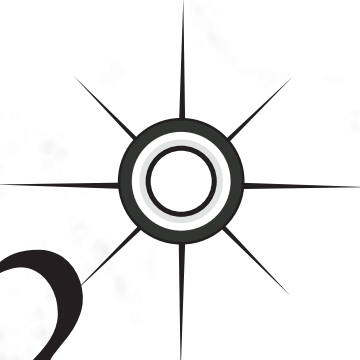
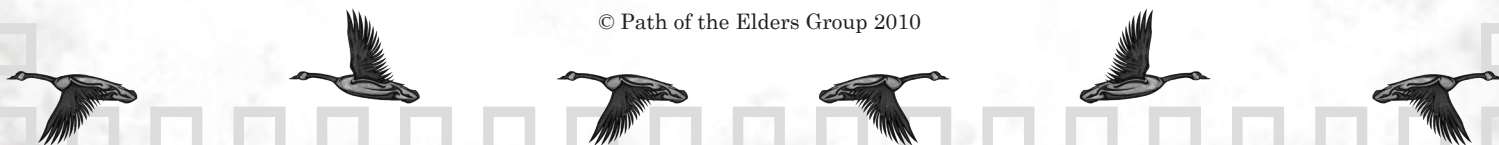


on the Path of the Elders



☼ Teacher's Guide ☼
Grade 7

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CHAPTER 1

Education ~ Canoeing Game

Part 1: Understanding

LEARNING OUTCOME:

Students will experience and discuss the advantages of working together rather than as individuals to accomplish a task.

MATERIALS:

- 1) Student Resource Sheet C-3, C-4

ACTIVITY:

Provide individual students with a copy of Student Resource Sheet C-3.

Ask them to list approximately 5 projects that they feel would be worthwhile to complete in their home, their school or their community.

Stress to students that these must be realistic projects that could be accomplished on a volunteer basis without cost (e.g., gardening, playground cleanup, assisting elders, etc.).

Ask students to spend a total of 1 hour over the next few days, possibly broken up into 15 – 30-minute segments, on one of their chosen projects.

Have students record on SRS C-3 their reflections on undertaking a project on their own.

Divide the students into small groups.

Ask the groups to review and to compare their responses on SRS C-3, and discuss how they think their “project” results could have been improved.

Ask one student in each group to record the group’s discussion in preparation for whole-class feedback.

Go over the results as a class. Have groups suggest how the project results could have been more positive for all involved. Encourage students to recognise the advantages of working together rather than as individuals to accomplish a task.

Have students repeat the activity, this time in teams rather than individually, choosing from among the suggested projects. Have them record their successes on SRS C-4, including their reflections on how they benefited from the group’s involvement.



Part 2: Reflection

In preparation for, or as a follow-up to the Canoeing Game, have students consider how working together might have assisted the Anishinaabe and Mushkegowuk people when the Federal Commissioners travelled from community to community, acquiring separate signatures in 14 communities for Treaty No. 9. The chiefs and elders, when approached separately, believed the promises of the federal commissioners.

In small groups, have students discuss and consider how being brought together for the treaty-signing (thus allowing the elders to meet) might have altered the choices made separately in the 14 communities. Remind students that there are traditional benefits that come from respecting the advice of elders. Ask one student in each group to record the group's discussion on individual vs. group benefits in preparation for whole-class feedback. Go over the results as a class. Record the students' responses on chart paper for future reference after other Path of the Elders games are played.

Ask students to reflect upon what they have learned from their own elders (either relatives or respected community members). Inform students that any information that they consider very private need not be shared or written down, but should be reflected upon personally.

Ask students who are willing to share to indicate what they feel are important teachings and perspectives they have gained.

As a class, have students create a list of ways in which they have benefited from the teachings of their elders.

From the list, highlight any aspects of elder teachings that students feel might have benefited the Anishinaabe and Mushkegowuk people had they been able to assemble together for the signing of Treaty No. 9 (e.g. advantage of history, understanding of human nature, etc.).

Keep the class list for future reference after other Path of the Elders games are played.



CHAPTER 2

Economy – Resources Game

Part 1: Understanding

LEARNING OUTCOME:

Students will consider the impact of development upon the environment, particularly the economic advantages and disadvantages.

MATERIALS:

- 1) Student Resource Sheet R-1, R-2

ACTIVITY:

Provide individual students with a copy of Student Resource Sheet R-1. Have students note that the page is divided into categories: “Before 1905” and “After 1905”. Based upon prior knowledge and/or involvement with other Path of the Elders games, ask students to explain the importance of that particular date. If necessary, remind students that 1905 was the year that Treaty No. 9 was signed by the federal commissioners and the Anishinaabe and Mushkegowuk people.

Divide the class into small groups, and have students discuss the differences between what they observe in inhabited areas, and what they observe in natural uninhabited areas. Guide groups to discuss aspects of human habitation, including the effects of building density, infrastructure (roads, electricity, services, etc.), pollution, waste management, effects upon the natural resources in the area, etc. Have students record on SRS R-1 their observations on settlement and resource management. Challenge groups to predict some possible further effects of settlement and encroachment upon the Anishinaabe and Mushkegowuk people after 1905.

You may wish to record their observations in brief point-form on chart paper for future reference.

Tell students that much of what they observe in uninhabited areas would have been the natural environment of the Anishinaabe and Mushkegowuk people before 1905, and that the majority of what they observe in inhabited areas was brought to the territory following the signing of the treaty in 1905.

Divide the class into two groups. Tell one group that they are businessmen and women, and that they can buy the rights to natural resource management from the other group. Inform the second group that they currently have the rights to the natural resources, but due to settlement-induced changes in the natural environment, have very little food. Subdivide each group, and have students in smaller discussion teams set the parameters for the negotiations. Provide individual students with copies of SRS R-2. In their groups, have students complete the worksheet, identifying the pros and cons of purchasing/selling the territorial rights. In a private meeting, let the “business people” know that they can inflate the value of their offer (money, benefits), without regard to whether they will honour the final agreement.

When the students have finished their brainstorming, ask them to share the details as laid out on SRS R-2. It should become apparent that the indigenous group will want to hear the offer of the business people, given the borderline starvation conditions being suffered by their families. Have the business people present their best offer, dealing directly with what they believe to be the “currency” of the indigenous people, i.e. their need to support their community.

When the negotiations are completed and ratified, permit the business people to share with the indigenous people that they do not intend to honour all parts of the agreement.



Part 2: Reflection

In preparation for, or as a follow-up to the Resources Game, have students discuss their feelings about the negotiation activity.

How do the indigenous people feel about the treaty?

How do the business people feel?

Let students know that with respect to the actual Treaty No. 9, the Anishinaabe and Mushkegowuk people did not find out immediately that promises would be broken, but had to wait many years in vain for conditions to be met.

How would that have affected the people and their descendants?

What would be the effect upon the environment of the encroachment by those seeking exploitation of the natural resources?

Record the students' responses on chart paper for future reference after other Path of the Elders games are played.



CHAPTER 3

Secarify ~ Hunting Game

Part 1: Understanding

LEARNING OUTCOME:

Students will consider the issue of resource management, and the cultural importance of sharing, reciprocity and keeping promises.

MATERIALS:

- 1) Student Resource Sheet H-1 and H-2
- 2) A bag of small pellet-type food (raisins, chocolate chips, etc.)

ACTIVITY:

Ask students to recall an incident where they didn't have enough of an item, and sharing was involved in the eventual outcome. Guide them to consider items such as a forgotten piece of sports equipment at a game, food quantity when extra people showed up unexpectedly, vital pieces of a toy or building set, clothing to match the weather, etc. Provide individual students with a copy of Student Resource Sheet H-1, and ask them to write their story about not having enough of an item, and how sharing helped them resolve the issue.

When students have completed the task, ask individual students to read or tell their stories.

As a class, have students discuss the outcomes of the stories:

Did the person who shared with them do so willingly?

Did the person who shared with them expect anything in return?

If so, what was expected?

If reciprocity was involved, did the student keep his or her word and repay according to the agreement?

As a follow-up to the class discussion, let the students know that sharing and reciprocity were important cultural values to the Anishinaabe and Mushkegowuk people. They were in control of their traditional territory before Treaty No. 9 was signed in 1905, and all the natural resources were managed for the benefit of all the people. Challenge students to consider which natural resources would be important ones to share in order for families and communities to thrive. When students identify food sources as one vital resource, share with them that hunting, (including moose and geese), trapping, fishing and berry-picking all factored into the subsistence diet of the Anishinaabe and Mushkegowuk people in the early 1900's.

Divide students into small groups.

Ask groups to discuss why sharing and reciprocity would be important cultural values, and why keeping promises would be critical in such an environment. Ask groups to review and discuss their stories as written on SRS P-1.

Was there a promise involved?

What would be the result if the promise were not kept?

Ask groups to share the results of their discussions. As a whole class, discuss why to the Anishinaabe and the Mushkegowuk, a broken promise with respect to sharing of food resources could mean the difference between life and death.



Provide students with copies of Student Resource Sheet H-2.

Have students each fill in their role at the top of the sheet based upon your instructions.

Divide the class into various roles such as chief with food, elder without food, child without food, family member with food, family member without food, visitor with resources to trade, visitor without resources, etc.

Have students individually respond to the questions on SRS H-2 based upon their role in the game:

Will they share food? With whom? Why or why not? Will they ask for food? From whom?

Why or why not? Will they offer to trade? etc.

When students have completed the first portion of SRS H-2, provide the students in the roles of “possessors of food” with varying amounts of the pellet-type food, so that some have more “food” than others.

Have students move around the room, speaking with others in the same and in the opposite situation to their own.

Ask students to keep track of the interactions they have, and the decisions they make based upon their situations.

When all the “food” has been redistributed, engage the class in a discussion based upon their experiences.

Did they share what they had?

When and with whom were they willing/more reluctant to share? etc.

Did they ask for/receive a promise of reciprocity?

Have students record their experiences on the second portion of SRS H-2.

Challenge students to consider in what ways their experiences were similar and in what ways they were different than those of the Anishinaabe and Mushkegowuk people with respect to food and resource-sharing.

Part 2: Reflection

In preparation for, or as a follow-up to the Hunting Game, have students discuss their feelings about sharing and reciprocity.

How important is it to share with others?

When might sharing be important for life or death these days?

(i.e., gasoline in subzero temperatures, first aid experience/supplies, a cell phone in an emergency, etc.)

Ask students to collaborate with a partner to create a list that represents their feelings about sharing, and when it might prove invaluable to others. As a class, discuss the results of the pairs' collaborations.

Have students reflect upon the results of not keeping a promise associated with these types of sharing.

Ask students to consider the importance that was placed upon keeping a promise by the Anishinaabe and Mushkegowuk people.

Would they have assumed that the federal commissioners held the same values?

What would be the results of promises to allow access to traditional hunting and fishing grounds if the commissioners did not stand by their word?



CHAPTER 4 Health ~ Healing Game

Part 1: Understanding

LEARNING OUTCOME:

Students will develop an understanding of the significance of medicinal plants to the First People, and will compare their historical use to the use of medicinal plants in various world cultures today.

MATERIALS:

- 1) Student Resource Sheet S-1, S-2 and S-3
- 2) Herbs
- 3) PowerPoint software (or similar)

ACTIVITY:

Inform the class that they will be discussing medicine, both traditional and modern. Divide the class into small groups. Ask groups to brainstorm what “medicine” means to them. Challenge students to consider the many ways that medicine is used/applied, and for what purposes. Ask each group to choose a note-taker for the upcoming class discussion. Note group responses on the board. Ask the class if anyone is aware of medicine that comes from plants rather than from a pharmacy. List their responses for future reference.

Prior to discussing herbal medicine with the class, you may wish to refer to a website listing Canadian herbal plants, such as:

www.bcherbgrowers.com/herbs/index.php/listings?page=3&catid=1

for simple explanations of the uses of various herbs, or

www.florahealth.com/flora/home/Canada/HealthInformation/Encyclopedias/_Main.htm?vCountryName=

for a more in-depth encyclopedia of herbal plants and remedies.

Ask students for their opinions on using plants as medicine: is it safe to do so? Is it beneficial?

Can plants work as effectively as prescription drugs to heal us? Have they ever been treated or healed by using a medicinal plant? Ask students to share their experiences with the class. If possible, bring in an herb or a medicinal plant to show the class during this discussion. Many are readily available (particularly herbs), as listed on the above-mentioned websites.

Inform students that the First Nations people, including the Anishinaabe and the Mushkegowuk, traditionally were highly experienced in the use of medicinal plants. The knowledge of how to use medicinal plants is considered sacred, and is passed along to specific individuals who are deemed the keepers of the knowledge for the next generation. In most communities, the knowledge has never been written down. Today, many First Nations are considering alternative ways of keeping the wisdom of the elders and the traditional medicinal knowledge alive.

To involve students in learning more about traditional medicine in an interactive fashion, have them visit

www.virtualmuseum.ca/Exhibitions/Healingplants/welcome.php

This website of the Coalition of Canadian Healthcare Museums and Archives features a wealth of student-centred information with a strong inclusion of First Nations perspectives. Students can play interactive games that teach them about the medicinal plants; they can learn about remedies provided to colonisers by First Nations healers; they can read biographies of practitioners of traditional medicine, both past and present.

When students have enjoyed learning about medicinal plants on the website, have them complete SRS S-1.

Encourage them to represent their knowledge in as many different ways as they can, including writing, drawing and sharing. Have students share their new knowledge in a presentation to the class.



When students have finished their individual research and presentations, as a class go to “Medicine Hunters”, then to “Modern Medicine Hunters”, and then to “Is It Right?” Engage the class in a discussion of the ethics of medicinal plant harvesting and ownership. What are their perspectives on the issues?

What do they think might be the perspectives of First Nations people such as the Anishinaabe and the Mushkegowuk? Ask students to complete SRS S-2, indicating how they feel about the harvesting and ownership of traditional medicinal plants.

On the website, students will have encountered traditional medicine practitioners from a variety of world cultures. Challenge them to choose one of these cultures, or any other world culture of interest to them, and research the use of medicinal plants in that part of the world. Have them record their findings on SRS S-3.

Have students develop a PowerPoint presentation based upon their research of medicinal plants from various world cultures. Students will find it interesting to share their information with others, and to learn more about the use of medicinal plants around the world.

Part 2: Reflection

Ask students to share the information they have collected and recorded on SRS S-2.

Ask students their personal opinions on the use of medicinal plants:

Would they like to see more used in their homes and community?

Would they like to share their new knowledge with their families?

Encourage students to grow a medicinal plant (such as a common herb) at home, and bring it to share with the class.

You may wish to have students design and maintain a medicinal herb garden in the classroom, based upon research that they would undertake to learn about the requirements of light, moisture, temperature, etc. Students will be able to watch the garden grow, and to reflect upon the ancient practice of harvesting such herbs as medicinal cures.

Ask students to consider what the effect upon the Anishinaabe and the Mushkegowuk would have been when their traditional territory for harvesting medicinal plants was encroached upon in the late 1800's and into the 1900's.

What might such encroachment have meant for the plants?

How would the people have maintained their traditional knowledge?

How would this affect the people today?



CHAPTER 5

Culture ~ Trapping Game

ACTIVITY 1

Part 1: Understanding

LEARNING OUTCOME:

Students will create their own stories to demonstrate their understanding of the importance of traditional story-telling in transmitting cultural values.

MATERIALS:

- 1) Student Resource Sheet: SRS6
- 2) On The Path of the Elders: Video Translations: all sections (copies or online)

ACTIVITY:

Discuss with the class the importance of traditional story-telling as a means to transmit cultural values, ethics and worldviews, as highlighted in Chapter 2 of the Essay. Have students also refer to all sections of the Video Translations to help them reflect upon the cultural value of sharing recollections and of story-telling.

Ask students to consider how cultures with differing values, such as the Anishinaabe and Mushkegowuk people and the federal government, could have difficulty negotiating a land treaty.

Highlight the important aspects of traditional story-telling, including the fact that the moral lesson may not be evident, but rather may be hidden within the general context of the story. Let them know that they will now have the opportunity to create stories to teach others about the issues of respect and trust, as recorded in their notes. Provide students with SRS6 as a place to develop their stories, including presenting a basic story overview as well as the traditional concept they will be “teaching”. As a follow-up to the discussion in Activity 1, encourage students to consider the past, the present and the future when choosing the type of story they would like to develop: will they base their moral lesson upon traditional or current values?

Part 2: Reflection

When students have written their stories, encourage individuals to share their teachings with their classmates. Discuss each story as a class, with students considering the moral lessons contained in the stories.

You may wish to create a bulletin board display of the students’ final story copies, so that other interested students, staff and visitors can appreciate the creative efforts of the “teachers”.



ACTIVITY 2

Part 1: Understanding

LEARNING OUTCOME:

Students will share with younger children in the community what they have learned about teaching moral values, ethics and cultural worldview through story-telling.

MATERIALS:

- 1) Students' final story copies
- 2) Art supplies (paper, coloured pencils, etc.)

ACTIVITY:

Ask students to share their perceptions on the importance of teaching moral values, ethics and cultural worldviews to future generations. Have them reflect upon what they have learned from elders in their own community, and the value in learning the traditional ways. Inform the class that all students will have the opportunity to share their stories with younger children in the community in order to perpetuate this traditional method of teaching and learning. You may wish to have students either develop their oral story-telling abilities in the traditional manner, or transform their final story copies into storybooks to share with younger children.

Part 2: Reflection

Find an opportunity for students to share their stories with younger children, perhaps at a daycare facility or in a primary classroom in the community. Students may wish to donate their storybooks to the facility or to the classroom for the ongoing enjoyment of the children.



CHAPTER 6

Self-Government – Negotiating Game

ACTIVITY 1

Part 1: Understanding

LEARNING OUTCOME:

Students will develop an understanding of the meaning and significance of a “treaty”, and the differing importance of oral and written agreements to dissimilar cultures.

MATERIALS:

- 1) Student Resource Sheet TS-1, TS-2
- 2) On The Path of the Elders: treaty map

ACTIVITY:

Ask students what a “promise” means to them. Expand the discussion to include not only the literal meaning, but also the intent behind a promise, the ethics involved, when it is important to make a solemn promise rather than just mentioning an intention, etc. Note student comments on the board.

Divide students into small groups. Ask them to share examples in their own lives where someone made a promise to them.

Let students know that they should only share promises that are not too personal to be mentioned to others.

What was the situation that required a promise to be made?

What was the promise?

Was the promise kept? If so, how did that make the student feel? If not, what was their reaction?

Next, ask students in their groups to share examples in their own lives where they made a promise to someone else.

Once again, inform students that they should only share promises that are not too personal to be mentioned to others. What was the situation that required them to make a promise? What was the promise?

Did they keep the promise? If so, how did that make them feel? If not, what caused them to break their word?

Discuss the group results as a class. Repeat the questions, asking various students to respond to specific portions of their story in order to involve as many students as possible.

NB: Remind students that adults should never ask children to promise to do, or not to do, something that makes the child feel personally uncomfortable. Inform students that they must tell a trusted adult if they feel uneasy about a promise they have been asked to make or keep.

As a follow-up to the class discussion, ask students to provide you with their definition of a “treaty”. After students have provided their definitions, reinforce their perspectives: when a freely-negotiated promise is made between two or more sovereign (non-affiliated) nations, the promise is called a “treaty”. The Canadian government came to the Anishinaabe and Mushkegowuk people in 1905 asking them to sign a treaty. The treaty included promises made by both sides, involving land, resources and social conditions. The Anishinaabe and Mushkegowuk unknowingly were asked to sign over the rights to their traditional territory, in exchange for money, education for their children, and a reserve of land. They were promised that they could continue to hunt and fish at will. The government made promises that it subsequently did not keep. The “treaty” to this day is not recognised as valid by the Anishinaabe and Mushkegowuk people, because the government did not explain the terms of the treaty in a way that could be understood by the chiefs and the elders, and the government did not keep its word.



As a class, have students go to the On The Path of the Elders treaty map:

www.pathoftheelders.com/treaty-map

Ask students to work with a partner. Have pairs hold their mouse over each of the numbers, one at a time, while they read the information about the treaty process in that community. Ask students to consider in what ways the communities were misinformed about the intent and the content of what they were asked to sign.

Have students note their observations on the treaty process for each community on SRS TS-2.

Invite pairs to share their perspectives with the class.

Inform the class that you will be entering into a “treaty” with the students as a group for a period of one week. Divide the students into small groups, and ask them to brainstorm ideas as to what would be acceptable negotiation points for a treaty. Students may choose to negotiate homework conditions, timing of activities in the classroom, seating arrangements, etc. Have students appoint a note-taker for their group.

When the class reconvenes, note group ideas on the board, and as a class, decide upon the negotiation points that will be included in the treaty discussions. Provide individual students with copies of Student Resource Sheet SRS TS-1. Have them copy the negotiation points of the “treaty”.

Have the students return to their small groups. Challenge groups to develop their negotiation points and strategies, based upon the negotiation points on SRS TS-1, in preparation for the treaty process.

Provide individual students with a copy of SRS TS-2 upon which to note their group’s points and perspectives.

As is required in negotiations, remind them to create an atmosphere of cooperation and mutual respect.

When the class reconvenes, permit students to debate the points, while guiding them in the principles of good negotiation. Ask for input from each group, and gain the consensus of all the groups as well as yourself for each point. Note each agreed-upon point on the board, and have students copy each onto SRS TS-1.

When the negotiations are complete, have each student sign the “treaty” (at the bottom of SRS TS-1) to indicate their agreement with the terms.

After the “treaty” has been put into effect, renege on one of the agreed-upon points. When students ask why you are not living up to the agreement, inform them that they must have misunderstood: you did not intend for a particular point to be implemented in that way. As a follow-up to the predictable outrage and confusion, ask students to consider how the Anishinaabe and Mushkegowuk people must have felt in the years following the signing of Treaty No. 9 in 1905.

How would the government’s changing of position have affected the people?

What would be the results of the encroachment on their traditional territory, for which they were unprepared?

What would the students consider to be an appropriate response to conditions of a treaty being not well-explained or altered?

Remind students of the stories of promises that they originally shared with the class.

Were these promises made orally, or were they written down?

Did the way in which the promise was made affect its validity?

When students have responded, inform them that for the Anishinaabe and the Mushkegowuk people, their oral word was considered to be as good as a written contract, as theirs was an oral culture. Ask students to consider what impact this cultural difference could have made upon the treaty “negotiations” in 1905.



Part 2: Reflection

Ask students to imagine a world in which there was no such thing as a promise.

How would that affect them?

Why do we make and keep promises?

Why do sovereign nations make and keep promises in the form of treaties?

What is the benefit of keeping our word?

Invite students to reflect upon taking part in a negotiation process.

What skills did they find they needed the most?

What did they learn from the process?

Ask the class to consider what the experience would be like, if they were to negotiate with someone who did not speak their language. Based upon what they know of the experience of the Anishinaabe and Mushkegowuk people during the Treaty No. 9 negotiations, ask them to consider what the process would have been like given that the First Nations treaty-signers did not speak English.

How would this have affected their ability to understand the treaty terms?

Overall, what do they see as being the experience of the local people during the treaty negotiation process?



ACTIVITY 2

Part 1: Understanding

LEARNING OUTCOME:

Students will analyse the interpretations of key words in the treaty process, and will develop some definitions of their own in the same manner.

MATERIALS:

- 1) Student Resource Sheet: SRS14
- 2) On The Path of the Elders: Essay, Chapter 4, Part A (copies or online)

ACTIVITY:

Have students re-read the definition of a “treaty” in Chapter 4, Part A of the Essay.

Discuss the passage as a class; ask students to identify the tone of the definition and to interpret the intent of the passage. When students have identified the tone as sarcastic, they will be better able to discuss why the author would choose to write in such a manner. Following the discussion, challenge students to create definitions in a similar tone for “trust”; “word” (i.e. promise); and “progress” (i.e. FN people in the way of “progress”).

Have students record their definitions on SRS14 in preparation for sharing with the class.

Part 2: Reflection

After students have shared their definitions, discuss the ramifications for the Anishinaabe and Mushkegowuk people of the existence of widely different interpretations of some key words used to define the Treaty No. 9 process. Discuss who gained the advantage, and who was disadvantaged by these differences.



Student Resource Sheet C-3 (SRS C-3)

Name: _____

Here are five projects that I could volunteer to do in my home, my school or my community:

This is the project that I will spend a total of 1 hour on in the near future:

Here are my reflections on the work that I did, including my feelings about what it was like to do the work on my own:



Student Resource Sheet C-4 (SRS C-4)

Name: _____

This is the project that my group decided to work on together:

Here is how we divided up the work:

Here are some ways in which it was better to work as a group rather than alone:

Here are some suggestions I have for my group that will help us work better together:



Student Resource Sheet R-1 (SRS R-1)

Name: _____

Here are some of the ways I imagine the territory of the Anishinaabe and the Mushkegowuk people looked in the years before 1905, prior to the signing of Treaty No. 9:

Here are some of the ways I imagine the territory of the Anishinaabe and the Mushkegowuk people looked in the years after 1905, following the signing of Treaty No. 9:

Here are what I believe to be the most important results of the settlement process on the land and on the people:



Student Resource Sheet R-2 (SRS R-2)

Name: _____

For the Anishinaabe and Mushkegowuk people, Treaty No. 9 appeared to offer them some advantages and some disadvantages. As a chief involved in making the decision as to whether or not to sign the treaty, here are some of the advantages that I feel signing might bring to my people:

And here are some of my concerns about signing:

As a government commissioner involved in asking the Anishinaabe and Mushkegowuk people to sign Treaty No. 9, here are some of the benefits that I would offer them:

Here is one benefit that I know I would not plan on honouring after the treaty was signed:



Student Resource Sheet H-1 (SRS H-1)

Name: _____

Here is my personal story about not having enough of an item, and the ways in which sharing helped everything to work out in the end. In my story, I will try to answer the following questions:

- * Did the person who shared with me do so willingly?
- * Did the person who shared with me expect anything in return? If so, what was expected?
- * If paying back was involved, did I keep my word and repay according to the agreement?



Student Resource Sheet H-2 (SRS H-2)

Name: _____

I have been assigned the following role:

(chief with food, elder without food, child without food, family member with food, family member without food, visitor with resources to trade, visitor without resources, other)

If I have food, will I share my food? With whom? Why?

Is there anyone with whom I will not share my food? Why not?

Will I ask for food? Why or why not?

If I ask for food, who will I ask?

Will I offer to trade? What will I trade?

Here is what happened when I shared my food, or when I needed to ask for food:



Student Resource Sheet S-1 (SRS S-1)

Name: _____

Here is some information about my favourite medicinal plant, including why it is my favourite:

Here is a drawing of my favourite medicinal plant:

Here is some information about another medicinal plant, or about a healer, that I find really interesting and would like to share:



Student Resource Sheet S-2 (SRS S-2)

Name: _____

Medicinal plants can benefit people the world over. Ownership and harvesting of the plants is an issue with several different perspectives. Of the various points of view that we have examined, this is the one that I believe is right and ethical:

Here is why I believe that this is the right and ethical way to own and harvest medicinal plants:

These are the groups of people that would disagree with my perspective, and why:

This is the perspective that I believe would be held by the Anishinaabe and Mushkegowuk people with respect to their traditional medicine and medicinal plants:



Student Resource Sheet S-3 (SRS S-3)

Name: _____

The world culture I have chosen to research for its use of medicinal plants is:

Some medicinal plants (and their uses) common in this culture include:

The plant (and its uses) that I find most interesting is:

Here is a drawing of this plant:

This is why I would like to see (or not see) this medicinal plant used in my community:

The James Bay Treaty

Treaty No 9.

TREATY BETWEEN _____ AND THE GRADE _____ CLASS

We are negotiating the following points:

Here are the accepted terms of the treaty, including any changes in the negotiated points:

Both _____, the teacher, and _____,
a member in good standing of the Grade _____ class, agree to the terms and conditions of
this treaty.

Dated this _____ day of _____, in the year _____



Student Resource Sheet TS-2 (SRS TS-2)

Name: _____

I have looked at the treaty map for Treaty No. 9, and I have discovered the following information about how the treaty process took place in each of the seven communities:

1.

2.

3.

4.

5.

6.

7.

Here are some of my observations about how the Anishinaabe and the Mushkegowuk people may have been misinformed during the treaty process:



Student Resource Sheet 6 (SRS6)

Name: _____

Here is an overview of what my story is about:

The concept I hope others learn through my story is:



Student Resource Sheet 14 (SRS14)

Name: _____

I have created my own definitions for the following words, based upon their context and the tone used in Chapter 4, Part A:

Trust:

Word: (*"promise"*):

Progress: