

INDIGENOUS PEOPLE *and early europeans*

Version: 2018V13



INFORMATION

About These Lessons

This is a unit that is designed to meet the Ontario grade 5 revised 2018 curriculum

These activities align with the new 2018 revised Ontario curriculum. Much of the focus in the new curriculum is inquiry based teaching and learning. This unit integrates inquiry activities throughout the lessons. If students are unfamiliar with the inquiry process then it is encouraged that teachers model these activities and provide more support for these activities.

Lessons include shared/independent reading, student case study, discussions, time lines, maps, video links, online links for flipped classrooms, and student reflections.

INTRODUCTION

Notes to Teacher:

Access to technology is highly recommended for teachers to use this resource. A ratio of 1 technology device for every 4-5 students is a recommended minimum. At this age level many students already have these devices and employing a BYOD (Bring your own Device) often helps to help increase your access to technology. If you do not have this access then this unit is still possible. Many of the web links can be printed by the teacher so students have access to them. A link to resources is provided at the end of this document.

Unfortunately due to copyright issues I cannot provide the online research sources in a paid TPT product. But they are linked for you in the product Livebinder.

Format

Lessons are structured in a way that will allow the teacher to model student activities first before letting students do these on their own.

Lessons are structured for a 40min period.

Teacher Directed Lessons – Although the focus in the new curriculum is on inquiry there is still a place for direct instruction. This unit is balanced between direct instruction and inquiry learning. Using a variety of lesson formats, teaching styles, and student activities the direct instruction component of this unit will help to give students the basis for understanding the complexities of their inquiry project.

Inquiry Project - Students are more engaged in learning if they buy into what they are learning about. Inquiry activities are integrated into this unit throughout in smaller, more manageable and focused activities. Students begin to explore environmental issues in Canada. Students are guided to discover a topic of interest through an interest inventory. Then are given some suggestions that relate to their various interests. With the other corresponding pages the inquiry process is scaffolded to help you guide students through their inquiry.

DISCLAIMER

Please be aware that this unit is provided to you based on research that I have done. I have done my best to ensure that the facts included here are accurate and reflect a fair and unbiased account of the history of Indigenous and Early European Settlers. I have included a resource page for you to reference the sources of my information.

In the process of truth and reconciliation we are all learning to be more inclusive and informed. I have done my best to ensure that the information here reflects the most current information that is available.

If you find any information that you are concerned about or find inaccurate please contact me immediately. You may reach out at info@madlylearning.com and I will update this document immediately. It is my hope that this unit will help you to teach the content of the new revised curriculum.

I hope you enjoy this unit.

Patti
Madly Learning

NOTES ON VOCABULARY

The words we use matter when covering this topic with students.

Aboriginal: This is a term used in the Canadian constitution.

First Nations: Is a term used to describe Indigenous people that are not Metis or Inuit.

Inuit: A distinct group of Indigenous people that reside primarily in northern regions of Canada.

Metis: A group of Indigenous people that are the descendants of unions between Aboriginal and European people. Note the use of a capital "M". This indicates status recognized under the 'Indian Act' in Canada.

metis: A group of people like the Metis except they do not have status under the Indian Act in Canada.

Indian: An outdated term in Canada. However it is still used legally when referring to a person with Indian status and only in legal contexts.

Indigenous: A general term used to refer to all people part of First Nations, Inuit, or Metis.

Native: A general term meaning 'originated from' however the preferred term is Aboriginal or Indigenous.

Iroquois: A derogatory name given to the Haudenosaunee first nations group by their enemies and the French. The correct name of Haudenosaunee (HOE-DOE-SHOW-KNEE) should be used in its place.

****although there is no hard fast rule for capitalization. For the purposes of this resource all reference to the words in this list and other references to the names of different groups will be used as proper nouns and capitalized.****

DIGITAL RESOURCES

Livebinder
ACCESS TO STUDENT RESEARCH



<http://bit.ly/ML-firstnations>

ACCESS CODE: MLSS&S

LESSON #1

(5) L1

All pages through this resource are marked similar to above to show the Grade (5) and Lesson number (L1).

LESSON #1

(5) L1

Preparation:

Photocopy the diagnostic assessment for students.

chart paper for anchor charts (teacher guide to help in creation of this)

Part A

Provide students with the [Diagnostic Assessment](#).

Inform students that you do not expect them to know anything about what is being asked, but you want to know what they know — if anything.

Their answers don't have to be right, they can be full of misconceptions.

Collect diagnostic assessments and have students meet in their first knowledge building circle.

Part B

Students will sit in a circle. Outline that class discussions will look like this but before you continue you must set the norms for this type of conversation. Review the following expectations. See [Listening Skills Anchor Chart](#) for more information.

- One person talks at a time
- Practice good listening skills
- Practice good [Conversation Ideas](#)
- Add your voice to the [Conversation](#).

To practice, pull out a ball of string or yarn and give students an easy topic to discuss — like what is the best activity to do during recess. The goal is for each student to contribute to the conversation and the ball of yarn should make a spider web as they pass it around.

Assessment

Students should be able to draw on their knowledge of Indigenous from grade 3, from books read in class, issues they hear about in the news, or other subject areas to piece together information to include.

You are looking for some knowledge.

Accommodations

Provide students with a discussion question and prompt before the activity and allow them to pre-prepare their answers to share.

Provide students with discussion sentence stems to help them actively contribute to the conversation.

Notes

For more information on knowledge building circles please see the resources found below:

www.teachingwithinthinquiry.com

www.madlylearning.com

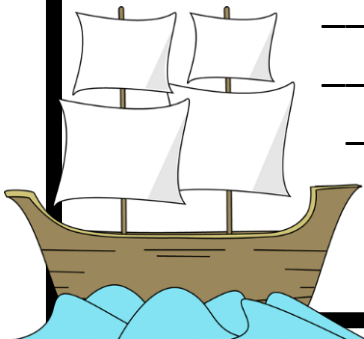
fb.me/madlylearning

DIAGNOSTIC ASSESSMENT



What do you know about Indigenous People?
(Language, homes, food, beliefs, government, culture, location)

What do you know about how the arrival of Europeans
changed the lives of the Indigenous People?



LISTENING SKILLS

In this classroom we listen to others by:

- Looking at the person who is talking
- Keeping our mouth quiet
- Respecting those around us by not being a distraction
- Waiting my turn before responding
- Keeping our mind open so we can understand what is being said

Conversation I.D.E.A.S

INQUIRE

Ask a question

DISAGREE

Have a different
opinion

EXPAND

Build on to
someone else's
ideas

AGREE

To support
someone else's
idea

SUMMARIZE

Say it in your own
words

Conversation I.D.E.A.S

INQUIRE

How might...
Why do you think...
How could...
Can you explain...
What do you mean...

DISAGREE

I hear your what you are saying, but...
I have a different idea...
I disagree because...

EXPAND

To build on ____ idea...
It might be because...
I think this means...

AGREE

I also think that because...
I like that idea because...
I agree with that because...

SUMMARIZE

I think what you are saying is...
Another way to explain that ...

LESSON #2

(5) L2

LESSON #2

(5) L2

Preparation:

Print the photos for the wonder wall activity in colour preferably. Replace any of these pictures with regalia if possible.

Part A

Wonder Wall Activity - WHEN YOU SEE BLACK, IT IS THE STUDENT INDEPENDENT WORK PORTION OF THE LESSON.

Again, have students sit in a knowledge building circle.

Start in silence. Pass out the [Wonder Wall](#) picture cards and artifacts around the circle. Cards purposely have no answer key to aid in student discovery.

Have them think of the following things as they look:

- What do you see?
- What do you wonder?
- What does this remind you of?
- What do you think about this?
- What is the significance of this?

Part B

Wonder Wall part 2 - WHEN YOU SEE RED, IT IS THE TEACHER DIRECTED PORTION OF THE LESSON.

Lay the photos around the room and give each student a [Wonder Wall Recording Page](#). Have them add their thoughts to the recording page (or sticky notes). They should focus on 5-6 images that had them thinking the most.

They can rely on the question prompts to help them with what to write.

Students should do this quietly.

Assessment

Collect the Wonder Wall Recording Pages. Analyze these pages. What general questions did students have? What themes arose as they were looking at these pictures? Make a note of these. These will lead to your lines of inquiry for this unit. Students generally look at life before and after contact with the Europeans. Students come up with their own ideas how traditional life and then life with guns, metal pots, sickness and fur hats happened.

Write out the main student questions or themes.

Accommodations

Work with a small group of students to help them record their answers.

Answers can be recorded using tablets. Students can use explain everything to take a picture and record their thoughts over the image as a video file.

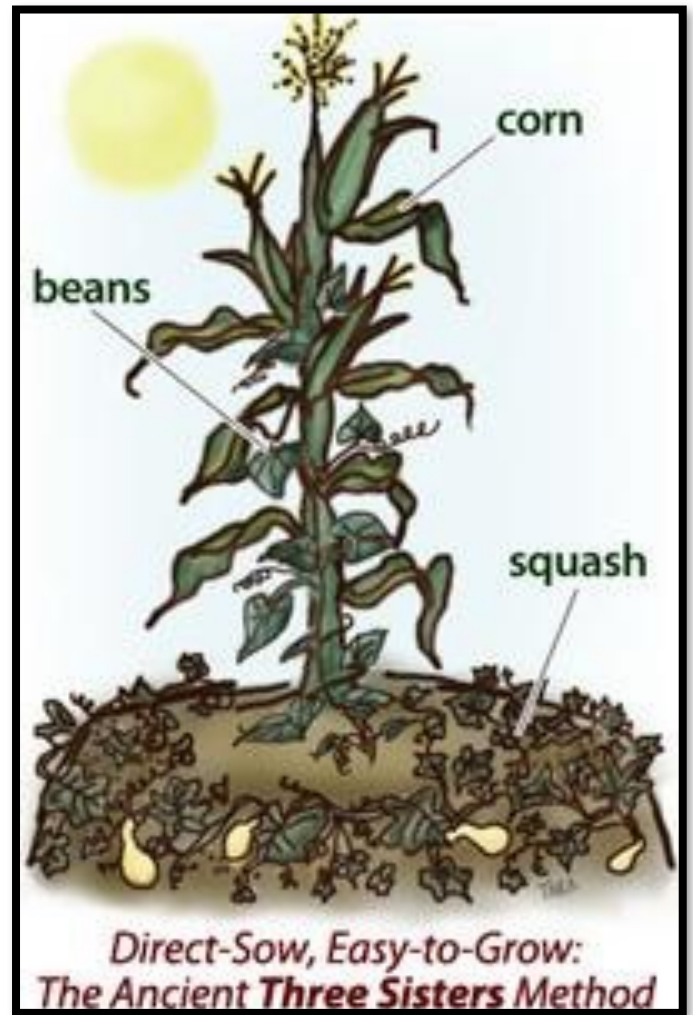
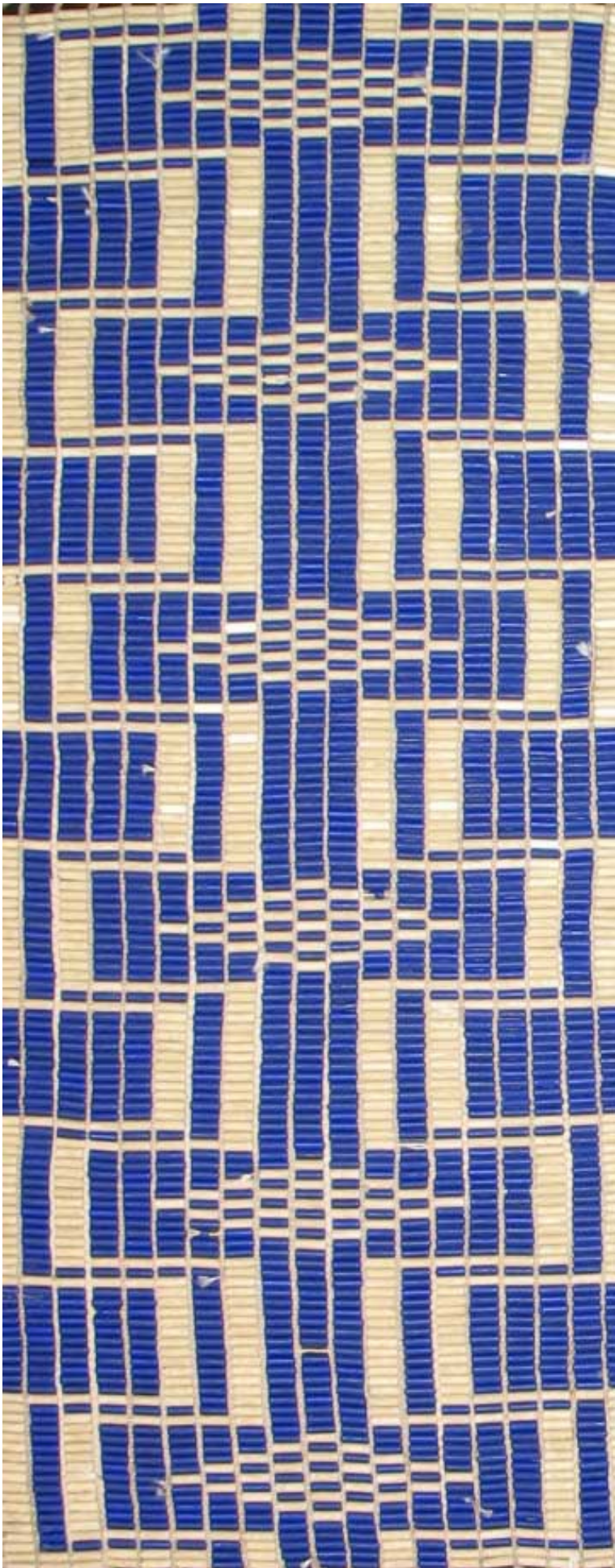
Notes

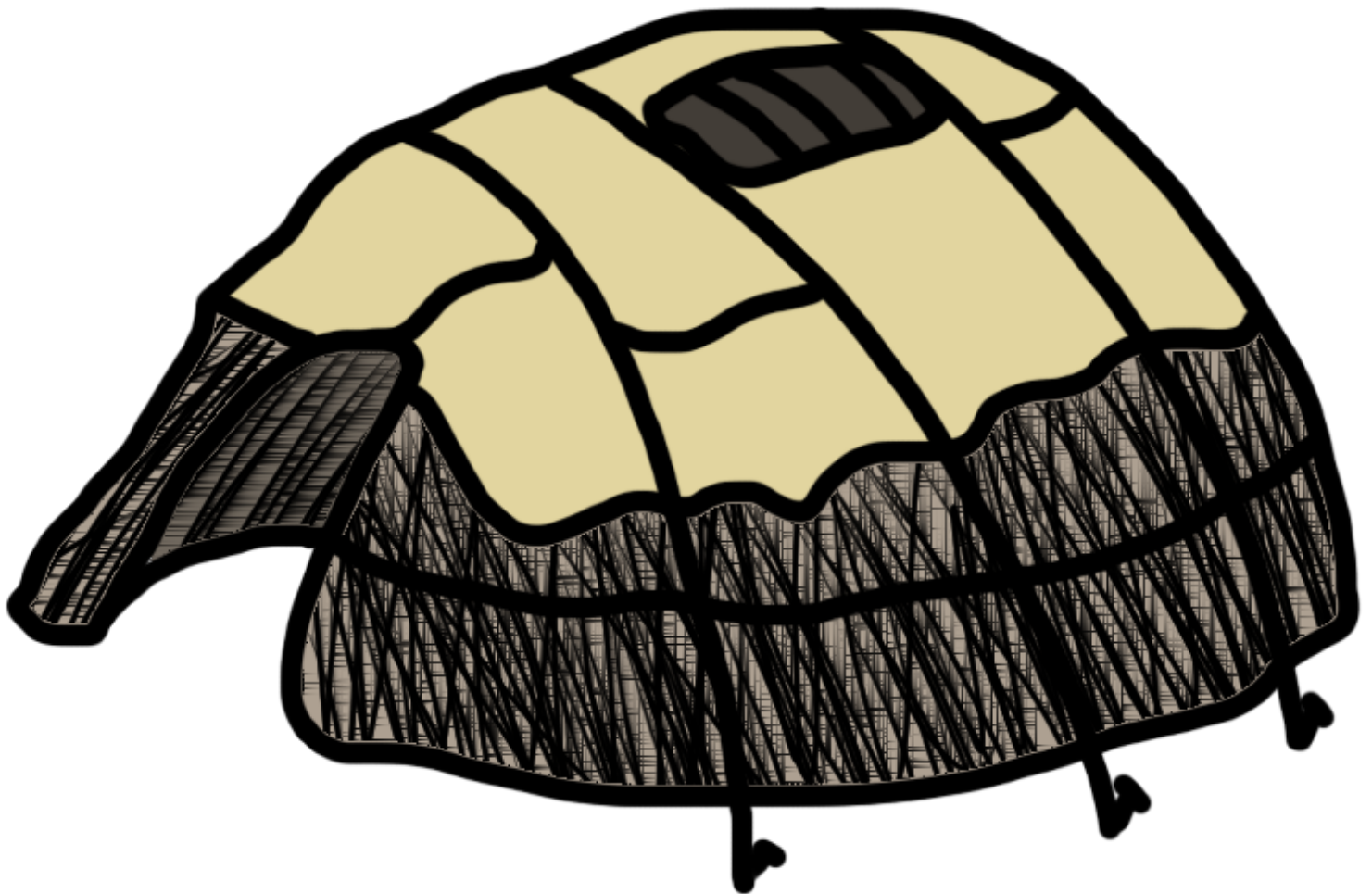
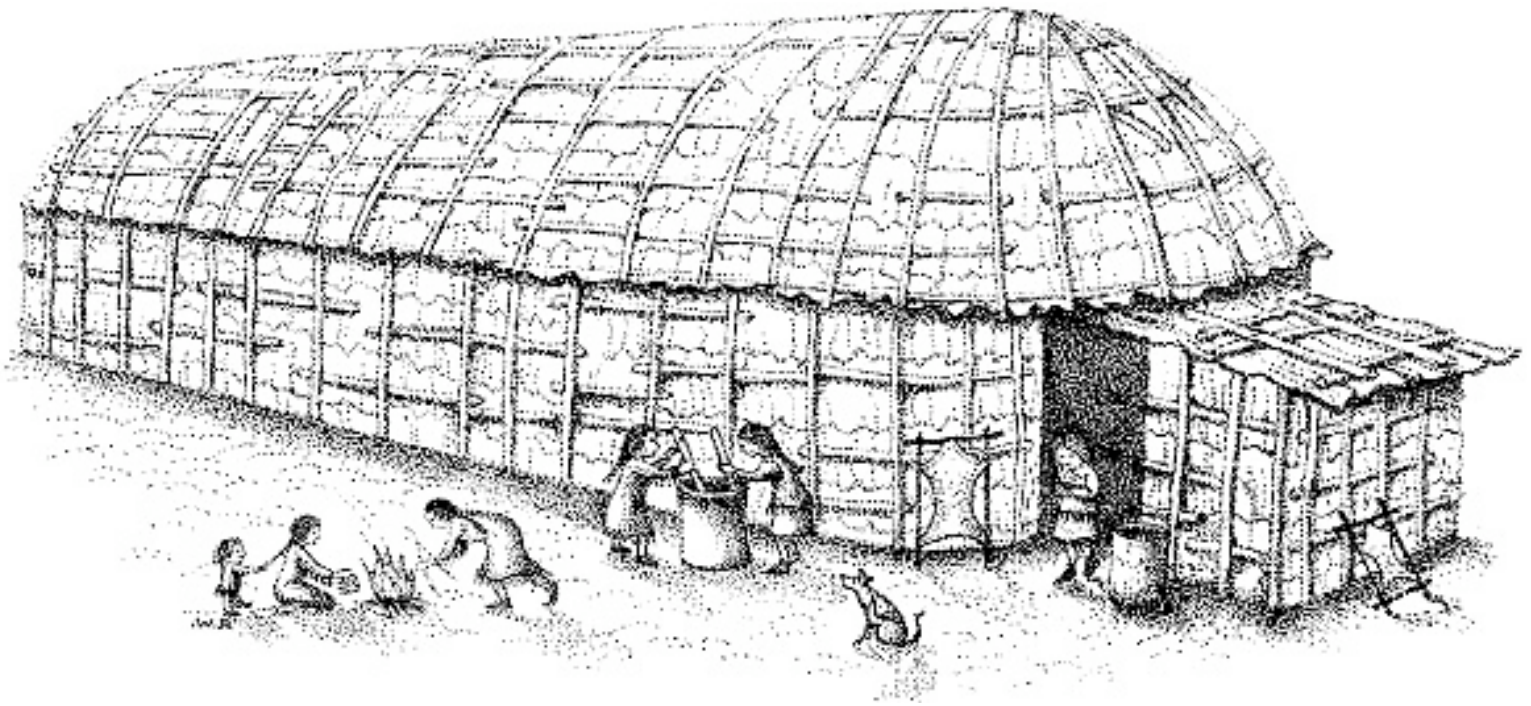
Once this activity is done take the pictures from this activity and post it on a bulletin board or tri-fold board for students to go back to. Using their own questions or themes that you notice post these questions as well for students so that they are aware of the main questions that they may have.

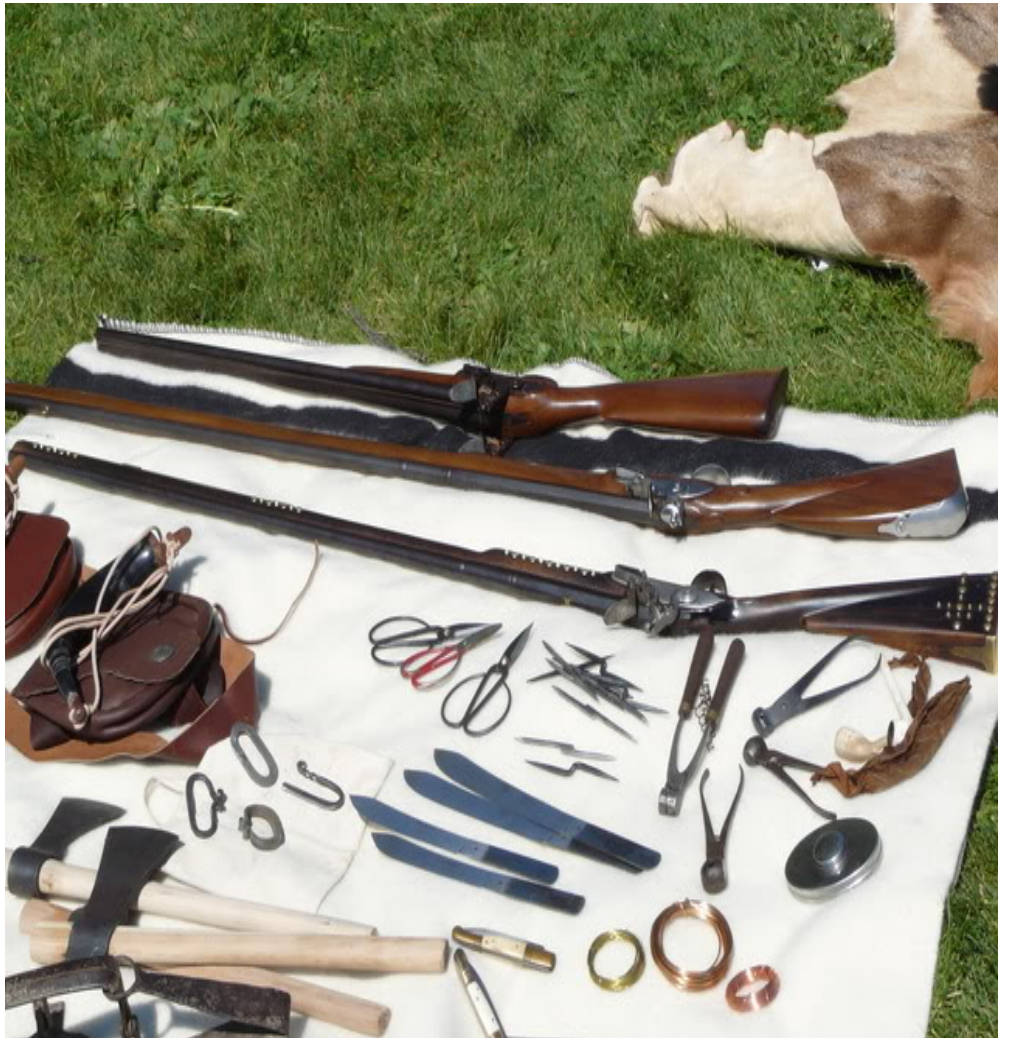
WONDER WALL RECORDING PAGE

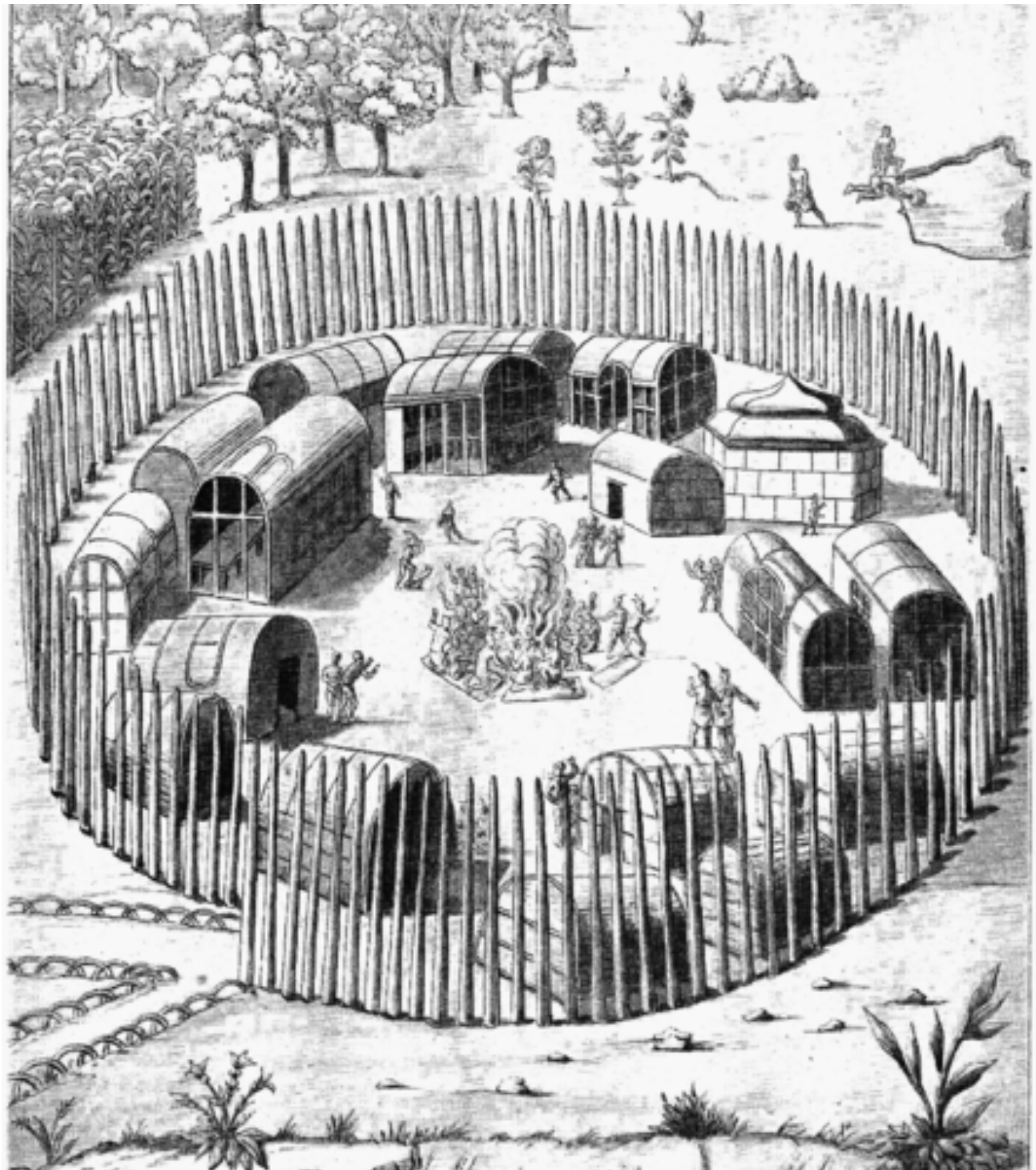
what do you notice and wonder?

CARD #	I SEE	I KNOW	I WONDER









Bear Clan



Deer Clan



Snipe Clan



Beaver Clan



Turtle Clan



Heron Clan



Eel Clan



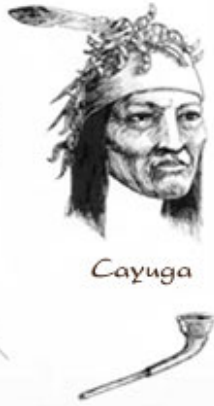
Eagle Clan



Wolf Clan



Seneca



Cayuga



Onondaga



Oneida



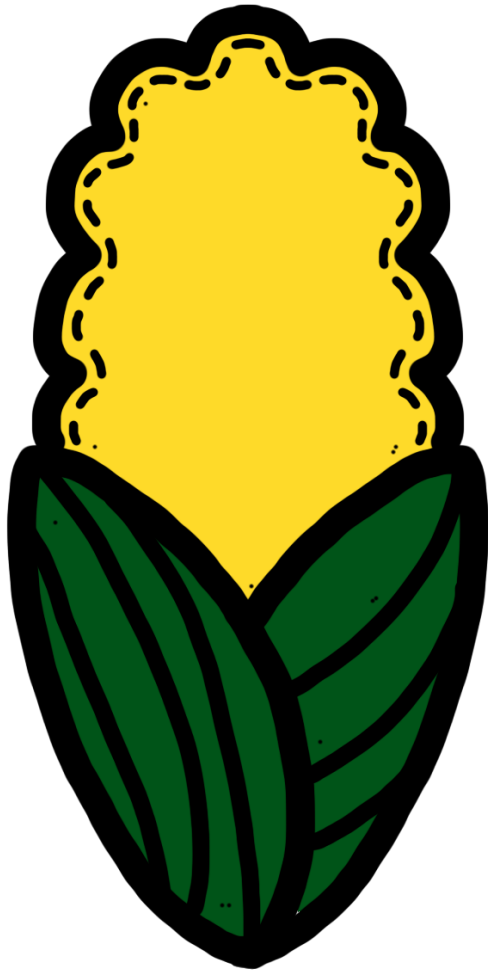
Mohawk

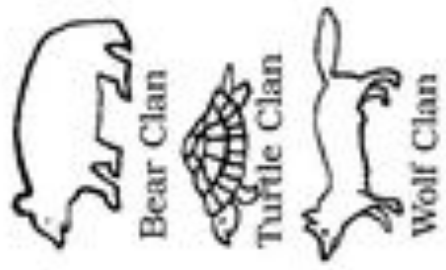
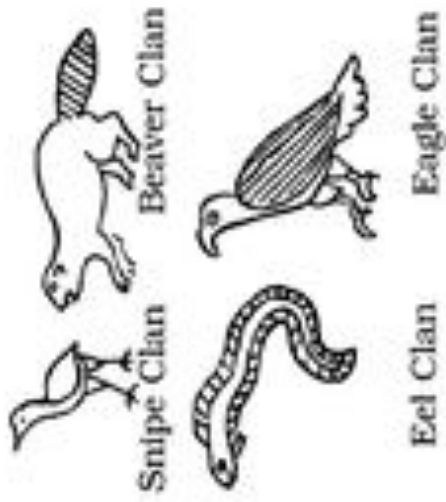


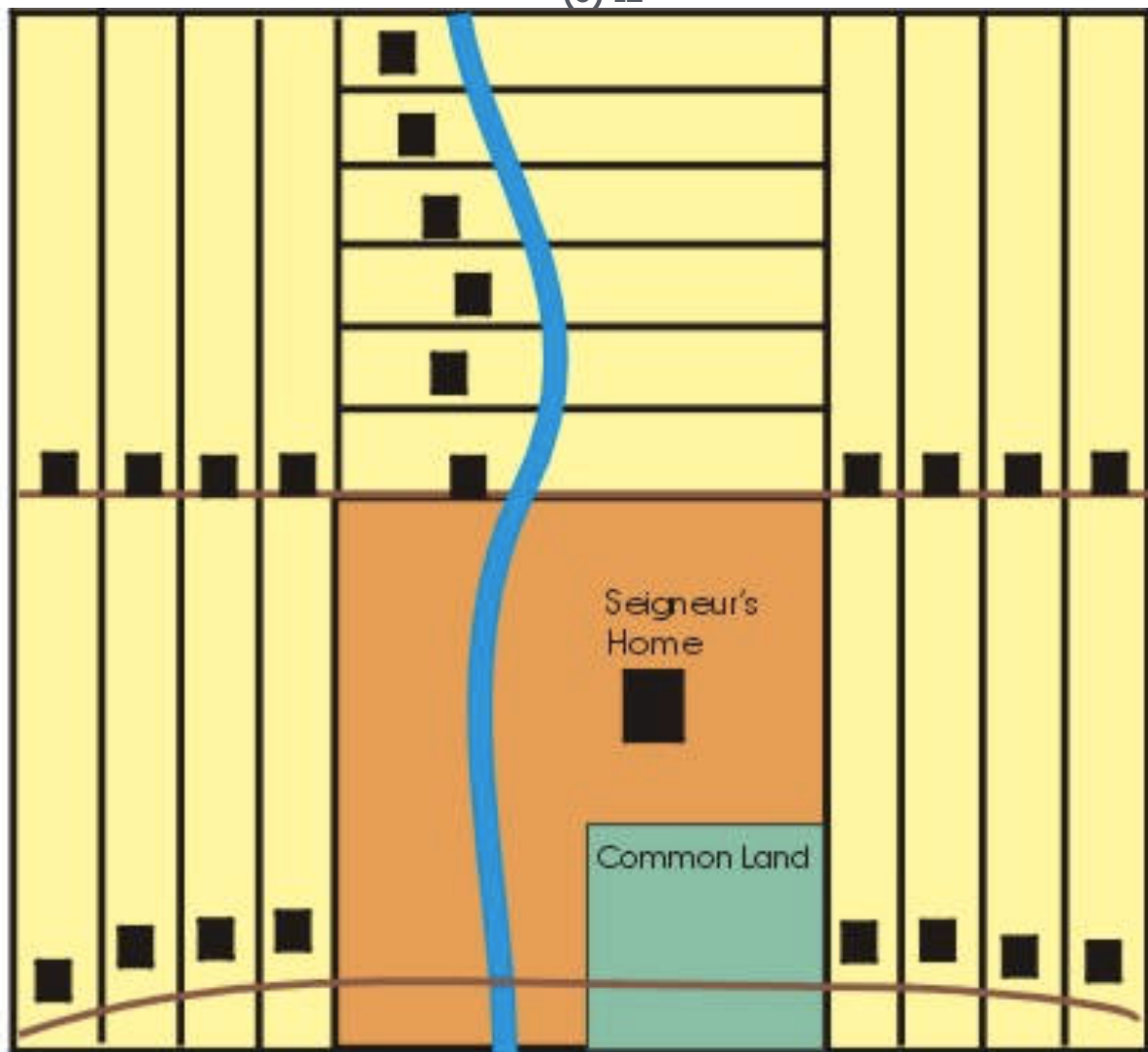
Tuscarora











St. Lawrence River











NOTES TO TEACHER

After the wonder wall activity and the collection of student's recording pages, you should have an idea about what their questions, thoughts, wonders and ideas might be.

Look for opportunities to highlight the connection that life before contact and life after contact was different for the Indigenous communities. Look for ideas that there was more than one Indigenous group and that they were different. This is a key theme to look for and highlight.

If these were present, move on to the next lesson. If not then continue the discussion to help students get to that conclusion. Guide them to this idea that in order to understand what impact European contact had on the Indigenous people that they need to understand what life was like before hand.

The pictures from the Wonder Wall activity are designed to elicit these observations and connections. If this doesn't exactly come up return to this activity and add an additional conversation with students. The following questions may prompt ideas that life was different before contact. If necessary have students sort pictures into before the Europeans and after.

Look at the picture of the guns — did Indigenous people always have guns?

European and Indigenous person with a beaver pelt - What is happening in this picture?

Sick woman in wigwam — what is happening here?

LESSON #3

(5) L3

LESSON #3

(5) L3

Preparation:

Print out one uncoloured [Map](#) for the class. Project this for students to see, or enlarge it on a photocopier for students.

Print out one copy of each of the [10 Indigenous Cards](#) for students to read.

Part A

Give students the [Map](#) and [Tribe Cards](#). Instruct them that they will read the clues to determine where each tribe is located.

Have students work in partners.

Students will read the [Clue Cards](#) with partners and try to decide which location on the map their tribe is located.

They will use their knowledge of the locations of the various physical and political regions of Canada to follow the cues on the cards.

It may be helpful for students to use an atlas when doing this to help them.

Part B

Meet with students to discuss and take up the correct answers.

Read the cards and complete a [Master Map](#) with students. They can correct their answers as necessary.

Have a class discussion about the correct location of these groups.

Drawing from their knowledge of physical regions from grade 4 ask students to predict what their life might have been by thinking of the following:

- Weather
- Food sources
- Housing materials
- Clothing
- Transportation
- Interactions among tribes

Assessment

A2.3 analyse and construct maps as part of their investigations into interactions among Indigenous peoples in what would eventually become Canada.

Can students follow clues to correctly map the location of Indigenous communities?

Accommodations

For students lacking background knowledge pre-teach the general geographic regions of parts of this region.

Review the correct pronunciation of each of the Indigenous tribes.

Notes:

Ojibwa - oh-JIB-wah

Abinaki - ah-bin-ACK-ee

Inuit - IN-ooo-IT

Haudenosaunee - how-doe-SHOW-knee

Innu - IN-NEW

Mi'kmaw - MICK-MACK

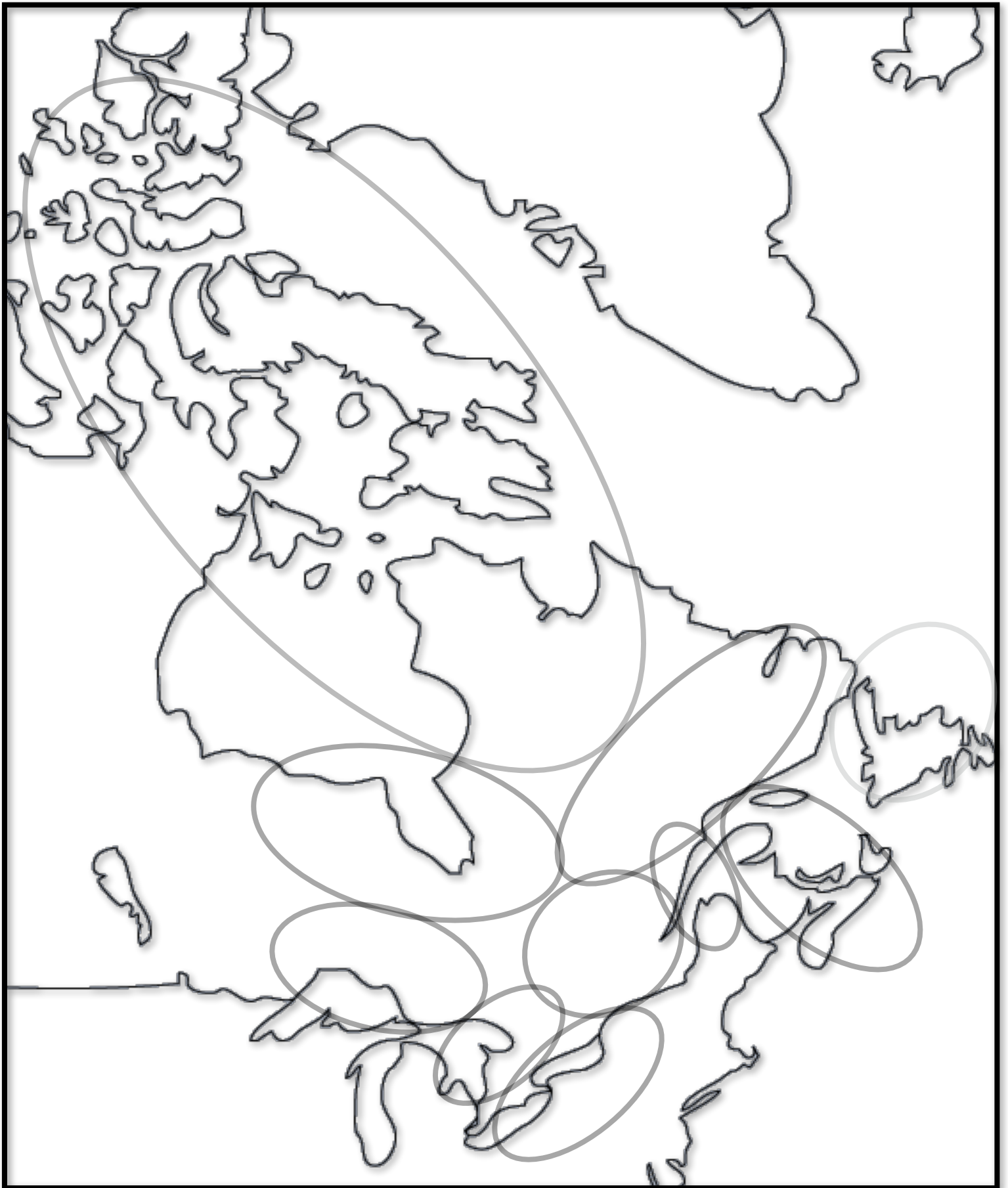
Beothuk - bee-AH-thuk

Algonquin - al-GONG-quin

Wendat - WHEN-DAT

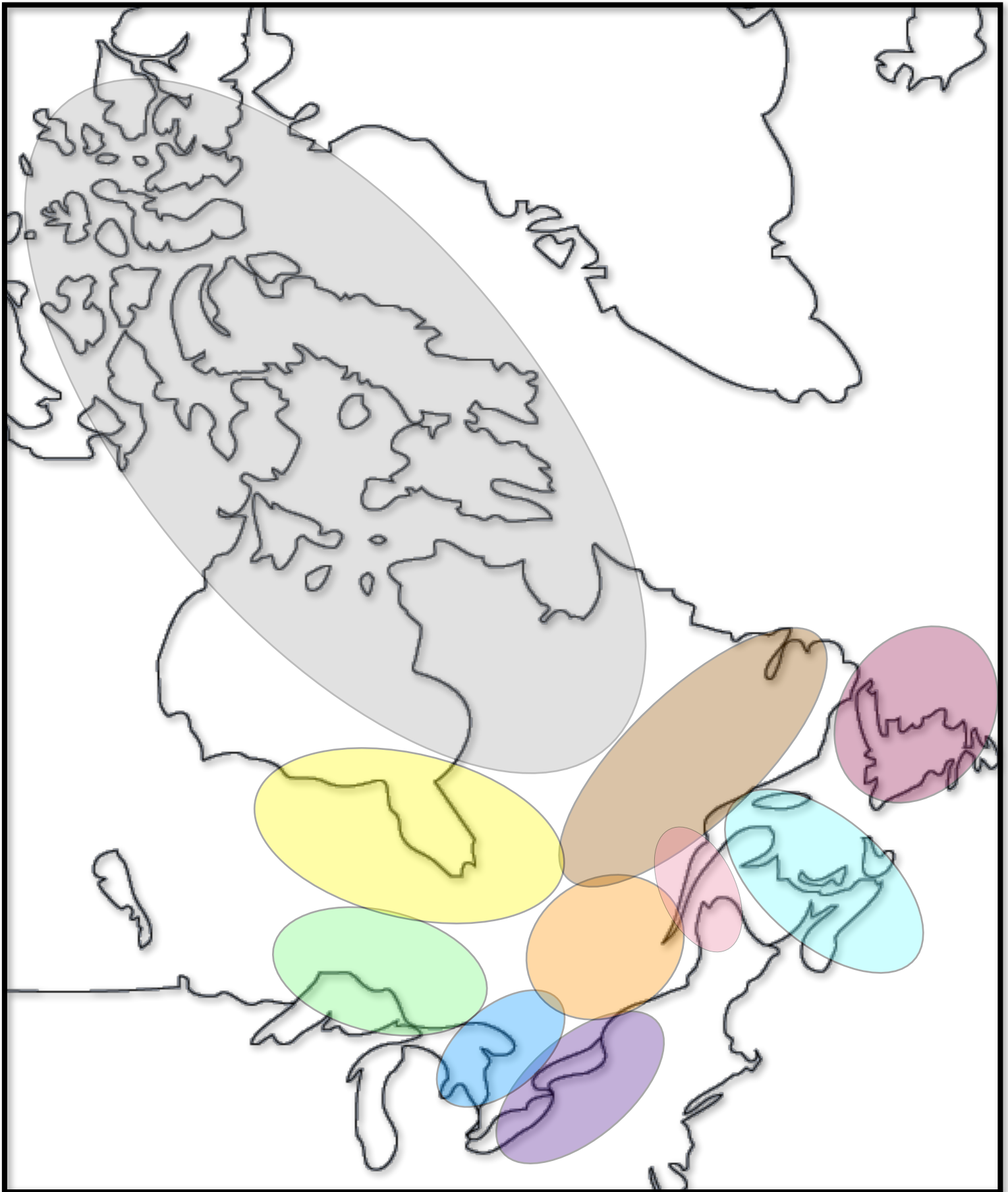
MAP OF EASTERN CANADA

Ontario to Newfoundland



MAP OF EASTERN CANADA

Ontario to Newfoundland



**Ojibwa /
Chippewa**

© Mody Learning Inc. 2018

Algonquin

© Mody Learning Inc. 2018

Abenaki

© Mody Learning Inc. 2018

**Haudenosaunee
Six Nations**

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Inuit

© Mody Learning Inc. 2018

Cree

© Mody Learning Inc. 2018

Innu

© Mody Learning Inc. 2018

Mi'kmaq

© Mody Learning Inc. 2018

**Huron -
Wendat**

© Mody Learning Inc. 2018

Beothuk

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ABENAKI

The Abenaki people settled south of the St. Lawrence River in Quebec, and New Brunswick. They spoke a form of an Algonquian language. They were a friendly tribe who were hunters and gatherers but they also planted and farmed food such as corn, pumpkin, and beans. The Abenaki lived in Wigwams covered in Birch bark and sometimes even built longhouses. They were a generally disorganized tribe and lived in small family groups instead of a larger community. The men of the Abenaki tribe would change their hair when they married. They would braid their hair and shave off the bottom half.

INNU

The Innu (Montagnais and Naskapi) Indigenous people lived along the St. Lawrence River to the middle of Quebec. They spoke a kind of Algonquian language. They were a hunter and gather society and did not grow crops. Although they were grouped in a similar community they generally stayed in small family groups, only related to each other by marriage. They were not as organized as other larger tribes. They lived in birch or animal pelt covered Wigwams. The Montagnais had many conflicts with the Six Nations.

OJIBWA

The Ojibwa were located around Lake Superior in Ontario. They spoke a kind of Algonquian Language. The Ojibwa people were hunters and gatherers. They ate what they could hunt like deer, elk, bears, and other small forest animals. They also gathered what they could find such as nuts, roots, seeds, and wild rice. Their beliefs were based in nature. They often believed that spirits would come to them in their dreams. One of their important ceremonies was the Shaking Tent Ceremony where a religious Shaman would heal the sick by building them a tent then while inside call on the spirits to heal the sick. A shaking tent was a sign that the spirits were helping the Shaman.

ALGONQUIN

The Algonquin Indigenous people lived in western Quebec and the Ottawa River Area. They are part of the Anishinaabe group of First Nations People, and spoke an Algonquian language. They were organized in a Clan System. Each clan was like a different city. Within each Clan were smaller groups called Totems which were like a neighbourhood within a city. In the summer they would live in larger communities and in the winter they would break into smaller family groups to hunt. The Algonquin were very respectful towards nature and believed that everything was important and part of the circle of life.

HURON-WENDAT

The First Nations people of the Huron-Wendat Confederacy lived north of Lake Ontario to east of Georgian Bay. They organized themselves through the Clan System and had 4 main tribes: the Bear, Cord, Rock and Deer Tribes. The Huron-Wendat spoke an Iroquoian Language. They farmed crops like corn, beans, and squash. They used corn for many different foods in their diet. They also hunted and fished for other food like deer and trout. The people of the Huron-Wendat lived in Longhouses and spoke a kind of Iroquoian language. Six families would live in one Long House. Families descended through the mother but men were responsible for all decisions.

HAUDENOSAUNEE

The Six Nations (Haudenosaunee) are a group of 'Iroquois' made up of the Mohawk, Onondaga, Oneida, Cayuga, Seneca, and Tuscarora Nations. They all spoke a kind of Iroquoian. Before the formation of the Six Nations many of these tribes were fighting against one another. The fighting ended with the Great Law of Peace which helped to form the Six Nations. The Six Nations were an established community with a unique culture with a strong, organized type of government. They lived in multiple-family longhouses. They became a large culture and their success with farming allowed them to feed their growing population. The Shaman of the Six Nations also used many herbs to treat illness and ailments.

MI'KMAQ

The Mi'kmaq First Nations people lived in the maritime region of Canada (Nova Scotia, PEI, and Northern New Brunswick). Their language was part of the Algonquian family of languages. They were primarily hunters and gatherers and moved about as the seasons changed. Moose was an important animal that was hunted and they used moose for many things including food, tools, and clothing. The Mi'kmaq lived in wigwams which looked like either cones or domes. Eventually the Mi'kmaq would join the Wabanaki confederacy. Later the Mi'kmaq were credited for inventing the hockey stick.

BEOTHUK

The Beothuk were a group of First Nations people that lived in Newfoundland. It is believed that their language was a kind of Algonquian. They were a small group of First Nations people compared to other groups. They lived in homes known as mamateeks which were shaped like cones and covered in birch bark. The Beothuks were hunters and gatherers. They hunted for caribou, salmon, and seals. In the Beothuk culture the use of Red Ochre was very important. They would use this as a paint and cover their bodies, houses, canoes, weapons, and instruments. This would be done in spring time as part of a special celebration.

INUIT

The Inuit lived in the northern regions of Canada. They speak Inuktitut. They were primarily hunters and gatherers and moved about as the seasons changed. The Inuit lived in harsh winter conditions and survived by being excellent hunters. They learned to harvest large whales. They also ate seal, and caribou. They would live in large camps in the winter and smaller hunting groups in the summer. Their permanent winter homes would be made of stone, sod and whalebone. Their entrances would be a long passage. When off hunting and away from their more permanent home they would build igloos in the winter. They would travel in canoes made of sealskin. To keep warm, they would make parkas out of fur and boots out of animal hide.

CREE

The Cree are the largest group of First Nations people in Canada. They lived in the subarctic regions ranging from what is now Quebec to Alberta. The eastern Cree are closely related to the Innu. The Cree were primarily hunters and gatherers. They lived in both tipis and wigwams. For most of the year, the Cree lived in small hunting bands. The Cree would move seasonally. They would follow the migrating animals that they hunted. They also had good trading relationships with the Algonquin, Innu and Abenaki. Despite living in small hunting groups, the crew still had essential positions within their broader community. The Cree had special ceremonies including the Sun Dance, Powwow, and sweat lodges.

References and Sources

The previous information on each Indigenous group was sourced from the following locations. Where possible information was sourced from the contemporary Indigenous communities.

"Algonquin." *The Canadian Encyclopedia*. Web. 09 Dec. 2014. <<http://www.thecanadianencyclopedia.ca/en/article/algonquin/>>.

"The Eastern Woodland Hunters - Groups in This Region." *The Eastern Woodland Hunters - Groups in This Region*. Web. 09 Dec. 2014. <http://firstpeoplesofcanada.com/fp_groups/fp_wh1.html>.

"The Eastern Woodland Hunters - Groups in This Region." *The Eastern Woodland Hunters*. Web. 09 Dec. 2014. <http://firstpeoplesofcanada.com/fp_groups/fp_wh1.html>.

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"History Algonquin Nation." *History Algonquin Nation*. Web. 09 Dec. 2014. <http://www.anishinabeneration.ca/eng/alg_history_en.htm>.

"The Life of the Huron Wendat." *Ontario Huronia Historical Parks Saint-Marie among the Hurons*. Web. 09 Dec. 2014. <<http://www.saintmarieamongthehurons.on.ca/sm/en/HistoricalInformation/TheLifeoftheWendat/index.htm>>.

"The Life of the Huron Wendat." *Ontario Huronia Historical Parks Saint-Marie among the Hurons*. Web. 09 Dec. 2014. <<http://www.saintmarieamongthehurons.on.ca/sm/en/HistoricalInformation/TheLifeoftheWendat/index.htm>>.

"Mi'kmaq." *Wikipedia*. Wikimedia Foundation, 12 Mar. 2014. Web. 09 Dec. 2014. <<http://en.wikipedia.org/wiki/Mi%27kmaq>>.

"Ojibwa - History, Clan System, and Culture." *Ojibwa - History, Clan System, and Culture*. Web. 09 Dec. 2014. <http://www.magnetawanfirstnation.com/index.php?option=com_content&view=article&id=1&Itemid=4>.

"Wabanaki Confederacy." *Wikipedia*. Wikimedia Foundation, 15 Sept. 2014. Web. 09 Dec. 2014. <http://en.wikipedia.org/wiki/Wabanaki_Confederacy>.

"Wendat (Huron)." *The Kids' Site of Canadian Settlement*. Library of Archives Canada. Web. 9 Dec. 2014. <<https%3A%2F%2Fwww.collectionscanada.gc.ca%2Fsettlement%2Fkids%2F021013-2111.1-e.html>>.

LESSON #4

(5) L4

LESSON #4

(5) L4

Preparation:

Review the [Tribe Cards](#) from the previous lesson.

Print and cut out the anchor chart [Heading Cards](#).

Provide each student with an organizer.

Part A

Scatter the [Tribe Cards](#) around the room.

Give each student a [Graphic Organizer](#).

Have them read the card and then fill out the organizer.

The goal of this activity is to find commonalities between the different tribes on a basic level.

Students will start with the tribe that they reviewed in the previous lesson. Then they will move to another card. Have students move to different cards in various ways depending on student need:

- Move independently
- Move on a cue
- Move to an open space
- Students stay stationary and cards are moved.

Part B

Once students complete their organizer, review what they found.

Make a large anchor chart for students using the [Heading Cards](#) provided.

Now, look at the map of Canada from the previous lesson and see if you can see any similarities based on location. Tribes in Southern Ontario have permanent settlements. The weather is more mild there in the winter.

Assessment

- Can students draw conclusions based on what they read?
- Can students discover the connection between lifestyle and location?
- Can students draw on their knowledge of physical regions to make conclusions about settlement patterns and behaviours before contact?

Accommodations

Ask leading questions for students.

Review physical regions for students prior to mapping activities.

Review terminology before beginning.

Notes

Due to the harsh weather in Canada some tribes fluctuated how they were organized based on their location and needs.

LET'S COMPARE

A	B
WIGWAM	LONGHOUSE
HUNTERS/GATHERERS	FARMING / AGRICULTURAL
SMALL COMMUNITY	LARGE COMMUNITY
FAMILY LEADERSHIP	ORGANIZED GOVERNMENT
ALGONQUIAN LANGUAGE	IROQUOIAN LANGUAGE

LET'S COMPARE

ANSWER GUIDE		
A		B
WIGWAM BEOTHUK CREE ABENAKI INUIT	MI'KMAQ ALGONQUIN INNU OJIBWE	LONGHOUSE HAUDENOSAUNEE HURON
HUNTERS/ GATHERERS BEOTHUK CREE ABENAKI INUIT	MI'KMAQ ALGONQUIN INNU OJIBWE	FARMING / AGRICULTURAL HAUDENOSAUNEE ABENAKI HURON
SMALL COMMUNITY BEOTHUK CREE ABENAKI INUIT	MI'KMAQ ALGONQUIN (W) INNU OJIBWE	LARGE COMMUNITY HAUDENOSAUNEE ALGONQUIN (S) HURON
FAMILY LEADERSHIP BEOTHUK CREE ABENAKI INUIT	MI'KMAQ INNU OJIBWE	ORGANIZED GOVERNMENT HAUDENOSAUNEE ALGONQUIN HURON
ALGONQUIAN LANGUAGE BEOTHUK CREE ABENAKI INUIT	MI'KMAQ ALGONQUIN INNU OJIBWE	IROQUOIAN LANGUAGE HAUDENOSAUNEE HURON

Use these Headings to sort your Indigenous Community Circles or make your own.

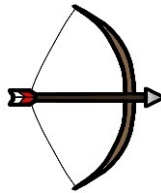
Wigwams



Longhouse



Hunters and
Gatherers



Permanent
Community



Large Community

Small Community

Disorganized

Government

Algonquian

Organized

Government

Iroquoian

LESSON #5

(5) L5

LESSON #5

(5) L5

Preparation

Read the [Haudenosaunee Article](#) to familiarize yourself with content prior to sharing with students.

Gather a chart paper for questions.

Photocopy enough [Graphic Organizers](#) for each student (optional).

Part A

Tell students that they are each going to choose one Indigenous community to study. Have them choose the group that they would like to know more about from the first activity. Brainstorm a few questions that they could ask about these communities. Choose a few (or reword them) so that they fit the criteria for good inquiry questions.

Some ideas could include questions about:

- Daily Life
- Roles of Men, Women and Children
- Food
- Housing
- Transportation
- Recreation
- Relationships with Other Tribes
- Religion/Beliefs
- Stories/Legends

Part

Before students begin to research on their own model for them how to find this information using the [Haudenosaunee Article](#). Complete a few sections in your [Graphic Organizers](#) or answer questions in a notebook.

Model Guides:

- 1) Use the [Haudenosaunee Article](#) provided in this resource as your first step
- 2) Show students how to access the Livebinder resource
- 3) Model how to read and extract information in jot note format.

Assessment

Can students read and interpret the information they read to draw conclusions?

Can students compare two Indigenous tribes before contact with European settlers?

Accommodations

Work with a guided group to research the Haudenosaunee.

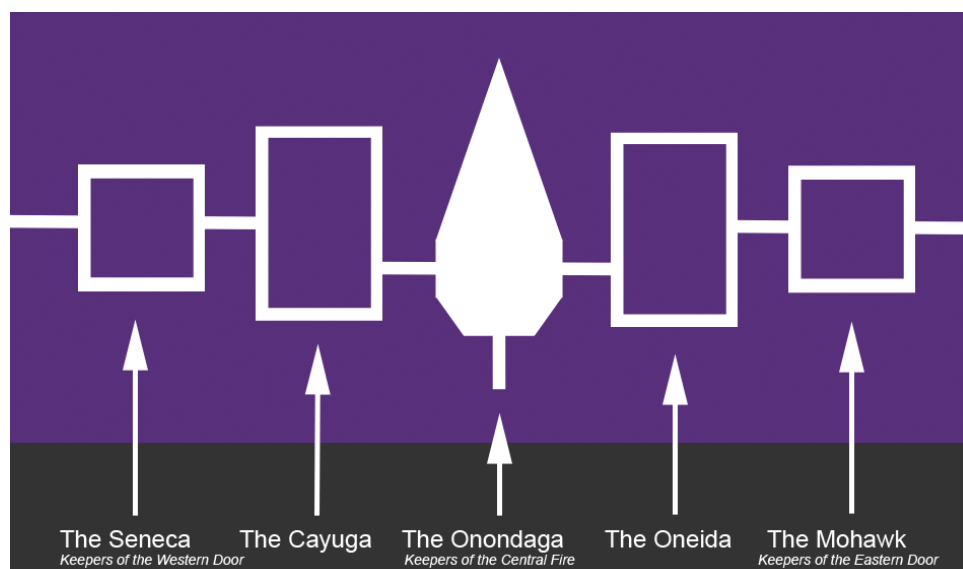
Notes

The Haudenosaunee

People of the Longhouse

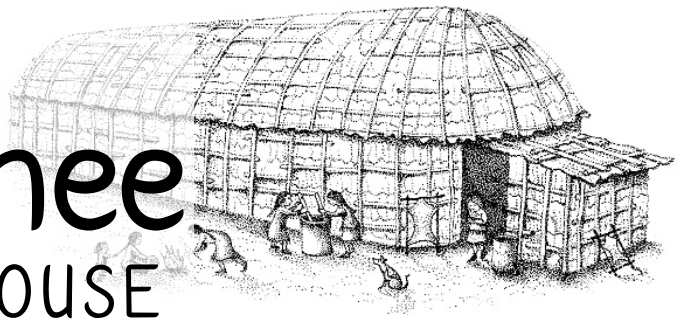
The Haudenosaunee, who were formerly known as the Iroquois Confederacy are groups of First Nations people that lived originally in Northern New York State. The Haudenosaunee had 6 Nations, The Mohawk, the Onondaga, the Oneida, the Cayuga, Seneca, and later the Tuscarora.

These Nations formed together and were known at first as the Iroquois confederacy and now as the Six Nations. Family and traditions were important to the Haudenosaunee people. They were resourceful farmers, successful hunters, and were also well organized. The Haudenosaunee people were an important civilization in North America.



THE Haudenosaunee

PEOPLE OF THE LONGHOUSE



Homes

The homes of the Haudenosaunee were important places for the family. They lived in homes called longhouses. They were called this because they were long rectangular homes. Many families would live in a longhouse. These families would be related and share a common female ancestor. Today this would be like living with all of your mom's family and grandma's family in one longhouse.

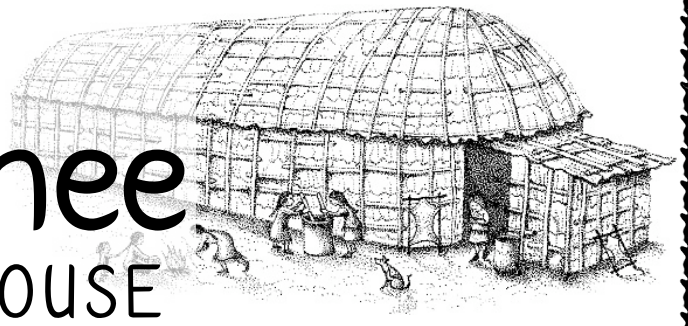


The longhouse was split into sections, down both sides of the longhouse. There were fire pits in the middle. Each family would have a section of the longhouse. In their section families would have a platform bed just off of the ground to sleep on. Mom, Dad and the children would all sleep in the same bed. Above the bed would be another platform for belongings and often dug underneath the bed would be an area to store special belongings.

A family would share a fire with the family across the longhouse from them. The longhouse was a very important part of family life for the Haudenosaunee.

THE Haudenosaunee

PEOPLE OF THE LONGHOUSE



Clothing

The Haudenosaunee didn't have shopping malls to buy their clothing in like we do today. They relied on materials that they could find in nature. Men of the Haudenosaunee would hunt for their food, but they would also use other parts of an animal like the pelts (skin and fur) for clothing. They would take the pelts and turn it into a leather for clothing. The Haudenosaunee would also use beading, feathers, and porcupine quills to decorate their clothing. The clothing between men and women were different.



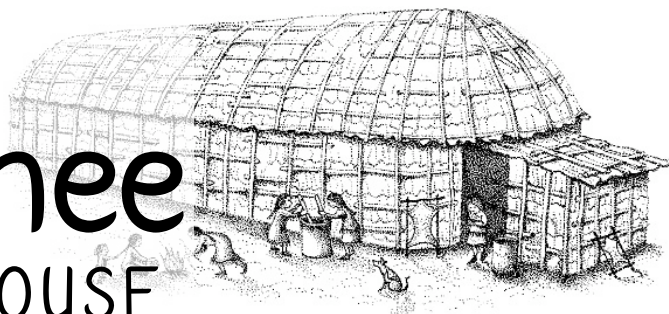
Men would wear a leather loin cloth and in colder weather leather leg coverings. They also wore moccasins which were shoes made of leather. Finally, the men would also wear decorated headpieces. These headpieces were called Gustoweh. Each of the six nations had a different looking Gustoweh. These were very important to the Haudenosaunee and were often used in important celebrations.

Women would wear leather tunic dresses. They would also wear moccasins just like the men. Children of the Haudenosaunee would wear similar clothing to their parents.



THE Haudenosaunee

PEOPLE OF THE LONGHOUSE

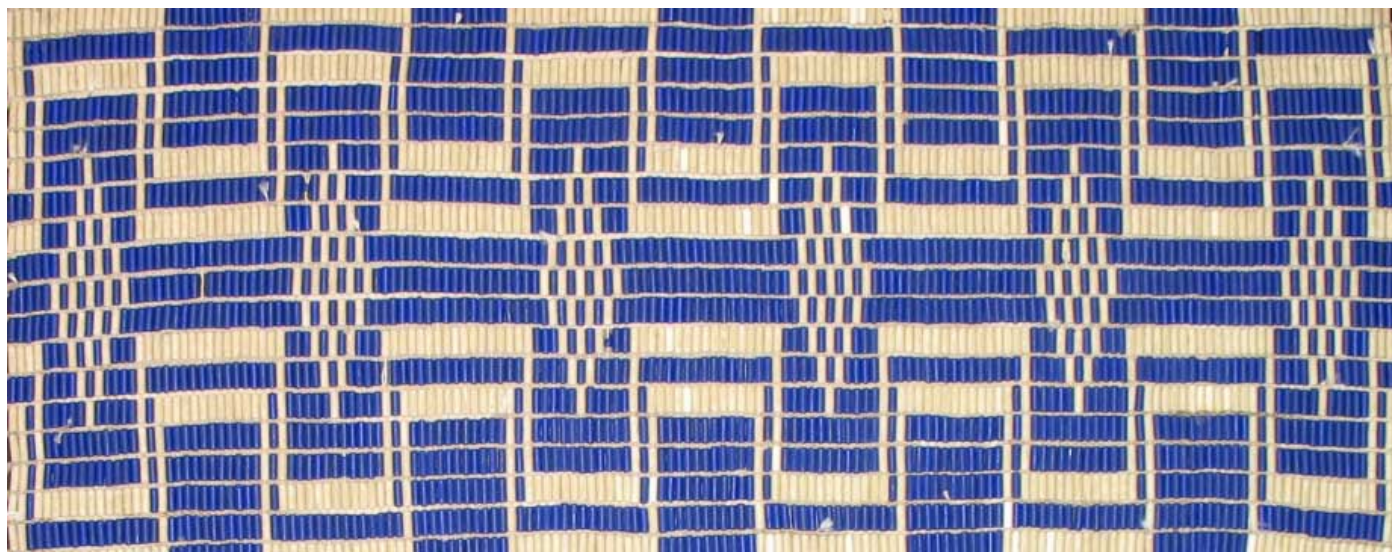


Wampum

Wampum was an important part of Haudenosaunee culture. A Wampum is a bead made by the Haudenosaunee. These beads were used like money and traded between tribes. A Wampum bead was very hard to make and took a great amount of skill and patience.

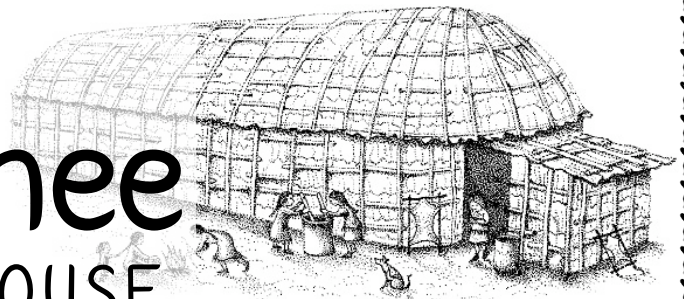


They were made out of shells that were carefully shaped into beads. These Wampum beads were most importantly used by the Haudenosaunee and put on strings. These strings were combined on to what looks like a belt even though they were never worn as belts. These Wampum Belts were a way for the Haudenosaunee to record stories, trade deals, and their history. They were also used as a type of business card that gave someone official status such as during a trade negotiation. Wampum Belts were also used as religious symbols and played an important part in many ceremonies.



THE Haudenosaunee

PEOPLE OF THE LONGHOUSE

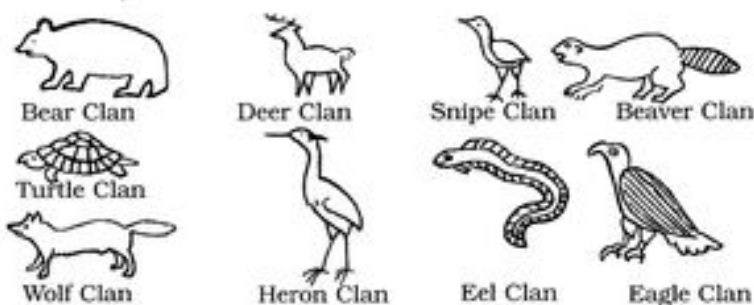


Social Organization and Government

The Haudenosaunee organized and governed themselves in ways that gave important roles to both men and women of their families. Families were at the centre of the Haudenosaunee people. This family was based on a female ancestor. Each family formed a clan. There were a total of 9 clans including the wolf, bear, turtle, sandpiper, deer, beaver, heron and eel.



Each family clan had a clan mother. This role would be passed down to sisters and daughters of the clan mother. The clan mother held an important role in the family and was well respected by all family members. She would often be responsible for settling village disputes. When the Haudenosaunee people married, the husband would go to live with his wife's family.

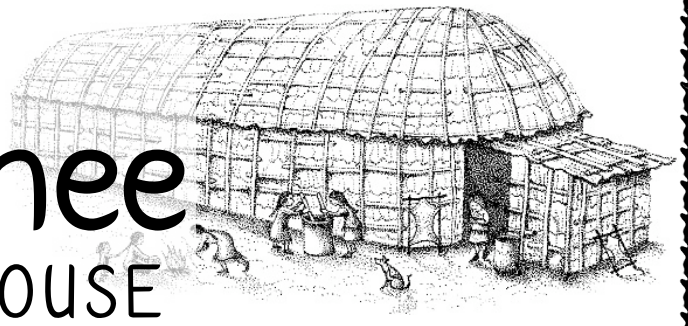


In the Haudenosaunee society elders were well respected. They were considered the wisdom keepers. The Haudenosaunee had a form of government that was known as the clan system. Each clan had a male chief that was chosen by the clan mother. Many would agree that the Haudenosaunee form of government inspired the governments of North America when they were formed.



THE Haudenosaunee

PEOPLE OF THE LONGHOUSE



Beliefs

Nature is at the centre of the beliefs of the Haudenosaunee people. They believe that the earth was created when the Great Spirit sent his daughter down to this world. The great turtle lifted up the land for her to stand on. When she gave birth to twins she became the sun, moon and stars and one twin became the good spirit and the other the evil spirit. The good spirit created man out of red clay but everything the good spirit did, the evil spirit would try to undo.

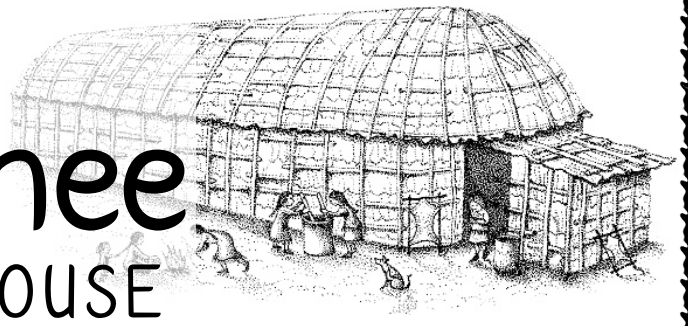


Haudenosaunee also believed that the Great Spirit sent a prophet known as the Great Peacemaker. He helped make peace with the warring tribes so that they could join together to form the confederacy.

Throughout the year the Haudenosaunee would have many celebrations. These celebrations were often tied to key events in their relationship with the environment. They would have celebrations that would mark seasonal changes like maple syrup, planting seeds, strawberries, planting, and harvests. The Haudenosaunee people have a strong spiritual belief that is very close to nature.

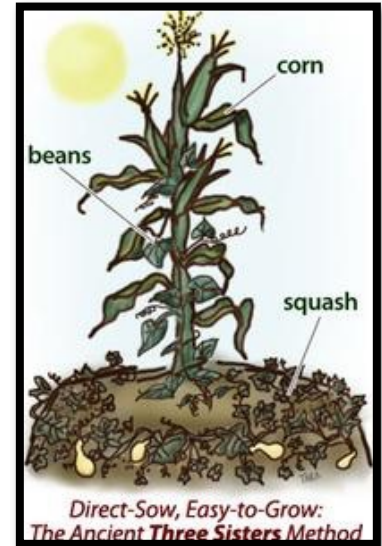
THE Haudenosaunee

PEOPLE OF THE LONGHOUSE



Food

The Haudenosaunee relied on the food that they could grow, hunt or gather to eat. They made some very smart agricultural decisions that helped them to be very good at growing corn, beans, and squash. They called these plants The Three Sisters. The Haudenosaunee would plant the corn which grows very tall. The beans that they would plant would use the tall corn stalks to wrap around for support. Finally, the squash would have leaves that would give the soil shade and help to keep the water in the soil. Using this method of planting meant that they could use the good soil of the land year after year for about a decade. They would often use these vegetables to make stews and corn bread.



Everyone in the tribe had a role in farming. Clearing the fields, preparing the seeds, planting the seeds, keeping birds and other animals away were all jobs that the Haudenosaunee took to take care of their harvest. The Haudenosaunee also farmed and gathered their food. They gathered berries, seeds, roots and other edible plants. These helped to maintain a healthier diet.

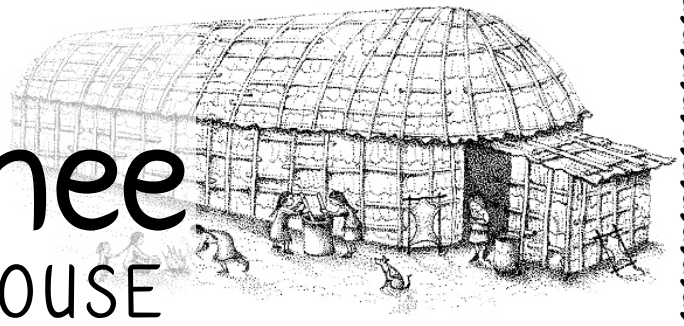


The Haudenosaunee also hunted for their food. The men of the tribe were responsible for hunting. They hunted deer, beaver, rabbits, ducks, geese, owl and fish. Deer were an important animal for the Haudenosaunee and they used the deer not only for food but for clothing, and tools as well. The men of the tribe would hunt with bows

and arrows, spears, nets and traps. They developed good hunting strategies such as forming a v shaped group and driving the deer towards another group of waiting hunters. The Haudenosaunee were a cooperative and self-sufficient group of people who had some great strategies for feeding its people.

THE Haudenosaunee

PEOPLE OF THE LONGHOUSE



Entertainment

The Haudenosaunee were a group of people that were not only hard workers but they also knew how to have some fun. However, even their forms of entertainment had a benefit to their clan. Lacrosse was a popular sport for men and boys to play. Lacrosse also allowed the boys and men to maintain their fitness and train to be better hunters and warriors.

The women of the Haudenosaunee would use leather and plants to weave baskets, make clothing, combs from bone, and beads for clothing. These materials, although fun for the women to create, were very important to the tribe. Even the corn husk dolls that little girls played with were important to the tribe. When little girls played with dolls it helped them to learn how to be good caregivers and mothers. Music and Dance were also very important to the tribe. Many of the ceremonies celebrated throughout the year would include dancing and music. Everything the Haudenosaunee did was to help the tribe even if it was also fun at the same time.



Resources:

<http://www.haudenosauneeconfederacy.com/>
<http://www.thecanadianencyclopedia.ca/en/article/iroquois/>
<http://en.wikipedia.org/wiki/Iroquois>
<http://nmai.si.edu/sites/1/files/pdf/education/HaudenosauneeGuide.pdf>

Indigenous Group - My research
topic: _____

Homes

Food

Entertainment

Clothing

Indigenous Group - My research
topic: _____

Roles and Responsibilities

Government

Beliefs

Relationship with Others

LESSON #6

(5) L6

LESSON #6

(5) L6

Preparation:

Re-read the [Haudenosaunee Article](#) to familiarize yourself with content prior to sharing with students.

Gather a chart paper for questions.

Photocopy enough [Graphic Organizers](#) for each student (optional).

Part A

Students will conduct their research on their chosen Indigenous community attempting to answer the questions that were co-created in the last lesson.

Teacher should check in with students to help them with their research. See accommodation guide below for ideas to support students who may need additional support.

Part B

Have students share their work with others in an inside/outside circle presentation style. Each student will share what they learned with each other.

Assessment

Can students read and interpret the information they read to draw conclusions?

Can students compare two Indigenous tribes before contact with European settlers?

During the inside outside circle have one stage be with you where both students share with you and each other what they learned.

Accommodations

Work with a guided group to research the Haudenosaunee.

Notes

LESSON #7

(5) L7

NOTES TO TEACHER

It is now time to switch gears. Students know about the various tribes of Indigenous communities and what life was like before contact.

Now students will explore how and why the Europeans came to Canada.

In this section be cognizant of the language you choose. Phrases like “discovered” North America are biased. If supplementing resources with print text books please re-read them and identify any potential bias.

Focus on the historical time period that occurs prior to 1713.

NOTES TO TEACHER

Lines of Inquiry

When working with students, look for interests and ideas of students that focus a line of inquiry. Follow their interests focusing on the events from the following lessons as they relate to the subjects students are most interested in focusing on.

Beothuk, Mi'kmaq 1631 conflict armed with guns. Beothuk were exterminated.

Champlain arming the Algonquin to battle the Haudenosaunee

French battle the Haudenosaunee on Lake Champlain

French and the fur trade with the Abinaki, Algonquin and Huron-Wendat

Religious conversion and the small pox epidemic between the French and Huron-Wendat

The conflict between the French and British and how this impacted relations between the Haudenosaunee and the Huron - Wendat.

Martin Frobisher and the contact with the Inuit on Baffin Island.

LESSON #7

(5) L7

Preparation:

Cut out the [Time Line Cards](#).

As a class, prepare your timeline so that you can attach events to it in chronological order over the next three lessons.

PLEASE READ NOTE BEFORE PROCEEDING

Part A

Time Line: You will build the time line in three parts. In this lesson you will investigate European Explorers. Ask students who explored Canada and Why?

Gather their answers. Make a four column chart:

When | Who | Where | Why

Meet with students in a group and hand out the [Time Line Cards](#). Students will choose a card and assemble them in order from earliest explorer to latest explorer based on the clues. Have them collate information on the [Explorers Organizer](#).

Then read all the cards together in order. As you are going through the cards, add an entry to your chart. You can add the card to the chart for reference if there is room.

Part B

Students will present to the class. The information that they found.

As students are listening to other presentations, they will make notes using the listening guide on 3-5 of the explorers chosen by students in their class.

Assessment

Did the student present accurate information?

Did the student include all of the necessary details?

Accommodations

Notes

John Cabot sails to Canada in 1497 and claims Canada as a new territory for England. He returns later that year to fish off the coast of Newfoundland. John Cabot sails again in 1498 but is lost at sea.

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Jacques Cartier explores the coast of Newfoundland, PEI, and New Brunswick. He claims this land for France in 1534. A year later he sails up the St Lawrence and makes contact and trades with the Mi'kmaq. He gives Canada its name from the Native word Kanata.

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1000 - **Lief Erikson** (Vikings) first visit the shores of Newfoundland and Labrador. This is considered the first contact between a European and an Indigenous community.

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In 1653 **Sir Humphrey Gilbert** claimed Newfoundland as England's first overseas colony.

Martin Frobisher of England made the first attempt to find the Northwest Passage. He landed on Baffin Island and a few of his men were captured by Inuit. He left and returned a second and third time convinced there was gold in Canada. All he found was iron pyrite.

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Samuel de Champlain was an explorer and cartographer. He began to explore Canada in 1603. He explored the coastline of Atlantic Canada. He also explored the Great Lakes and made alliances with Indigenous groups that were enemies with the Haudenosaunee.

EXPLORERS ORGANIZER

WHO?

Early Life Before Exploration

Explorations

Contributions

Problems

LESSON #8

(5) L8

LESSON #8

(5) L8

Preparation:

Cut out and prepare your [Time Line Cards](#) to add to the time line.

Ensure students have access to the resources in the Livebinder (either live or printed/ displayed).

Part A

Have a knowledge building circle with students to discuss the following questions:

- How did the Europeans live their life?
- How did they interact with the land?
- How did they govern themselves?
- What was their views of Indigenous People?
- What impact did religion play on their daily lives?

These questions can then be contrasted on their knowledge of how Indigenous people lived.

Part B

Students will look at the following aspects of European settlements from the [Time Line Cards](#). Map out the time line and then have students choose a topic from the time line to learn more about.

Have students choose one or two topics from the list below. Students will use the questions from the knowledge building circle to learn more about the life of their chosen early settler group. Students will record their ideas on the [Research Notes](#) page. (THERE ARE TWO VERSIONS OF RESEARCH NOTES ALONG WITH QUESTION PROMPTS - CHOOSE ONE VERSION TO USE WITH YOUR STUDENTS)

- [Fur Trade](#)
- [Seigneurial system of New France](#)
- [The French Settlers](#)
- Courier De Bois
- Social Organization/Government
- Jesuits

Students can use the material provided, or from the

Assessment

Assess students prior knowledge on Europeans and the life as early settlers.

Can students ask good quality questions that promote an ability to seek further information and research?

Can students conduct research to interpret and analyze the information that they find?

Accommodations

Notes

STUDENTS CAN SHARE THEIR LEARNING AND TOGETHER WITH THE TEACHER OR INDEPENDENTLY CAN COMPLETE THE SUMMARY OF LEARNING

RESEARCH NOTES

daily life of the europeans

Topic: _____

source/ subtopic	Notes and Facts

RESEARCH NOTES

daily life of the europeans

Topic: _____

WHO

- who are they?
- who was involved?
- who is important?

WHAT

- what happened?
- what was it like?
- what problems?
- what is it?
-

WHERE/WHEN

- where did it happen?
- when (year, month, day)?
-

WHY/HOW

- why did it happen?
- how did it happen?
- why did it change?
- How did it change?

RESEARCH NOTES

daily life of the europeans

Topic: _____

WHO

WHAT

WHERE/WHEN

WHY/HOW

THE FUR TRADE



The land that would eventually be known as Canada was rich in natural resources. It had useful materials to the European settlers. They used lumber from trees, pelts from beaver, deer, and bear and fish for food.

Despite knowing that people already lived here, the Europeans claimed the land as their own. Since Cartier claimed Canada for France, the King of France felt he ruled over Canada. In 1627 he gave a group of French merchants permission and full control to trade furs they got in Canada back in France. This was called the **Fur Trade**.

Europeans used people in Indigenous communities for their excellent skills in hunting and trapping to trade European **metal goods and other resources for animal pelts**. Then the Europeans would return to France and sell these pelts so they could be turned in to **fashionable hats** and other goods. The traders earned a very large profit in the trade of these furs.

Not everyone got along in the fur trade and there were many **conflicts**. Champlain and the French were aligned with the Algonquin and the Huron Wendat. The Haudensaunee as a powerful group of six nations were aligned with the Dutch and later the British.

However the French relied on the pelts provided by the Algonquin and the Abenaki. The Huron-Wendat and the Haudenosaunee were often the middle men. The actual people trading with the Europeans. The Haudenosaunee would divert furs to their allies (The British/Dutch) along the trading route.

At the beginning of the Fur Trade Indigenous people travelled far distances to trade Beaver Felt Hats. Eventually around 1660 many young French men called **Courier De Bois** would travel deeper into the wilderness to trade with the Indigenous people themselves.

THE SEIGNEURIAL SYSTEM

As the French began to be more successful in their ability to live all year round in Canada, France wanted a permanent colony here. With the land that they had conquered and took as their own from the Indigenous communities that lived there, they began to give out land to settlers to encourage more people to live here.

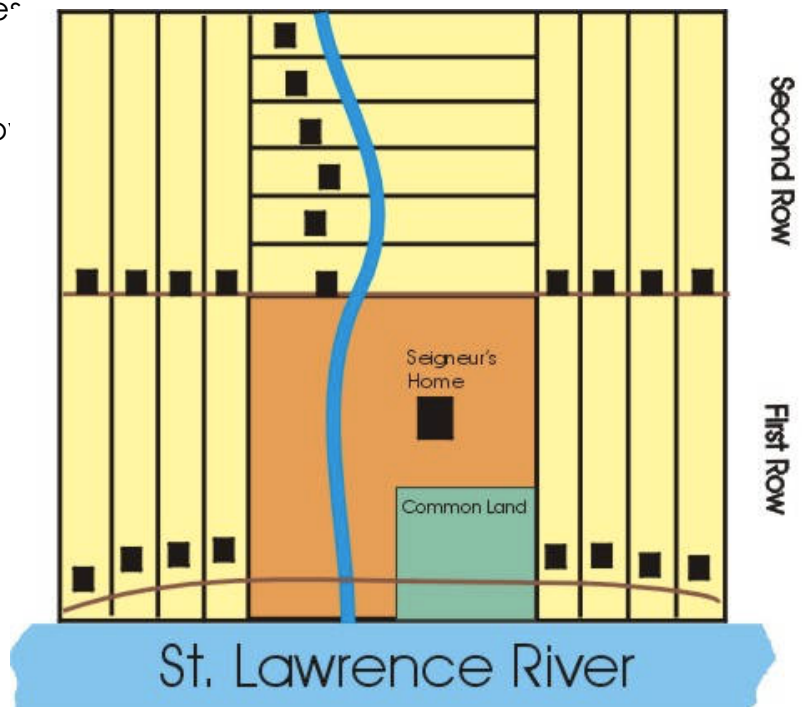
Farms were set up using the seigneurial system. This system was similar to the feudal system of medieval Europe. Narrow strips of land were given to a seigneur. The land was about 15km x 5km. Seigneurs were the most influential and powerful colonists. These Nobel men were required to clear the land and encourage more settlement. They also served as part of the military for France when necessary.

The Seigneur would be in charge of his land. He would then rent his land out to tenant families. They would farm the land and pay the seigneur rent, pay taxes, trade goods or services back to the Seigneur. The fees paid by the tenant families were often quite large. This was meant to make sure that tenant families could not gain too much wealth and seigneurs remained powerful and wealthy.

On their land Seigneurs would also set the rules and laws. They would act as the judge or police officer and help to settle disputes. They would operate a mill so that families could mill grains. However this would be a cost to the tenant families. Seigneurs would supply hunting and fishing licenses to their tenants. Tenants didn't own the land so they would need special permission to hunt and fish. About 80% of settlers lived on seigneurial land.

Unlike the feudal system, tenant families were not tied to the land. They could choose to leave by selling or trading their one plot of land for land owned by a different seigneur.

This system of land ownership in New France helped to establish communities and villages where European settlers supported one another.



THE FRENCH SETTLERS



After the explorers came to Canada, some Europeans decided that they wanted to try to live here. Europeans were attempting to colonize North America. In Canada, the first colonizers were from France. They arrived in Canada hoping to make money through selling the abundant natural resources back to other Europeans.

Canada was not an easy place to live. Europeans were not accustomed to the cold winters in Canada. Many initial attempts were made to start and establish a permanent settlement here. Many failed as a result of harsh winters and disease.

In 1541 Cartier tried to start a settlement at Cap-Rouge which was located today at Quebec City. 400 people attempted to settle here. However they were unsuccessful and due to the harsh winters and attacks by Indigenous groups the settlement was abandoned.

Champlain knew that in order to survive he would need to make alliances with Indigenous communities. He created alliances with indigenous communities, the Mi'kmaq, Huron and the Algonquins. Champlain would use these alliances to take advantage of Indigenous people for benefit of French settlers.

Samuel de Champlain started another colony for France called Port Royal in Nova Scotia in 1605. He also founded another more permanent colony for France at today's Quebec City in 1608. Samuel de Champlain established New France and became its Governor in 1633. He established its first trading post and encouraged more farm settlement.



Fur Trade: 1560

Since Cartier claimed Canada for France, the King of France felt he ruled over Canada. In 1627 he gave a group of French merchants full control to trade furs they got in Canada back in France. This was called the Fur Trade.

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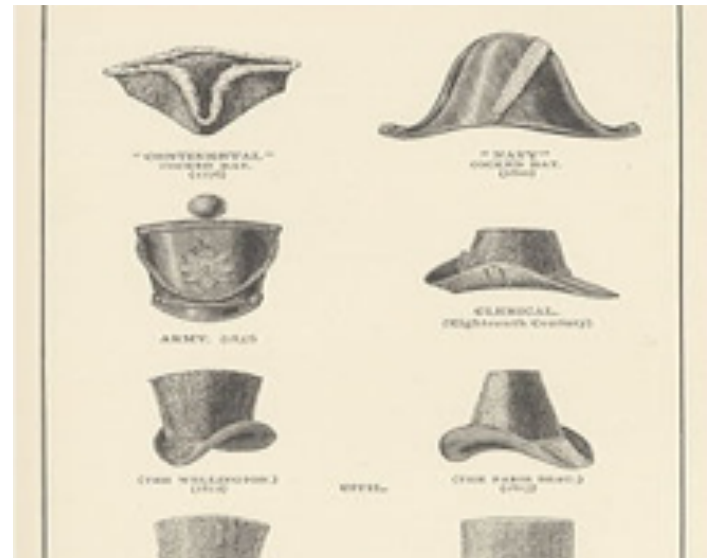
King Henry IV of France granted fur trading rights to a group of merchants for Gulf of St. Lawrence

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(5) L8

At the beginning of the **Fur Trade** Indigenous people travelled far distances to trade Beaver Felt Hats. Eventually around 1660 many young French men called **Courier De Bois** would travel deeper into the wilderness to trade with the Indigenous people themselves.

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Beaver Felt Hats

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The French primarily relied on the pelts provided by the Algonquin and the Abenaki. The Huron-Wendat and the Haudenosaunee were often the middle men. The Haudenosaunee would divert furs to their allies (The British/Dutch) along the trading route.



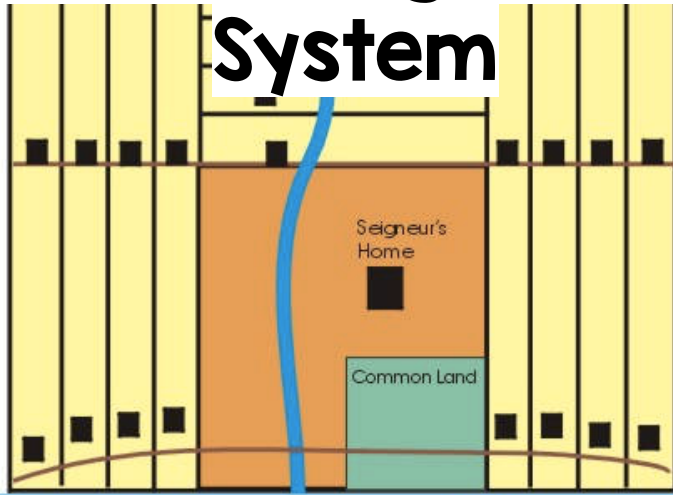
Champlain Claiming Land for France

© Mindful Learning Inc. 2018



Port Royale: 1605

French Seigniorial System



Second Row

First Row

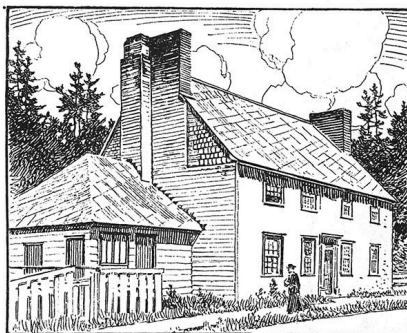
St. Lawrence River

Samuel de Champlain started another colony for France called Port Royal in Nova Scotia in 1605. He also founded another more permanent colony for France at today's Quebec City in 1608.

JESUIT HOUSE AT SILLERY NEAR QUEBEC

Probably the oldest house in Canada. Built in 1637 by Father LeJeune, occupied next year by the Jesuits as Indian Mission. Burned in 1657, only stone walls remaining. Rebuilt same year.

Back View



Front View

Walls date from 1637. Nearly all the interior is of den

red.

with shingles.

1615: After retreating from battle Champlain remained with the Huron in their settlement. He recorded many observations of their life and customs.

Oldest European Home in Canada

SUMMARY OF LEARNING

daily life of the europeans

FUR TRADE

SEIGNEURIAL SYSTEM

FRENCH SETTLERS

COURIER DE BOIS

GOVERNMENT

JESUITS

LESSON #9

(5) L9

LESSON #9

(5) L9

Preparation:

Cut out and prepare your [Time Line Cards](#) to add to the time line.

Ensure students have access to the resources in the Livebinder (either live or displayed).

Part A

Students will look at the following aspects of European settlement on the time line. Map out the time line.

Have students develop questions about ideas on the time line. Record these ideas in their [Research Notes](#), then have them choose to answer one of the questions they developed.

Students will look at some of the consequences and conflicts that arrived with contact including:

- Disease
- Alcohol
- Genocide
- Religion
- Competition and conflict between tribes
- Weapons

Part B

In a knowledge building circle students will discuss these issues:

Focus on the impact that disease had on Indigenous people.

- How did disease impact the Indigenous people? Why did it not impact the Europeans in the same way?
- How did the fur trade shape the new relationships between the Indigenous and Early European explorers?
- How impact did the various conflicts have between the different groups ?
- How did the use of weapons influence life in what would eventually be known as Canada?

Assessment

Do students have an understanding of some of the factors that impacted the various groups in what would be known as Canada?

Accommodations

Provide more support in helping students to draw connections between what they read.

Provide the discussion questions to students prior to the class discussion.

Notes

RESEARCH NOTES

conflicts and challenges

Topic: _____

source/ subtopic	Notes and Facts

In 1615 to protect their trade routes Champlain wanted to align with the Huron-Wendat.

They attacked the Haudensaunee but despite significant losses the Haudensaunee fort remained standing. The French and Huron-Wendat retreated.

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Samuel de Champlain joins the Algonquins to attack the Haudenosaunee in 1609 in The Battle of Ticonderoga. Champlain fired mid battle at the Haudenosaunee killing or injuring some of their chiefs. They fled in fear. This is also the first time that firearms are used against Indigenous tribes.

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1629:

The British captured Quebec City and Samuel de Champlain was taken to England as prisoner. Champlain returned after French regained control of New France.

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1632: Treaty of Saint-Germain-en-Laye with England returned Quebec to France. This ended the battle between Britain and France and returned Quebec and communities on the St. Lawrence to French control.

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1701: The Great Peace of Montreal: Iroquois, French, English signed a peace treaty to end fighting between the groups.

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1609 - 1701: Fur Wars: Champlain and the French were aligned with the Algonquin and the Huron Wendat. The Haudensaunee as a powerful group of six nations were aligned with the Dutch and later the British.

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1702 - 1713: Queen Anne's War. A war between France and England to control the lands in North America. The English attacked Port Royal and captured it. At the end of the war the British gained control of Nova Scotia, Newfoundland, and the Hudson Bay territories.

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Jesuits: 1611



1625: the Jesuits including Jean de Brebeuf came to New France to spread their religion with the Algonquin, Huron-Wendat and the Haudenosaunee.

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1700: As settlers and Indigenous lived more closely together, fur traders were beginning to start families with First Nation women. These children began to identify as a distinct group not Indigenous and not a settler. They would eventually be known as Metis.

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European fur traders would trade fur for alcohol. This was profitable for the fur traders because it meant that they could keep selling more as the Indigenous people ran out. The alcohol had negative impacts on Indigenous communities as they did not adjust well to this.



Trading Fur For Alcohol



Fur Trading Post



Beaver Felt Hats

Small Pox: 1634-1640



Metal Goods used in Trade: 1500 +



LESSON #10

(5) L10

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(5) L10

Preparation:

Provide students with the materials that they will need to create their [Museum Exhibit](#). Consider both digital and real life exhibits that students can create.

Part A

Discuss how to form an opinion or point of view.

Review what their thoughts are about what happened during this time period. Pose some of these questions to help guide your discussion:

- If you had to go back in time what would you tell the European Explorers or Indigenous People?
- Do you think contact was positive or negative? Why?
- What do you think should have happened differently?
- Who was right? Who was wrong?
- Was contact good or bad? Necessary or Unnecessary?
- What impact do these events have on Indigenous and Canadian relationships today?

Part B

In this lesson students will begin to put all of their knowledge together.

Students will create a [Museum Exhibit](#). They will work to create the story of life before and after contact by following the [Process](#).

As a class — talk about the group that your students will focus on. Begin with one major event, individual or group that they have learned about. They will tell of the story of contact from multiple perspectives.

First they have to put all of their information together to tell this story in 3-4 parts.

- Life Before Contact
- Interactions
- Conflicts and Changes
- Lasting effects.

Their museum exhibit must include photos, artifacts (recreated), models, stories.

Assessment

Students will apply what they have learned. They will demonstrate their understanding of the complexities of the issues studied. They will analyze information and choose the most important parts to highlight.

Finally they will take into consideration other students point of view and [Evaluate](#) the evidence to reduce bias in their project.

Accommodations

Students may require more guided support in this activity.

Reduce what students complete relying on the facts from the time line as their primary source of information.

Reduce the depth and complexity of responses and work.

Notes

Contact a local museum to have them into your class to talk about museum curation can be a valuable experience. Many small local museums will do this with little to no charge.

MUSEUM EXHIBIT

My Brainstorm and Ideas Page

Think about the items that you can add to your exhibit that will showcase these four different areas.

Event, Person, or Group of People

Before

People and Events

Problems

After

MUSEUM EXHIBIT

Steps and Process

Museum exhibits show and tell a story of a person, event, or group of people.

STEP 1	Choose a topic
STEP 2	Plan to tell a story: beginning, middle and end.
STEP 3	Research the topic. Use multiple sources.
STEP 4	Tell your story differently. Use photographs, descriptions, artifacts, primary sources, models
STEP 5	Plan your exhibit layout. Who is your exhibit for?
STEP 6	Share your exhibit with others.

SELF ASSESSMENT

Checklist

You will be creating a museum exhibit on a topic of your choice that relates the Indigenous and Early European Explorers. Use this checklist to make sure you have all the necessary parts in your exhibit.

My Exhibit tells the story of:

- ☐ A specific event
- ☐ A person
- ☐ An Indigenous Group

I have researched my topic and have facts on:

- ☐ Life before contact
- ☐ People and events
- ☐ Problems
- ☐ After/Lasting effects

In My Exhibit I can:

- ☐ Plan what it looks like
- ☐ Have a neat and organized exhibit
- ☐ Make it interesting
- ☐ Have enough information that my audience can learn on their own
- ☐ Share a clear story with my viewer

In My Exhibit I have shown the story using:

- ☐ An artifact
- ☐ A story
- ☐ Photo
- ☐ Primary source
- ☐ Secondary source

Self Assessment Notes

Peer Assessment Notes

MUSEUM EXHIBIT ASSESSMENT

NAME: _____

	Level 1	Level 2	Level 3	Level 4
<i>Chooses a topic that is relevant to the period being studied.</i>	<i>Unrelated or unclear topic</i>	<i>General topic</i>	<i>Appropriate topic selected</i>	<i>Detailed topic</i>
<i>Formulates questions that guide research into aspects of interactions among Indigenous peoples and with Europeans that tells about the events with a focus on beginning, middle and end.</i>	Research is unfocused and questions asked irrelevant	Simple questions were used to guide research	A combination of both simple and HOT questions were used to guide research	Effectively used HOT questions to guide detailed research
<i>Gathers and organizes information to tell a story. Information is on topic and connected to the main idea.</i>	<i>Information is disconnected no central theme identified</i>	<i>Information is loosely connected to a central theme</i>	<i>Information is generally connected to a central theme</i>	<i>Information is well connected to a central theme</i>
Shows an understanding of information being researched. Can interpret and analyze information appropriately to put it in their own words and draw conclusions.	Little understanding of the information researched	Some understanding of the information researched	Good understanding of the information researched	Excellent understanding of the information researched
Evaluates the evidence to select the most appropriate pieces to go into their exhibit	Selected pieces for exhibit are disconnected to a central theme	Selected pieces have some connection to a central theme	Selected pieces have a general connection to a central theme	Selected pieces have a strong connection to a central theme
Communicates the story using appropriate vocabulary.	Biased and or incorrect vocabulary is used regularly	Biased and or incorrect vocabulary is used some of the time	Correct vocabulary is used that is generally free of bias	Correct vocabulary is used that is free from bias.

Exhibit is neat and organized.	Poor organization and lacks attention to detail	Some organization and attention to detail	Good organization and attention to detail	Excellent organization and attention to detail
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UNIT LEARNING OBJECTIVES

NAME: _____

	Level 1	Level 2	Level 3	Level 4
<i>Identify the major Indigenous communities on a map</i>	<i>Can identify few consistently</i>	<i>Can identify some consistently</i>	<i>Can identify most consistently</i>	<i>Can identify all consistently</i>
<i>Describe features of daily life of two Indigenous communities</i>	Describes with limited detail and accuracy the features of daily life	Describes with some detail and accuracy the features of daily life	Describes with good detail and accuracy the features of daily life	Describes in great detail and accuracy the features of daily life
<i>Compare two Indigenous communities.</i>	<i>Can rarely compare and contrast the features of two Indigenous societies</i>	<i>Can inconsistently compare and contrast the features of two Indigenous societies</i>	<i>Can usually compare and contrast the features of two Indigenous societies</i>	<i>Can consistently compare and contrast the features of two Indigenous societies</i>
<i>Identify describe the important reasons/methods of Early European Explorers</i>	<i>Can identify and describe a limited number of reasons/methods for Early European contact without detail or with misinformation</i>	<i>Can identify and describe a few of reasons/methods for Early European contact with limited or irrelevant detail</i>	<i>Can identify and describe reasons/methods for Early European contact with some detail</i>	<i>Can identify and describe a variety of reasons/methods for Early European contact with complex detail</i>

Assess the impact Europeans had on the Indigenous Communities	<i>Provides an incomplete assessment of actions taken by government</i>	<i>Provides a simple assessment of actions taken by government</i>	<i>Provides a general assessment of actions taken by government</i>	<i>Provides a detailed assessment of actions taken by government</i>
Identify personal point of view to assess the benefits and consequences of contact	<i>POV is not thought-out, is unrealistic, illogical, and not related to fact</i>	<i>POV has some thought put into it but is only somewhat realistic and loosely related to facts</i>	<i>POV is well thought out, realistic and related to facts</i>	<i>POV shows complexity of thought, logical, realistic and related to factual research</i>