



Date: \_\_\_\_\_

## Our Land as a Learning Space

### ACKNOWLEDGEMENT

*Please read this Acknowledgement before the start of this lesson to respect the knowledge that is being shared and the Land of the People where the knowledge originates.:*

Today, we are remembering the journey of Naskapi people for last millennia. We are grateful to the elders and all members of Naskapi Nation of Kawawachikamach for sharing their knowledge included in this activity.

### LEARNING OUTCOMES

*Upon successful completion of this lesson plan, students will be able to:*

1. Relate different periods of Naskapi history to the actual situation of their nation.
2. Relate these periods to events in Québec society that occurred at the same time.
3. Connect with their identity as Naskapis when being on the land.

### LIST OF ACTIVITIES

1. Our Land as a Learning Space

### MATERIALS

- Remembering Our Roots: Naskapi History, Language, Culture and Traditions
- Supplies and Equipment: Materials for all activities during the three days
- Supplies and Equipment: Video Recorders, Cameras, Journals
- Renouer avec nos origines : histoire, langue, culture et traditions des Naskapis

## History

### Origin

Naskapi Nation of  
Kawawachikamach / Jimmy  
Sandy Memorial School  
Naskapis  
Québec

### Learning Level / Grade

**10**

Also: 5, 6, 6, 5

 **585 mins**

### Related Subjects

Social Studies, Indigenous  
Ways of Knowing & Being,  
Indigenous Language, On-the-  
Land

## DESCRIPTION

- This lesson plan is part of a series that includes four different lesson plans relating to Naskapi history from a Naskapi perspective. These lesson plans have been designed to spread over one school year, with the objective for students to make links between each lesson. All four lesson plans are found together in the document, *Remembering Our Roots: Naskapi History, Language, Culture and Traditions*, in the "Activities" section below.
- If intending to fit all four lessons in one school year, this fourth activity can take place during March break, for at least three days.
- **Cycle 3 (Grades 5-6)** students will meet at school in the morning and go to Kaachikayach (Iron Arm) for the rest of the day and will come back home at the end of each day, for a total of at least three days. It can also be organized that students be asked to camp out there with chaperones to avoid travelling back and forth.
- **Secondary IV (Grade 10)** students will meet at school in the morning and go to Fort McKenzie for three days.
- During each day, all students will learn about traditional nomadic life from the first arrival of Naskapis at Fort Chimo (1830-1842) to the settling of Kawawachikamach (1984); they will also learn about Naskapi nomadic history before their first contacts with trading posts.
- During these several days, students will also have occasion to reflect on the content of the three previous activities completed earlier in the school year.
- At the end of the year, their learnings will help them develop a global understanding about Naskapi history and present day life.

## HOLISM AND ALL OUR RELATIONS

*This lesson plan has been developed with an Indigenous lens that is holistic in nature, a way of being and knowing that acknowledges our relationships with 'all our relations', including plants and animals, other human beings, the water, land, wind, sun, moon, stars, and more - everything seen and unseen. With 'all our relations' in mind, this lesson plan has been developed with a focus on:*

- Language and Culture
- Participatory and experiential learning activities
- Intergenerational learning with Elders/Knowledge Holders
- Relationship with family, ancestors
- Different learning styles; attention given to mind, body, and spirit
- Connections are made with everyday life
- Nurturing healthy relationships in school and community
- Ethics in the classroom: care, truthfulness and trust, respect, integrity
- Healthy relationship with self and identity
- Personal reflection time (connecting with thoughts and feelings)
- Relationship with the land

## TEACHERS' GUIDE

### Background/Foundational Information

- For both **Cycle 3 (Grades 5-6)** and **Secondary IV (Grade 10)**, the teacher needs to examine Naskapi history since 1830 to 1984, with periods related to Fort Chimo (1830-1842, 1871-1915, 1949-1956), Fort Nascopie (1843-1870), Fort McKenzie (1916-1948), John Lake (1956-1972) and Matimekosk (1972-1984).
  - He/she can refer to *A History of the Naskapis of Schefferville* book, written by Alan Cooke and produced by Naskapi Development Corporation, available for purchase online: <http://www.lulu.com/spotlight/naskapi>.
    - He/she can ask Curriculum office at Jimmy Sandy Memorial School for other material available.
  - For both **Cycle 3 (Grades 5-6)** and **Secondary IV (Grade 10)**, the teacher needs to identify one relevant element of Québec history for each period of Naskapi history as it relates to each activity.
  - References below to "Competencies" and "Elements of Assessment" are found in the Social Sciences subject area of the Québec Education Program (QEP). The QEP is available online for Grades 5 and 6 at: <http://www.education.gouv.qc.ca/en/teachers/quebec-education-program/elementary/social-sciences/geography-history-and-citizenship-education/>.

- And for Grade 10 at:  
<http://www.education.gouv.qc.ca/en/teachers/quebec-education-program/secondary/social-sciences/history-of-quebec-and-canada/>.

**Links with Québec Education Program**

The activity relates to the *Geography, History and Citizenship Education* course for Cycle 3 (Grades 5-6), and *History of Québec and Canada* course for Secondary IV (Grade 10).

- **Cycle 3 (Grades 5-6):** The activity focuses on Competency 2 (to interpret change in a society and its territory), in these components:
  - To situate a society and its territory in space and at two points in time.
  - To establish causes and effects of the changes.
  - To perceive traces of these changes in our society and territory.
- **Secondary IV (Grade 10):** The activity focuses on Competency 1 *Characterizes a period in the history of Québec and Canada* (for the periods 1840-1896, 1896-1945, 1945-1980, 1980 to our times), with the focus on Naskapi history told through Naskapi point of views, in these components:
  - Establishes historical facts
  - Establishes a chronology
  - Considers geographical features

**Other Important Background Information**

- The teacher and students need to identify Elders and community members who know life on-the-land. Some of them will also be needed as translators for students who do not know “language connected to life on the land”.
- School needs to provide transportation appropriate for each class.
- Permissions will be needed from parents for students to be able to attend and participate in the field trips.
- Teacher needs to prepare materials for each activity.
- School needs access to Fort McKenzie and to Kaachikayach (Iron Arm).
- Access to sufficient lodging at Fort McKenzie is needed for students, teachers, Elders, and other accompanying community members.
- Teacher needs analyzing tools, for example a map of the nomadic pathways of the Naskapi people.

## ACTIVITIES

## 1 - Our Land as a Learning Space

**Purpose**

At the end of the activity, students can relate different periods of Naskapi history to the actual situation of their nation, with the stories told by the Elders. They can also relate these periods to events in Québec society that occurred at the same time. They can also connect with their identity as Naskapis when being on the land.

**Time:** 585 mins

**Activity Instructions****Preparation phase**

1. One month before the activity, teachers ask students to obtain their parents' permissions to go to the activity. Teachers give to students' complete information about the objectives of the activity and its duration on three days.
2. At this point, the school should be contacting community members who can chaperone students. The recommended student-adult ratio is 5:1.
3. Certain Elders should be invited at this time (following cultural protocols), keeping in mind that there are certain Elders (male/female) who offer specific expertise in different teachings.
4. Careful planning and organization must be done. A Naskapi community member should be part of the planning and organization of these events.
5. At least two weeks before the on-the-land activities, Elders inform teacher what stories will be taught to students for each activity.
  - Stories told by Naskapi Elder John Peastitute can be found in books published by Naskapi Development Corporation (<http://www.lulu.com/spotlight/naskapi>). For example, the book *Iskwachiwatinisuch – Caught in a Blizzard and other stories* includes the story "People Freeze to Death on a Hunting Trip". It is available online for purchase at: <http://www.lulu.com/shop/john-peastitute/caught-in-a-blizzard-and-other-stories-sc/paperback/product-23302294.html>
6. Elders also identify for the teacher some words that can be difficult to understand for students, in relation to language connected to life on the land.
7. For Cycle 3 (Grades 5-6): Students and teachers meet at school in the morning. The teacher gives first instructions: students will go to Kaachikayach for the rest of the day to participate in traditional activities and learn about Naskapi history with Elders and other community members. If it is not possible to camp out with chaperones, they will come back to their homes at the end of the day, and will come back home at the end of the day, for each of the three days of activities.
8. For Secondary IV (Grade 10): Students and teachers meet at school in the morning. The teacher gives first instructions: students will go to Fort McKenzie for three days to participate in traditional activities and learn about Naskapi history with Elders and other community members.

**Realization phase**

1. During each day at Kaachikayach and Fort McKenzie, students will participate in different activities oriented to a specific period in relation to the nomadic life of Naskapis: 1) Fort Chimo (1830-1842); 2) Fort Nascopie (1843-1870); 3) Fort Chimo (1871-1915); 4) Fort McKenzie (1916-1948); 5) Fort Chimo (1949-1956); 6) John Lake and Matimekosk (1956-1984).
2. Before starting the activity, the teacher reads this Acknowledgement statement: "*Today, we are remembering the journey of Naskapi people for last millennia. We are grateful to the elders and all members of Naskapi Nation of Kawawachikamach for sharing their knowledge included in this activity.*"
3. During each activity, Elders will tell stories concerning a specific period. During the presentation of the stories, the teacher, an Elder, or another adult member of the community serves as translator for students when needed, on a one-on-one basis.
4. For each day, the lesson plans will take place in a way that allows sufficient time to students for personal reflection and free time.
5. Activities will also include the participation in sports, hunting and fishing.
6. Each activity will include an estimated total time of 120 minutes, with flexibility and possibility to extend, if

necessary.

- A total of 3 activities are proposed for the teacher, who can choose and organize the way he/she considers to be appropriate for their class. Here is a suggestion of one activity per day for three days:

**Day 1:** This activity focuses on the period connected to Fort Chimo, Fort Nascopie and Fort Chimo (1830-1915). One suggestion involves canoe and portage, since Naskapis had to canoe and portage a lot with the Hudson Bay Company. Another suggestion is to make snowshoes. Elders can tell stories related to this time period.

- For **Cycle 3 (Grades 5-6)**: This Activity is focused on Competency 3 (To be open to the diversity of societies and their territories), in these components:
  - To situate societies and their territories in space.
  - To perceive the main similarities and differences between societies and between territories.
- For **Secondary IV (Grade 10)**: This Activity is focused on Competency 1 (Characterizes the period 1840-1896), in these components:
  - Establishes a chronology.
  - Considers geographical features.

**Day 2:** This activity focuses on the period connected with Fort McKenzie and the return to Fort Chimo (1916-1955). One suggestion is to create slingshots and other items for hunting, since hunting was essential for Naskapis during this time period (as well as other time periods). Elders can tell stories related to this time period.

- For **Cycle 3 (Grades 5-6)**: This Activity focuses on Competency 2 (To interpret change in a society and its territory), on these components:
  - Recognition of changes in the geographic and historical contexts of the society.
  - Identification of the way in which these changes are evident today.
- For **Secondary IV (Grade 10)**: This Activity focuses on Competency 1 (Characterizes the period 1896-1945), on these components:
  - Establishes historical facts.
  - Establishes a chronology.

**Day 3:** This Activity focuses on the period related to John Lake and Matimekosh (1956-1984). One suggestion is for the students to put up a tent, since Naskapis still lived in tents when they arrived at John Lake. Elders can tell stories related to this time period.

- For **Cycle 3 (Grades 5-6)**: This Activity focuses on Competency 3 (To be open to the diversity of societies and their territories), in these components:
  - To define some causes and effects of the differences.
  - To justify his/her view of the diversity of societies and their territories.
- For **Secondary IV (Grade 10)**: This Activity focuses on Competency 2 (Interprets the social phenomenon *The modernization of Québec and the Quiet Revolution*), on these components:
  - Analyzes a social phenomenon.
  - Ensures the validity of his/her interpretation.

### Integration phase

- At the end of each activity, for 30 minutes, all participants (students, teachers, Elders, other community members) will take part in a talking circle concerning learnings from students.
- Different ways to reflect should be explored by the students. For example, suggestions include: keeping a journal; making daily video-recordings; taking specific pictures where students share what is significant about the photograph to them; also, the teacher can interview each student during the days on the land to capture initial reactions of each student.
- Reflection questions can include "Why are these teachings important to me?", "How does being on the land help me connect to my identity as a Naskapi?", etc.
- At the end of each day, teachers can hold a discussion with students where they are asked to answer a question (for 10 minutes) in relation to one of the activities:
  - Cycle 3 (Grades 5-6)**: Focused on a relevant element included in QEP for *Geography, History and Citizenship Education*, in relation with one of the activities.
  - Secondary IV (Grade 10)**: Focused on a relevant element included in QEP for *History of Québec and Canada*, in relation with one of the activities.

**This activity is designed to connect with learners with these learning styles...**

- Spiritual (e.g., Relational) Learners
- Physical (e.g., Tactile, Experiential, Visual) Learners

- Intellectual (e.g., Rational, Logical) Learners
- Emotional (e.g., Feeling, Intuitive) Learners

**... in the following ways:**

This activity can connect with spiritual learners by the relationship developed with Elders, and by going on the land.

This activity can connect with physical learners during the different activities done on the land.

This activity can connect with intellectual learners by developing a chronological perspective of the historical events told by Elders.

This activity can connect with emotional learners by reflecting on their feelings while listening and hearing about their ancestors' traditions.

**Materials**

Click the 'Link' to open and view videos.

To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.

Resource Title	Type
<b>Remembering Our Roots: Naskapi History, Language, Culture and Traditions</b>	File (Naskapi History, Language, Culture and Traditions.pdf) 📄
<p>This document contains all four lesson plans in the series of 'pedagogical activities for Elementary Cycle 3 students (Grades 5 and 6) and Secondary IV (Grade 10) students.' The four lesson plans/pedagogical activities teach Naskapi history from a Naskapi perspective. These activities are conceived to be spread over one school year, with the objective for students to make links between each activity. Each activity focuses on specific competencies included in Social Sciences subject area of the Québec Education Program (QEP). The activities concern Geography, History and Citizenship Education course for Elementary Cycle 3 (Grades 5 and 6), and History of Québec and Canada course for Secondary IV (Grade 10). These choices are related to the historical periods covered by the QEP, including the period from 1800 to now for Elementary Cycle 3, and the period from 1840 to now for Secondary IV. It is also possible to adapt these activities for students in other courses, for example with Naskapi culture program offered at Jimmy Sandy Memorial School.</p>	
<b>Supplies and Equipment: Materials for all activities during the three days</b>	Supplies 📦
<p>Once the teachers, Elders, and community members decide what activities will take place during the three days, they will need to find and gather all the materials that will be needed for each day's activity - enough for the Elders who are demonstrating and teaching the skills and for all the students.</p>	
<b>Supplies and Equipment: Video Recorders, Cameras, Journals</b>	Supplies 📦
<p>For the Integration Phase and student reflection activities, teachers will need to find and gather the supplies and equipment needed, such as video recorders, cameras, and journals - enough for all the students.</p>	
<b>Renouer avec nos origines : histoire, langue, culture et traditions des Naskapis</b>	File (Histoire, langue, culture et traditions des Naskapis.pdf) 📄
<p>Activités pédagogiques pour les élèves du troisième cycle du primaire (5<sup>e</sup> et 6<sup>e</sup> années) et de quatrième secondaire (10<sup>e</sup> année)</p>	

## TEACHING NOTES

## ASSESSMENT

*This section contains information for assessing progress in students' learning. While Indigenous approaches to assessment may be highlighted, conventional assessment methods may also be discussed.*







Each lesson respects a progression of learning in accordance with a Naskapi on-the-land pedagogy. What this means is that the same teachings can be taught for different ages, and it is up to the learner to interpret these teachings since learning takes place over time. This also implies teachings can be different each time, considering they spontaneously happen.

The teacher can use the reflection activities included in the "Integration Phase" as part of the assessment process. In addition, the teacher can refer to the "Elements of Assessment" section in the document, *Remembering Our Roots: Naskapi History, Language, Culture and Traditions, Activity 4 - Our Land as a Learning Space*.

## ADDITIONAL RESOURCES

*Click the 'Link' to open and view videos.*

*To open and print files, please go to the 'files' folder accompanying this downloaded lesson plan.*

Resource Title	Type
<b>Naskapi Nation of Kawawachikamach Website</b>	<a href="#">Link</a> 
<b>Québec Education Program - Geography, History and Citizenship Education</b>	<a href="#">Link</a> 
Quebec curriculum (Ministry of Education and Higher Education) in Geography, History and Citizenship Education for Grades 5 and 6.	
<b>Québec Education Program - History of Québec and Canada</b>	<a href="#">Link</a> 
Quebec curriculum (Ministry of Education and Higher Education) in History of Québec and Canada for Secondary IV (Grade 10).	
<b>Naskapi books</b>	<a href="#">Link</a> 
A list of books published by the Naskapi Development Corporation.	
<b>Remembering Our Roots: Naskapi History, Language, Culture and Traditions</b>	File (Naskapi History, Language, Culture and Traditions.pdf) 
This document contains all four lesson plans in the series, which teach Naskapi history from a Naskapi perspective. These activities are conceived to be spread over one school year, with the objective for students to make links between each activity. Each activity focuses on specific competencies included in Social Sciences subject area of the Québec Education Program (QEP). The activities concern Geography, History and Citizenship Education course for Elementary Cycle 3 (Grades 5 and 6), and History of Québec and Canada course for Secondary IV (Grade 10). These choices are related to the historical periods covered by the QEP, including the period from 1800 to now for Elementary Cycle 3 (Grades 5 and 6), and the period from 1840 to now for Secondary IV (Grade 10).	
<b>Renouer avec nos origines : histoire, langue, culture et traditions des Naskapis</b>	File (Histoire, langue, culture et traditions des Naskapis.pdf) 
Activités pédagogiques pour les élèves du troisième cycle du primaire (5 <sup>e</sup> et 6 <sup>e</sup> années) et de quatrième secondaire (10 <sup>e</sup> année)	

## HOLISM AND ALL OUR RELATIONS

*This lesson plan has been developed with an Indigenous lens that is holistic in nature, a way of being and knowing that acknowledges our relationships with 'all our relations', including plants and animals, other human beings, the water, land, wind, sun, moon, stars, and more - everything seen and unseen. With 'all our relations' in mind, this lesson plan has been*

*developed with a focus on:*

<b>Relationship with the land</b>
Students go on the land in significant places related to their history. They also learn about Naskapi migrations.
<b>Participatory and experiential learning activities</b>
<b>Language and Culture</b>
Elders tell their stories in Naskapi to students.
<b>Relationship with family, ancestors</b>
Students listen to stories from Elders of the community. They also are accompanied by adult community members.
<b>Connections are made with everyday life</b>
Students can learn new words in Naskapi by listening to Elders' stories. They can also discover significant places not too far away from their community. Furthermore, they can develop their physical skills with the on the land activities.
<b>Intergenerational learning with Elders/Knowledge Holders</b>
Were Elders or Knowledge Holders involved in the development of this Lesson Plan? Yes Can Elders or Knowledge Holders be invited to help teach part of this lesson plan? Yes
<b>Intergenerational learning with Elders/Knowledge Holders</b>
<b>Ethics in the classroom: care, truthfulness and trust, respect, integrity</b>
Students show respect to the Elders when they are telling their stories and being good listeners. They show respect to their classmates when it is time to ask questions to Elders. They are also asked to speak truthfully during the talking circle at the end of the activity. Furthermore, during physical activities on the land, they have to take care of each other and respect their integrity.
<b>Different learning styles; attention given to mind, body, and spirit</b>
<b>Healthy relationship with self and identity</b>
Knowledge of their history will encourage students to develop a better understanding of their identity as Naskapis.
<b>Personal reflection time (connecting with thoughts and feelings)</b>
During the talking circle and other "Integration Phase" activities (e.g., journaling, video-recording, photo essays, group discussions, etc.), students can reflect on what they have learned as well as their thoughts and feelings.



## OTHER DETAILS

This Lesson Plan aims to meet curriculum expectations or outcomes for: Québec Yes

Stream: General, Academic

## RELATED LESSON PLANS

- Notre territoire comme espace d'apprentissage
- Se souvenir du long cheminement de nos ancêtres
- Installation dans un nouveau territoire
- Les enseignements du caribou
- Bison Unit: Lesson 1
- Bison Unit: Lesson 4
- The Teachings of the Caribou
- Settling into New Territory
- Remembering the Journey of our Ancestors

## CONTRIBUTORS

Name	Role/Job Title	Place
Alma Chemaganish	Elder	Kawawachikamac h
Samson Chescappio	Elder	Kawawachikamac h
Andrew Einish	Elder	Kawawachikamac h
Maggie Einish	Elder	Kawawachikamac h
Matthew Mameanskum	Elder	Kawawachikamac h
Minnie Mameanskum	Elder	Kawawachikamac h
Moses Mameanskum	Elder	Kawawachikamac h
Agnes McKenzie	Elder	Kawawachikamac h
Steven Nabinacaboo	Elder	Kawawachikamac h
Maggie Pashene	Elder	Kawawachikamac h
Nottie Sandy	Elder	Kawawachikamac h
Ida Shecanapish	Elder	Kawawachikamac h
Susan Shecanapish	Elder	Kawawachikamac h
David Swappie	Elder	Kawawachikamac h
Susan Swappie	Elder	Kawawachikamac h
Joseph Whelan	Principal at Jimmy Sandy Memorial School	Kawawachikamac h
Shannon Uniam	Vice-principal at Jimmy Sandy Memorial School	Kawawachikamac h
Chantale Basque	Teacher at Jimmy Sandy Memorial School	Kawawachikamac

Denis Drolet	Teacher at Jimmy Sandy Memorial School	h Kawawachikamac h
Jessica Nason	Teacher at Jimmy Sandy Memorial School	Kawawachikamac h
Susan Nabinacaboo	Teacher at Jimmy Sandy Memorial School	Kawawachikamac h
Nathan Uniam	Teacher at Jimmy Sandy Memorial School	Kawawachikamac h
Alec Rowsell	Teacher at Jimmy Sandy Memorial School	Kawawachikamac h
Maggie Sandy	Teacher at Jimmy Sandy Memorial School	Kawawachikamac h
Gloria Sandy	Teacher at Jimmy Sandy Memorial School	Kawawachikamac h
Seasi Swappie-Losier	Teacher at Jimmy Sandy Memorial School	Kawawachikamac h
Jessica Nattawappio	Curriculum Office employee at Jimmy Sandy Memorial School	Kawawachikamac h
Yang Wang	Librarian at Jimmy Sandy Memorial School	Kawawachikamac h
Shayne McKenzie-Vollant	Teacher assistant at Jimmy Sandy Memorial School	Kawawachikamac h
Silas Nabinacaboo	Translator at Naskapi Development Corporation	Kawawachikamac h
Loretta Robinson	Naskapi educator	Québec
Jill Leslie Goldberg	Naskapi Liaison Director	Central Québec School Board
Annie Pilote	Regional leader (Québec)	National Centre for Collaboration in Indigenous Education (NCCIE)
Jean-Luc Ratel	Regional curriculum developer (Québec)	National Centre for Collaboration in Indigenous Education (NCCIE)

## QUESTIONS/MORE DETAILS

For Questions contact: [Annie Pilote \(annie.pilote@fse.ulaval.ca\)](mailto:annie.pilote@fse.ulaval.ca) for more information.