

GRADE 3 LESSON 5

Lesson Details	
Title	The Anishinabek Today
Supporting Question(s)	Who are the Anishinabek?
Social Studies Standard(s)	<p>3 – G4.0.4 Use data and current information about the Anishinaabeg and other Indigenous Peoples living in Michigan today to describe the cultural aspects of modern Indigenous People’s life.</p> <p>3 – G5.0.2 Describe how people are a part of, adapt to, use, and modify the physical environment of Michigan.</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>
Connections for integration	ELA: RI.3.7. Use information gained from illustrations (e.g., maps, photographs) and the words in a text to demonstrate understanding of the text (e.g., where, when, why, and how key events occur).
Lesson Objective(s)	<p>What should students know or understand?</p> <p>Students will describe two ways in which the Anishinabek are preserving their cultural heritage.</p> <hr/> <p>What should students be able to do?</p> <p>Students will use maps, photographs and text to answer a supporting question.</p>
Academic Vocabulary	sovereignty
Instructional Resources	<ul style="list-style-type: none"> • Lesson 5 PowerPoint • Lesson 5 Map • Lesson 5 Ricing Activity Cards • Lesson 5 Optional Reading Activity • Lesson 5 Reflection • Vocabulary Card #19 • <i>Treaties and Sovereignty</i> – Teacher Background Information
Lesson Extensions	<ul style="list-style-type: none"> • Share sections of the wild rice video listed in the Additional Resources section below. • Have students read the article on wild rice from <i>Michigan History for Kids</i>. This article has been included in the Instructional Resources.
Additional Resources	<ul style="list-style-type: none"> • This video on wild rice can be used as a lesson extension or for teacher background information: https://www.youtube.com/watch?v=nKnizUHv_4 • Wild Rice Teacher Worksheets and lesson plans: http://www.sagchip.org/ziibiwing/planyourvisit/educators/WildRiceLessons.htm

Lesson Sequence

Beginning/ Launch	<p>TEACHER NOTE: Before you begin this lesson it is recommended that you print off one set of the “Ricing Activity Cards” for each group of three students in your class. Cut them apart and place them in envelopes.</p> <ol style="list-style-type: none"> 1. Display SLIDE 2 and ask students if they can identify the object on the slide. Then, display SLIDE 3 and guide students in understanding that the object is the flag of the Anishinabek nation known as the Saginaw Chippewa Indian Tribe of Michigan. 2. Display SLIDES 4 and 5 which show other tribal flags.
Middle	<ol style="list-style-type: none"> 3. Using SLIDE 6 and Vocabulary Card #19 guide students in understanding that there are 12 Federally Recognized Indian Tribes in Michigan and each is an independent, sovereign nation. All twelve are made up of Anishinabek people. 4. Give each student a copy of the Lesson 5 Map which is shown on SLIDE 7. Have students use the map to locate each of the 12 Federally Recognized Indian Tribes. 5. Display SLIDE 8 and have students identify some of the colors and symbols used on the tribal flags. 6. Using SLIDES 9 – 11 discuss how each tribal nation has its own government. 7. Using SLIDES 12 and 13 discuss how the preservation of cultural heritage is an important goal of the Anishinabek tribal nations. 8. Using SLIDE 14 explain that one way to meet the goal has been to become involved in archaeological excavations of Anishinabek sites. 9. Using SLIDES 15 and 16 as well as the video link explain that the M-231 project won an award for Historic Preservation. 10. Using SLIDES 17 and 18 discuss how one M-231 team member described the project. Note that as an optional activity or an additional one you may want to have students read the Optional Reading Activity based on the same information. 11. Display SLIDE 19 and explain that Wild Rice and Sturgeon restoration projects are also a way the Anishinabek are trying to preserve their cultural heritage. 12. Using SLIDES 20 – 22 discuss how Wild Rice nearly disappeared in Michigan. 13. Divide students into small groups of 3 and give each group a set of the Ricing Activity Cards shown on SLIDE 23. Have group members work together to place them in order. Then, display SLIDES 24 – 27 which show the correct order of Wild Rice processing. 14. Using SLIDES 28 – 30 discuss how Sturgeon nearly disappeared in Michigan. Then, use the link on SLIDE 31 to show a short video on Sturgeon restoration. 15. Using SLIDES 32 and 33 discuss how important Anishinabek teachings continue to guide these projects.
Ending /Closure	<ol style="list-style-type: none"> 16. Give each student a copy of the Lesson Reflection which is shown on SLIDE 34. Have students complete the reflection. 17. Using SLIDES 35 – 39 share some of the lessons the M-231 Project Team wanted students to learn in this unit.

Lesson Notes

SLIDES 2 to 6	Although 'sovereignty' may be a difficult concept for third graders it is a critical concept for understanding the Anishinabek today. Using the familiar idea of a flag should help students better understand what sovereignty means.
SLIDES 9 to 11	Note that you may also want to visit some of the websites maintained by the tribal nations to see additional examples of tribal government. If possible, visit the website of the nation located closest to your school.
SLIDES 20 to 31	Note that exploring the reasons why Wild Rice and Sturgeon nearly disappeared offers an opportunity to link to history as well as to science.
SLIDE 22	The Rice Bay shown on SLIDE 22 is on the National Registry of Historic Places. This Registry is the official list of the Nation's historic places worthy of preservation. Authorized by the National Historic Preservation Act of 1966, the National Park Service's National Register of Historic Places is part of a national program to coordinate and support public and private efforts to identify, evaluate, and protect America's historic and archeological resources. More information about the Rice Bay can be found at: https://www.nps.gov/nr/feature/places/15000353.htm

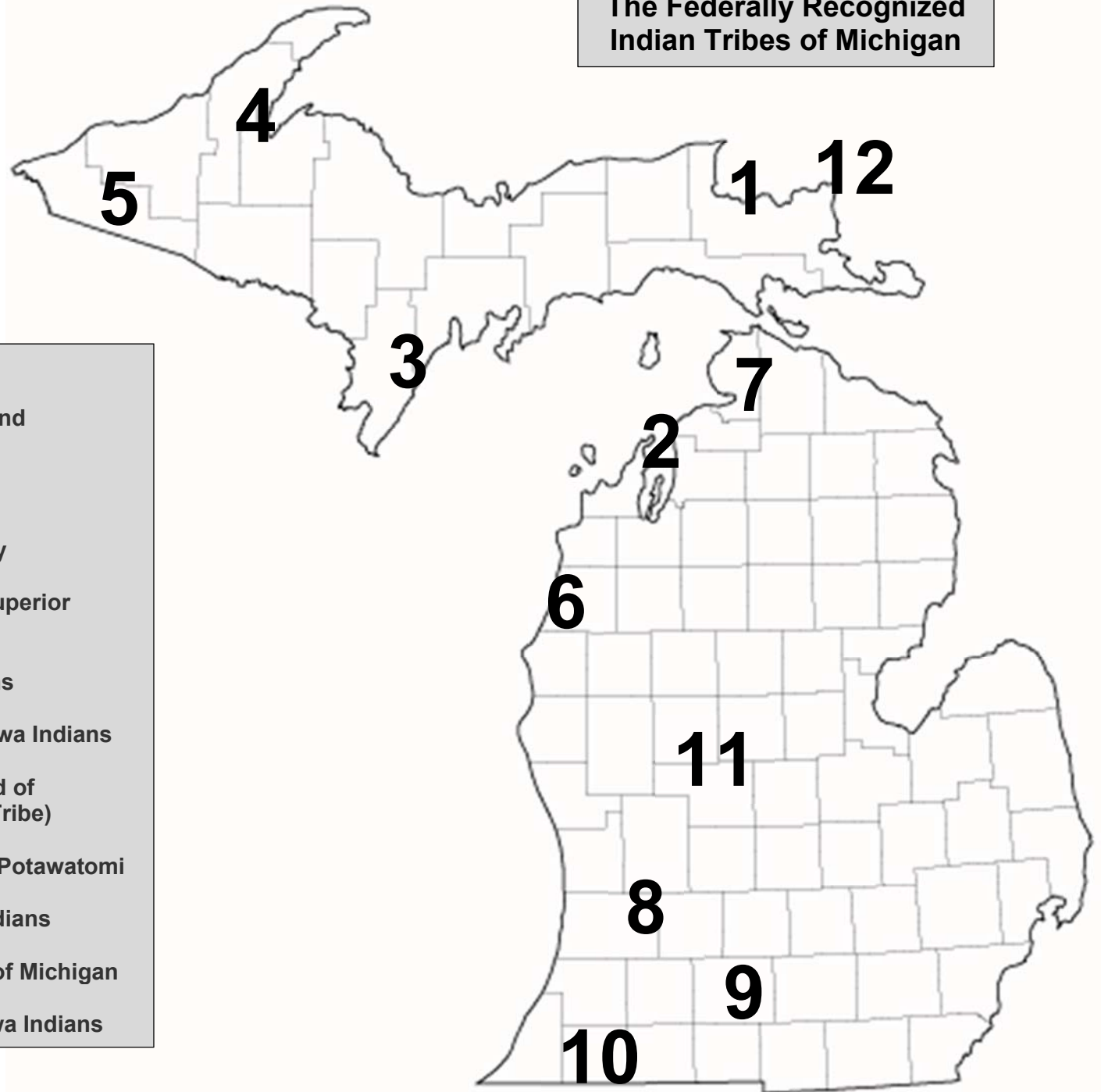
Grade 3

Lesson 5

Instructional Resources

- Lesson 5 Map
- Lesson 5 Ricing Activity Cards
- Lesson 5 Reflection
- Lesson 5 Optional Reading Activity
- Additional Resource: Teacher Background Information Sheet on Treaties and Sovereignty
- Additional Resource: Wild Rice Article from *Michigan History for Kids*

The Federally Recognized Indian Tribes of Michigan



1. Bay Mills Indian Community
2. Grand Traverse Band of Ottawa and Chippewa Indians
3. Hannahville Indian Community
4. Keweenaw Bay Indian Community
5. Lac Vieux Desert Band of Lake Superior Chippewa Indians
6. Little River Band of Ottawa Indians
7. Little Traverse Bay Bands of Odawa Indians
8. Match-E-Be-Nash-She-Wish Band of Pottawatomi Indians (Gun Lake Tribe)
9. Nottawaseppi Huron Band of the Potawatomi
10. Pokagon Band of Potawatomi Indians
11. Saginaw Chippewa Indian Tribe of Michigan
12. Sault Ste. Marie Tribe of Chippewa Indians

Ricing Activity Cards



Photographs courtesy Little Traverse Bay Bands of Odawa Indians

MDOT M-231 Project



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Lesson 5 Reflection

Directions: Describe two important things you learned from these lessons.

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Lesson 5 Reading Activity

What was it like to visit the site?

It was very exciting to visit the site. I realized that our ancestors occupied this location over 3,000 years ago. We truly are the first people in the Great Lakes region and elsewhere.

What feelings did you experience?

I always experience deep love for our ancestors. It makes me proud to know that they were able to adapt to the environment so long ago. I'm here because of their knowledge and creativity.

What connections did you feel?

I felt connected to the water and woods. Whenever I feel down I like to go to large bodies of water or the woods to recharge my batteries. It makes my inner spirit feel good.

How was the experience personally important to you?

Many wonderful people have worked hard at the site. It's important to me to share the knowledge that we have learned about the site with others. We learn from one another.



William Johnson
*Curator at the Zibiwing Center
of Anishinabe Culture & Lifeways*

Treaties and Sovereignty

Teacher Background Information

There are 12 federally recognized tribes in Michigan (see tribal map and flags to identify and become familiar with the location of each). Each tribe is a sovereign nation. They have the power to make important decisions on their tribal lands, and the land mapped out within the treaties their ancestors signed. Tribes have been sovereign nations since time immemorial, or since time began. Collectively or all together, these tribes are often called “Anishinaabek” (plural of Anishinaabe; Odawa/Ottawa, Ojibwe/Ojibwa/Chippewa, Pottawatomi/ Bodewadmi).

About 200 years ago, Anishinaabek signed treaties with the federal, or national, government of the United States. Treaties are agreements or contracts made between two sovereign nations. Those treaties are still used today. The treaties help guide relationships between the tribes, state, and federal governments. Although treaties are old, they still hold importance; much like the United States Constitution.

The first of the treaties signed by the Anishinaabek and the federal government came about 400 years after the Anishinaabek interacted with what is now the M-231 site. Treaties with tribes were signed to end conflicts or wars, establish trade relationships, and for the United States government to take over ownership of the land to create states. When the tribes signed treaties with the United States, they ceded, or sold their land to the United States government. But within the treaties, the tribes asked to keep their original lifeways, which meant keeping their rights to hunt, fish, trap, and gather plants within their traditional homelands for generations to come.

Today, tribal, state, and federal governments work together to keep people, animals, and other natural resources safe. A natural resource is something found in nature that is shared between all animals, including people. We all need these natural resources to survive. Tribal, state and the United States governments must use the treaties to create or uphold laws that affect all people (tribal and non-tribal), animals, fish and other natural resources such as plants, trees, rocks and water.

The 12 tribes of Michigan, state, and the federal governments all have many departments, and some of their departments focus specifically on natural resources and the environment. All three forms of government can monitor the health and population of fish species. Tribal, State, and Federal biologists use data to determine how many fish can be taken by tribal citizens and sports fishermen/non-Natives without endangering fish populations. Many tribes contribute to nme/lake sturgeon population growth with their focus on maintaining fish hatcheries. For example, during the summer and early fall of 2017 with the combined efforts of Tribal, State, and Federal agencies nearly 6,000 nme/lake sturgeon were released into Michigan waters. Nme are one of many fish monitored by all three forms of government. Tribes, their treaty rights, and their sovereignty help maintain a healthy Earth for Native and non-Native people alike.

ISSUE

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As Seen In

MICHIGAN HISTORY

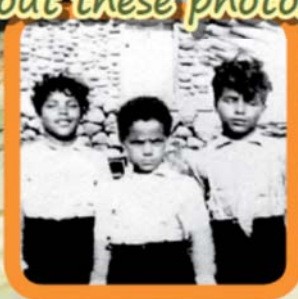
for kids

MICHIGAN ROOTS



learn about these photos inside...

michigankids.org



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MDOT M-231 Project



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The Place Where Food Grows on Water



This story was written by Roger LaBine and Barb Barton. Roger is a member of Lac Vieux Desert Band of Lake Superior Chippewa. Barb is from The Gathering Society.

The megis shell was sacred (say-kred) to the Ojibway. When something is sacred it means you treat it with respect. The photos on the sides of these pages are of megis shells.

The women below are gathering wild rice. This painting was made in 1867. The photo on page nine shows people doing the same thing today.

Many sunrises ago, the ancestors (an-ses-tors) of today's Native Americans in Michigan lived along the upper East Coast of the United States.

An ancestor is a person who was in someone's family a long time ago. During a vision, or dream, their leaders were told to leave their homes and go west. They were also told to look for megis (me-gis) shells to help them find the place "where food grows on the water."

The food they were searching for was **wild rice**. It is called Manoomin (ma-NO-min) in the Ojibway (oh-jib-ih-way) language. The trip took hundreds of years to complete. Manoomin was found all along their path.

Manoomin is important to Native Americans. It is believed to be a gift from the Creator. It helps the body stay healthy. Wild rice is also used in

ceremonies (sair-ih-mo-nees). A ceremony is a set of actions and steps followed by people at an important event.

Communities came together in the fall when



Painting is from Seth Eastman and the Collection of the U.S. House of Representatives.

HISTORICAL SOCIETY OF MICHIGAN

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Photo of megis shells is from ©iStock.com/indiaphotos.

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Manoomin was ready to be **harvested**, or picked. Wild rice camps were set up on the shores of the lakes that had Manoomin. All the work was done by hand with tools made from materials from Mother Earth, or nature.

French fur traders wanted the rice when they arrived in the area. They liked it because it could be stored for long periods of time without going bad.

Before Europeans arrived, Michigan had wild rice beds growing in both the Upper and Lower Peninsulas. It could be found in lakes and along rivers and streams. There used to be two very large wild rice beds in Michigan. One was in Saginaw Bay and the other was at the mouth of the River Raisin near Monroe.

Those beautiful wild rice beds are now gone. Pollution (pah-loo-shun) from people living in those areas has killed the beds. Pollution means the water, land, or air is made dirty and not safe to use. Today, many people are working hard to bring back Manoomin to Michigan's lakes and rivers.



The photo above shows wild rice after it has been picked. The man has a single grain of rice in his hand. Wild rice is darker than the white rice you might buy in a store or get when you go out to eat.



Try to find the words listed in the puzzle to the right.

ancestor	peninsula
ceremonies	pollution
Manoomin	rice
megis	shell
Ojibway	wild

P	E	N	I	N	S	U	L	A	R
N	M	W	P	X	W	B	D	N	X
Z	O	A	J	K	Z	M	E	C	H
S	E	I	N	O	M	E	R	E	C
L	I	W	T	O	A	Z	X	S	B
Q	M	Q	I	U	O	E	Z	T	L
R	I	C	E	L	L	M	I	O	L
P	V	Q	F	M	D	L	I	R	E
Y	A	W	B	I	J	O	O	N	H
G	K	E	Q	O	U	H	W	P	S

Photo of wild rice in a basket is from Barb Barton. Photo of people gathering rice is from CO Rasmussen/Great Lakes Indian Fish & Wildlife Commission.

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