODEWIN* (Bravery) was the next gift, the courage to do things even in the most difficult of times.

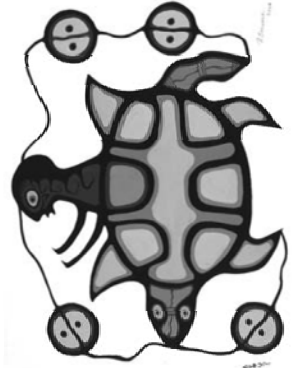


A fifth Grandfather gave the boy *GWEKOWAADIZIWIN* (Honesty),

so that he would be honest in every action and provide good feelings in his heart.



Another Grandfather offered *DIBAADENDIZOWIN* (Humility), to teach the boy to know that he was equal to everyone else, no better or no less.



The last gift that was given to the boy was *DEBWEWIN* (Truth). The Grandfather said, "Be true in everything that you do. Be true to yourself and true to your people. Always speak the truth."



The Grandfathers told him, "Each of these Teachings must be used with the rest. You can not have *WISDOM* without *LOVE*, *RESPECT*, *BRAVERY*, *HONESTY*, *HUMILITY*, and *TRUTH*. You can not be honest if you use only one or two of the Teachings, and to leave out one is to embrace the opposite of what the Teaching is."

We should all try to live by the Seven Grandfather Teachings. Sometimes it may be hard to apply all of them daily, but we must try. If we don't practice honesty, we cheat. If we don't practice truth, we will lie. We must go back to the knowledge that the Seven Grandfathers taught the First Elder, who then passed the Teachings on to the next generation, and so on.

The Seven Grandfather Teachings will remind us how to treat one another and our children. Each of us is responsible for taking care of the children and of Mother Earth. The children are the ones who must care for Mother Earth tomorrow, and for the generations to come.

- Author Unknown