

GRADE 5 LESSON 1

Lesson Details	
Title	The Anishinabek in the Past
Supporting Question(s)	Who are the Anishinabek?
Social Studies Standard(s)	<p>5 – U1.1.3 Describe Eastern Woodland life with respect to governmental and family structures, trade, and views on property ownership and land use.</p> <p>5 – U1.1.2 Compare how Indigenous Peoples in the Eastern Woodlands and another tribal region adapted to or modified the environment.</p> <p>P1.1 Use appropriate strategies to read and interpret basic social science tables, graphs, graphics, maps and texts.</p> <p>P2.1 Use compelling and supporting questions to investigate social scientific problems.</p>
Connections for integration	ELA: RI.5.1 Quote accurately from a text when explaining what the text says explicitly and when drawing inferences from the text.
Lesson Objective(s)	What should students know or understand? Students will describe three ways in which the Anishinabek used or adapted to their environment.
	What should students be able to do? Students will demonstrate active listening skills by completing an Investigation Sheet relating to the lesson PowerPoint presentation.
Academic Vocabulary	<p>Indigenous</p> <p>Anishinabek</p> <p>migration</p> <p>Anishinaabemowin</p> <p>culture</p>
Instructional Resources	<ul style="list-style-type: none"> • Lesson 1 PowerPoint • Lesson 1 Investigation Sheet • Lesson 1 Optional Reading Activity and Sample Answers • Vocabulary Cards #1 - #5
Lesson Extensions	<ul style="list-style-type: none"> • Have students access the online “Anishinabek Migration Story” using the following link: http://textbooks.wmisd.org/MigrationStory.html This resource includes additional information on the migration. It is part of the Grade 3 digital textbook of the <i>Michigan Open Book Project</i>. Note that this resource can also be shared on a single computer. • Have students read pages 121 – 128 of the Grade 3 digital textbook of the <i>Michigan Open Book Project</i>. Note that although this is a third grade book the text is relevant to this lesson. This textbook can be downloaded at the http://textbooks.wmisd.org/ website. Share additional information regarding the “Seven Grandfather Teachings” using the resource listed below. Note that you may wish to print the resource as a tri-fold brochure and have students read it.
Additional Resources	<ul style="list-style-type: none"> • <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)

Lesson Sequence	
Beginning/ Launch	<ol style="list-style-type: none"> Using SLIDES 2 - 4 and Vocabulary Cards #1 and #2 introduce the Anishinabek by reviewing the Eastern Woodlands region of Indigenous People. Guide students in understanding that the phrase 'since time immemorial' means 'before anyone's memory' or 'in a time before anyone can remember.'
Middle	<ol style="list-style-type: none"> Display SLIDE 5 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. Using SLIDES 6 - 16 and Vocabulary Cards #3 and #4 discuss the migration of the Anishinabek into the Great Lakes region. Make sure to stop on SLIDES 8 and 10 and have students answer the appropriate questions on their Investigation Sheet. Using SLIDES 17 to 20 and Vocabulary Card #5 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. Using SLIDES 21 to 29 discuss important parts of Anishinabek culture including transportation, housing and foods. Make sure to have students answer questions 3 and 4 on their Investigation Sheet. As you discuss each cultural characteristic make sure to connect to the environment in which the Anishinabek lived. For example, birch trees were prevalent so they were used in many different ways. The Great Lakes and rivers provided a means for transportation by canoe. Display SLIDE 30 and have students complete question 5 on their Investigation Sheet. Discuss their answers. Make sure to differentiate between the migration of the Anishinabek into the Great Lakes and seasonal migration. Display SLIDE 31 and discuss the reason the Anishinabek followed a pattern of seasonal migration. Display SLIDE 32 and have students try to match the activities with the seasons. Using SLIDES 33 – 37 discuss the seasonal migration patterns of the Anishinabek and the activities connected to each season. As an alternative activity assign students the Optional Reading Activity on Seasonal Migration and use the slides to review what students have read. Display SLIDE 38 and have students discuss answers to the question on the slide with a partner. Then, click to display some answers to the question. Using SLIDE 39 review these important parts of Anishinabek culture. Make sure to connect these cultural characteristics to geography.
Ending/ Closure	<ol style="list-style-type: none"> Using SLIDES 40 - 42 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 21 and 22	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 25 to 29	<ul style="list-style-type: none"> 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. When discussing SLIDES 26 and 27 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.
SLIDES 26 and 28	Note that students can hear the Anishinaabemowin words included in this unit at the following website: https://ojibwe.lib.umn.edu/main-entry/anishinaabemowin-ni
SLIDES 30 to 38	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: https://www.nlm.nih.gov/nativevoices/exhibition/healing-ways/medicine-ways/medicine-wheel.html
SLIDE 34	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
SLIDES 40 to 42	<ul style="list-style-type: none"> 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.” (http://ojibwe.net/projects/prayers-teachings/the-gifts-of-the-seven-grandfathers/) More information and resources relating to these Teachings can be found at the following website: http://empoweringthespirit.ca/cultural-awareness/seven-grandfathers-teachings/ As you discuss the term Wisdom on SLIDE 33 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.
ENTIRE LESSON	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 5

Lesson 1

Instructional Resources

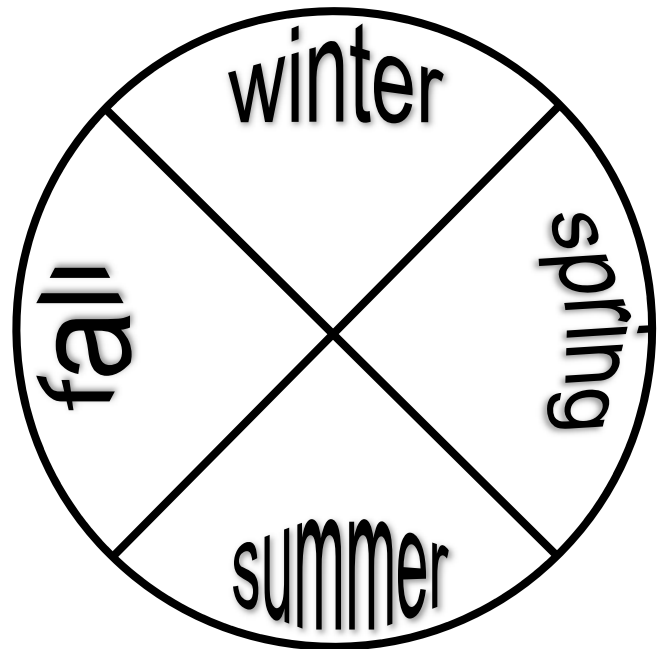
- Lesson 1 Investigation Sheet
- Lesson 1 Optional Reading
- **Additional Resource:** *Niizhwaaswi Mishomis Kinoomaagewinawaan* (Seven Grandfather Teachings) - Part 1 of a series of *Kinoomaagewin Mzinigas* (Little Teaching Books) developed by the Ziibiwing Center of Anishinabe Culture & Lifeways

Lesson 1 Investigation Sheet

	Your Theory	Actual Answer
1. What kind of transportation do you think the Anishinabek used to make this journey?		
2. What place do you think they were describing?		
3. What type of houses do you think the Anishinabek lived in a long time ago?		
4. What do you think the Anishinabek ate a long time ago? Put an "X" by your answer.	<input type="checkbox"/> A <input type="checkbox"/> B <input type="checkbox"/> C	
5. The Anishinabek moved seasonally to different locations. Why do you think they did this?		

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



Seasonal Migration

Reading Activity

In spring many Anishinabek moved to their sugar camps. They collected sap from maple trees and made maple syrup and sugar. Some moved to spring fishing camps where they fished for Sturgeon and other fish. They often dried and smoked the fish.

In summer the Anishinabek returned to their summer villages. These were often along the coasts of one of the Great Lakes. They planted crops like corn, beans and squash. They harvested and dried berries and other plants. They fished and they hunted.

In fall the Anishinabek would travel to the area where they harvested Wild Rice each year. These were areas with lakes and marshes. They hunted ducks and geese. They gathered nuts like acorns. They dried fish and animal meat. All this food was prepared for winter.

In the winter large Anishinabek tribal groups broke into smaller family groups. This was because there were fewer resources in winter so groups needed to have less people. These groups moved to their winter camps. These were usually located in wooded areas where there was some protection from the cold and wind. While there they trapped animals like beaver and hunted animals like deer.

Directions: Use the text above to create a chart summarizing the information on seasonal migration.

Season	Activities

Seasonal Migration

Reading Activity – Sample Answers

In spring many Anishinabek moved to their sugar camps. They collected sap from maple trees and made maple syrup and sugar. Some moved to spring fishing camps where they fished for Sturgeon and other fish. They often dried and smoked the fish.

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Directions: Use the text above to create a chart summarizing the information on seasonal migration.

Season	Activities
Spring	<ul style="list-style-type: none">• Moving to a sugar camp or a spring fishing camp• Collecting sap from maple trees• Making maple syrup and sugar• Fishing• Drying and smoking fish
Summer	<ul style="list-style-type: none">• Moving to a summer village• Planting crops like corn, beans and squash• Harvesting and drying berries• Fishing and hunting
Fall	<ul style="list-style-type: none">• Traveling to where Wild Rice was harvested• Hunting ducks and geese• Gathering nuts• Drying fish and animal meat
Winter	<ul style="list-style-type: none">• Moving in small family groups to winter camps• Trapping and hunting animals

Native 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.



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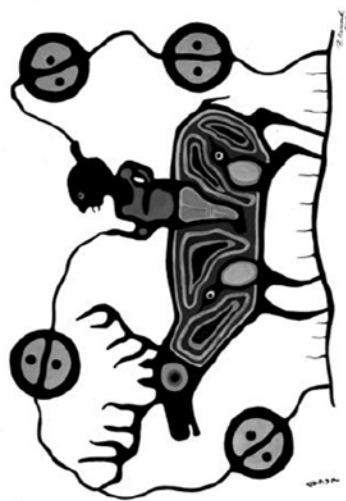
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For more information please call
1-800-225-8172 Ext. 1-54750
www.sagchip.org/ziibiwing

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.

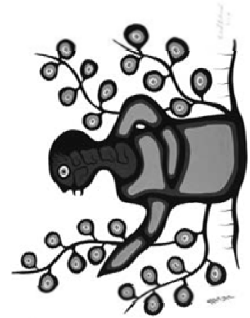
We are straying away from the Teachings given to us. Our young people do not pray and give thanksgiving. We need to know the Teachings of our Grandmothers and Grandfathers to give us direction and balance. Especially our leaders who are young; they need to listen and learn. We need their participation.

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.

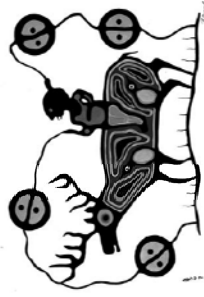


The third Grandfather offered the gift of *MANAADIJITOWAAWIN* (Respect), so that he would

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



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

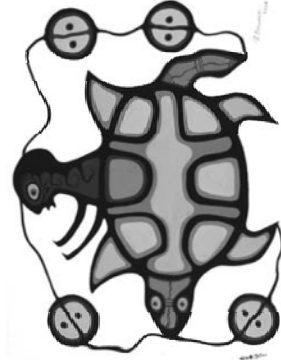


A fifth Grandfather gave the boy *GWEKOWAADIZIWIN* (Honesty),

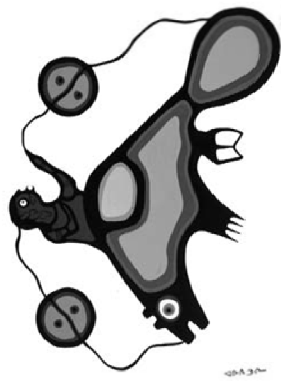
so that he would be honest in every action and provide good feelings in his heart.



Another Grandfather offered *DIBAAADENDIZOWIN* (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