

# Remembering our Roots: Naskapi History, Language, Culture and Traditions

*A Series of Pedagogical Activities for  
Elementary Cycle 3 Students (Grades 5 & 6) and  
Secondary IV (Grade 10) Students*



*Naskapi family in Fort Mckenzie (1947)*



Kawawachikamach



**Jimmy Sandy Memorial School**

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## Overview

This series includes four different pedagogical activities (i.e., 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. 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.

Each lesson plan focuses on specific competencies included in the Social Sciences subject area of the Québec Education Program (QEP). The lesson plans relate to the *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 (Grade 10). The QEP is available online for Grades 5 and 6 (<http://www.education.gouv.qc.ca/en/teachers/quebec-education-program/elementary/social-sciences/geography-history-and-citizenship-education/>) and Grade 10 (<http://www.education.gouv.qc.ca/en/teachers/quebec-education-program/secondary/social-sciences/history-of-quebec-and-canada/>). It is also possible to adapt these activities for students in other courses, for example with the Naskapi culture program offered at Jimmy Sandy Memorial School.

## Acknowledgements

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This series of activities has been developed in collaboration with Loretta Robinson, a Naskapi educator from Kawawachikamach, and the National Centre for Collaboration in Indigenous Education (Annie Pilote, Jean-Luc Ratel).

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## Activity 1 – Remembering the Journey of our Ancestors (Stories with guest Elders)



*Naskapis portaging with family, near Fort McKenzie (1947)*

**Name of the learning sequence:** Remembering the journey of our ancestors

### **Level**

- Elementary Cycle 3 (Grades 5 and 6)
- Secondary IV (Grade 10)

### **Courses**

- Geography, History and Citizenship Education (Cycle 3)
- History of Québec and Canada (Secondary IV)

### **Summary**

- The first activity takes place in September. During the morning (including three school periods of one hour each), one or more Elders are invited to share stories (in Naskapi) of life and culture during the period when Naskapis lived in and around Fort McKenzie (1916-1948). There is much to be gained by seeking the soul of peoples in their languages and building relationship between sharing stories and listening.
- The specific elements to be covered during the presentation will depend on what Elders share, reminding us to respect their knowledge. Students are expected to prepare specific questions for assessment purposes. As a class, they decide which

questions must be asked. The teacher may assign certain students to ask the questions to the Elder. The activity takes place in the permanent tent or shaputuan (or other outdoor shelter) that is accessible to the community.

### **Time required for the sequence**

- A total time of 205 minutes.
  - Instructional Time: 10 minutes
  - Activity/Interactive/Group Discussion Time: 150 minutes
  - Personal Student Reflection Time: 15 minutes
  - Assessment Time: 30 minutes

## **1) EDUCATIONAL AIM**

### **Teaching the subject – Background/Foundational information**

- For Cycle 3 (Grades 5-6), the teacher needs to examine the content of the course concerning Québec economic activity around 1900's.
- For Secondary IV (Grade 10), the teacher needs to examine the content of the course concerning governance of First Nations and Inuit Peoples in Canadian history during the period 1896-1945.
- For both Cycle 3 (Grades 5-6) and Secondary IV (Grade 10), the teacher needs to examine Naskapi history for the period 1916-1948.
  - 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 the Naskapi Curriculum Office at Jimmy Sandy Memorial School for any other materials available.
- 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 :  
<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 highlights *Geography, History and Citizenship Education* courses for Cycle 3, and a *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 recognize the main societal changes in the organization and its territory.
- Secondary IV (Grade 10): The activity focuses on Competency 1 (Characterizes the period from 1896-1945), in these components:
  - Establishes historical facts.
  - Considers geographical features.

## **Learning expectations**

At the end of the activity, students should be able to identify some factors explaining Naskapis' migration from Fort Chimo to Fort McKenzie. They should also be able to describe some elements of traditional life and culture for that period and make comparisons with Québec society.

## **Elements of assessment**

The teacher can use these evaluation criteria. It is up to the teacher to evaluate each criterion. It is encouraged that the teacher makes the appropriate links to literacy as students will be facilitating the discussions.

- Cycle 3 (Grades 5-6): “Establishment of cause and effect of changes”
- Secondary IV (Grade 10): “Coherent representation of a period in the history of Québec and Canada”

## **Class management elements**

- Teacher and students need to identify and contact Elders who have lived at Fort McKenzie or have stories to share concerning life at Fort McKenzie.
- Teacher needs access to photographs of people and activities covered by that period.
  - He/she can ask Naskapi Curriculum Office at Jimmy Sandy Memorial School for any materials available.

- Teacher needs access to a screen (smartboard or projector and canvas) to project photographs.
- Teacher needs at least one object related to a traditional Naskapi activity (for example trapping and hunting).
  - He/she can ask Naskapi Curriculum Office at Jimmy Sandy Memorial School for other materials available.
- Access to the permanent tent or shaputuan (or other outdoor shelter).

## 2) ORGANIZATION OF THE TEACHING SEQUENCE

### Preparation phase

1. At least two weeks before the activity, the teacher will inform the Elders of the opportunity to share stories with the class. These stories can focus on learnings related to how to survive and activities in the woods (for example, hunting and cooking).
  - a. A lot of stories told by Naskapi Elder John Peastitute can be found in books published by Naskapi Development Corporation. For example, the book *Iskwachiwatinisuch – Caught in a Blizzard and other stories* includes the story “John Peastitute Killed a lot of Foxes”. It is available online for purchase: <http://www.lulu.com/spotlight/naskapi>.
2. Elders should 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.
3. Since Jimmy Sandy Memorial School is working on documenting history, the Naskapi Curriculum Office should be informed of the time and date of this sharing. Members of the Office can bring the necessary equipment to document these discussions.
4. Before starting the activity, the teacher will read 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.*”
5. Students from the class and their teacher will meet at school at 8:35 AM and walk to the permanent tent or shaputuan (or other outdoor shelter). Elders will be asked to meet at the tent for 9:00 AM. During the time, students will prepare the tent by setting up chairs and tables and placing pictures on the table. Students will welcome the Elders in Naskapi.
6. Teacher gives simple instructions to students:
  - a. They will listen to the stories told by the Elders

- b. They can ask questions to Elders (in an interactive mode)
- c. They will have to share at the end of the activity something they learned and how it can be related to the present period.

### **Realization phase**

1. Using pictures as prompts, the Elders tell their stories concerning the period at Fort McKenzie for 60 minutes.
2. 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.
3. Students will ask specific questions for 20 minutes.
4. Teacher should also allow time for tea and cookies with the Elders.

### **Integration phase**

Upon returning to the classroom, the teacher asks students to answer one question.

- For Cycle 3 (Grades 5-6): According to what the Elders have shared, what were economic activities in Naskapi society around 1900s?
  - If the class has covered economic activities in Québec society around 1900s, the teacher can use a Venn Diagram to compare and contrast Naskapi with Québec societies during this time.
- For Secondary IV (Grade 10) students, the question should be related to governance of First Nations and Inuit Peoples in Canada's history during the period 1896-1945.

## **Activity 2 – Settling into New Territory** *(Interviews with community members)*



*Location of first settlement for the Naskapi people, at John Lake (1962)*

**Name of the learning sequence:** Settling into New Territory

**Level**

- Elementary Cycle 3 (Grades 5 and 6)
- Secondary IV (Grade 10)

**Class**

- Geography, History and Citizenship Education (Cycle 3)
- History of Québec and Canada (Secondary IV)

**Summary**

- The second activity will take place in October. This activity will be done in two phases: gathering information through interviews and sharing the information through producing some sort of document.
- The interviews should take about two school periods to conduct. Each student will conduct interviews with community members.
- The people that will be solicited to be interviewed are community members that remember life in John Lake and Matimekosh, before the creation of

Kawawachikamach (1956-1984). This is an important period for the Naskapi people as it was the first time they settled into one location.

- After the interviews, students will participate in a talking circle, in class with their teacher, to exchange ideas about what they learned from their interviews and establish comparisons with the present-day situation. The teacher is encouraged to use this time to quickly assess the students sharing as it can be used as a part of their mark.
- The second phase will be to transcribe the interviews to be published into a book format or pamphlet. The idea is that these documents will be accessible in the school library and can be used to produce new didactic materials for teachers.

### **Time required for the sequence**

- A total time of 250 minutes.
  - Instructional Time: 20 minutes
  - Activity/Interactive/Group Discussion Time: 160 minutes
  - Personal Student Reflection Time: 10 minutes
  - Assessment Time: 60 minutes

## **1) EDUCATIONAL AIM**

### **Teaching subject analysis – Background/Foundational information**

- For Cycle 3 (Grades 5-6), the teacher needs to examine content of the course concerning Québec economic activity around 1980.
- For Secondary IV (Grade 10), the teacher needs to examine content of the course concerning Land Claims and political demands (concerning self-determination of Indigenous Nations) in Québec society for the period 1945-1980.
- For both Cycle 3 (Grades 5-6) and Secondary IV (Grade 10), the teacher needs to examine Naskapi history for the period 1956-1984.
  - 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 the Curriculum Office at Jimmy Sandy Memorial School for other material available.
- 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 is related to *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 1 (To understand the organization of a society in its territory), in these components:
  - To make connections of continuity with the present.
  - To make connections between characteristics of the society and the organization of its territory.
- Secondary IV (Grade 10): The activity focuses on Competency 2 (Interprets the social phenomenon *The modernization of Québec and the Quiet Revolution*), in these components:
  - Defines the object of interpretation.
  - Analyzes a social phenomenon.

### **Learning expectations**

At the end of the activity, students should be able to identify some factors explaining Naskapis' migration near Schefferville area, before the creation of Kawawachikamach. They should also be able to explain the main changes related to Naskapi culture during the arrival at John Lake and Matimekosh and do comparisons with Québec society for that period.

### **Elements of assessment**

The teacher can use the following evaluation criteria. It is up to the teacher to determine an age-appropriate and culturally appropriate assessment method for each criterion.

- For Cycle 3 (Grades 5-6): “Making connections between characteristics of the Indigenous society and the organization of its Territory”
- For Secondary IV (Grade 10): “Appropriate use of knowledge”

### **Class management elements**

- The teacher and students need to identify community members who lived in John Lake and Matimekosh when Naskapis settled there.
- The school will need to provide a sufficient number of audio recorders (one per student). iPads and laptops can also be used.
- The teacher needs access to a video camera and obtain the permissions from students and their parents to record them.
- Students need access to specific places to conduct the interviews in the school.
- After the activity itself, the school will need:
  - Transcriptionists to transcribe the interviews.
  - A writer to publish a book based on these transcriptions.
  - Naskapi Development Corporation can be a resource for publishing books.
  - Access to the school library for the deposit of the book.
  - There could be a contest where the top 3 stories can be chosen to be published by a publisher.

## **2) ORGANIZATION OF THE TEACHING SEQUENCE**

### **Preparation phase**

1. At least three weeks before the activity, the teacher and students need to identify some Elders who could be interviewed by students.
2. At least two weeks before the activity, the teacher and other school staff (if needed) ask identified Elders if they are interested in participating in interviews with students (following any applicable protocols).
3. 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.”*
4. The teacher will form small teams (two to three people).
5. Students will be asked to identify a community member who lived in John Lake (1956-1972) or Matimekosh (1972-1984) during the period preceding the creation of Kawawachikamach (1984). For example, they may have their own family members who can be interviewed.
6. The idea is that students are encouraged to contact the person to ask him/her if he/she would like to answer to a few questions concerning life in that period (following any applicable protocols).

7. Since several interviews will be conducted during the week, it would be easier to provide 3-4 different times/dates where the adult can come to the school.
8. Identify several places in the school where the interviews can take place.
9. Each interview should only take about 30 minutes for Cycle 3 (Grades 5-6) and 45 minutes for Secondary IV (Grade 10).

**Realization phase**

1. As a class, students will brainstorm questions they may ask the adult being interviewed. 8-10 questions will be chosen that will be asked for every interview.
2. A worksheet will be created by the teacher in order to keep students attentive and engaged during the interview. The teacher will remind the students to quickly jot down some key words shared during the interview. Sample of worksheet for students:

*This is a sample of what the table can look like for the students (but the questions will differ/be focused on the lesson topic):*

<b>Ask these questions:</b>	<b>Record the Elders’ or adults’ answers here:</b>
How many brothers and/or sisters do you have?	
Did you like school when you were younger?	
Where did you go to school?	
What was your favorite school subject?	
What kind of games did you play during this time?	

3. With the dates/times chosen for the interviews, the group conducting the interview welcomes the interviewee at the door. Students bring the interviewee to the location where the interview will be conducted.
4. The teacher quickly reminds the students of the instructions: they will interview community members about the period when Naskapis were at John Lake (1956-1972) and Matimekosh (1972-1984).
5. Teacher sets the audio recorder for the interview. There will be specific questions given by the teacher and 1-2 others defined by each team. The option of sharing more during the interview by the community member will be considered, too.

## Integration phase

1. Once all the interviews are conducted, the teacher organizes a talking circle with students (50 minutes) where they are asked to share and comment on what community members told them concerning the period at John Lake and Matimekossh.
2. During the talking circle, the teacher organizes a video recording of the discussions, with permission previously obtained from students and their parents.
3. After the talking circle (for 10 minutes), the teacher asks students a question:
  - Cycle 3 (Grades 5-6) students answer one question related to construction of hydroelectric power stations in Québec society around 1980.
  - For Secondary IV (Grade 10) students, the question is related to Land Claims and political demands (concerning self-determination of Indigenous nations) in Québec society for the period 1945-1980.
4. In the second phase, all the materials collected during the interviews will be transcribed by community members and published in a book to be accessible at the school library. It can also be used to produce didactic materials at the school, and more generally for publications concerning Naskapi history.

## Activity 3 – The Teachings of the Caribou (Crafting activities with the caribou)



*Display unit at Jimmy Sandy Memorial School (2019)*

**Name of the learning sequence:** The Teachings of the Caribou

**Level**

- Elementary Cycle 3 (Grades 5 and 6)
- Secondary IV (Grade 10)

**Class**

- Geography, History and Citizenship Education (Cycle 3/Grades 5-6)
- History of Québec and Canada (Secondary IV/Grade 10)

## Summary

- This activity will take place in January. Due to temperature at this time of year, it would be best to do it in the morning (3 periods).
- A permanent tent (or shaputuan) to learn would be set up. Naskapi teachings involve steps of demonstration, practice, and animation, making this challenging to do inside a classroom.
- Students go in the permanent tent (or shaputuan) to learn from Elders how to create clothes or other items with caribou skins (according to Elders' choice).
- When creating these items, students also learn about the importance of caribou in the Naskapi culture from past to present. Elders will make links to recent history concerning caribou hunting in the Naskapi territory.
- It is recommended that the school add extra morning sessions after this first lesson, as teachings around the caribou take time in different steps.
- Since there is a decline of the George River caribou herd, these teachings need to be recorded for future resources and use at the school. It is important that the school take the necessary steps (including following cultural protocols) to have staff record as much as possible during the teachings.

## Time required for the sequence

- A total time of 200 minutes.
  - Instructional Time: 10 minutes
  - Activity/Interactive/Group Discussion Time: 150 minutes
  - Personal Student Reflection Time: 10 minutes
  - Assessment Time: 30 minutes

## 1) EDUCATIONAL AIM

### Teaching the subject – Background/Foundational information

- For Cycle 3 (Grades 5-6), the teacher needs to examine the content of the course concerning land use (agriculture and industry) in Québec society around 1980.
- For Secondary IV (Grade 10), the teacher needs to examine content of the course concerning resource exploitation in Québec society from 1980 to our times.

- For both Cycle 3 (Grades 5-6) and Secondary IV (Grade 10), the teacher needs to examine Naskapi history since 1984 to present.
  - 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 refer to *Atiikw-Our Caribou Stories* (2016), written by Naskapi Nation of Kawawachikamach.
  - He/she can ask the Curriculum Office at Jimmy Sandy Memorial School for other material available.
- 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 is related 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 1 (To understand the organization of a society in its territory), in these components:
  - Establishment of the geographic and historical contexts of the society.
  - Making connections between assets and limitations of the territory and the organization of the society (e.g., assets can be strengths or opportunities).
- Secondary IV (Grade 10): The activity focuses on Competency 1 (Characterizes the period from 1980 to our times), in these components:
  - Establishes historical facts
  - Considers geographical features

## **Learning expectations**

At the end of the activity, students should be able to identify the main changes related to Naskapis' territory since the creation of Kawawachikamach and make comparisons with Québec society during that period. They should also understand the importance of the caribou for Naskapis in their history in order to understand the influence of the actual decline of caribou herds is having on Naskapi identity.

## **Elements of assessment**

The teacher can use these evaluation criteria. It is up to the teacher to evaluate each criterion.

- For Cycle 3 (Grades 5-6): “Making connections between characteristics of the society and the organization of its territory”
- For Secondary IV (Grade 10): “Proficiency in subject-specific knowledge”

## **Class management elements**

- Following cultural protocols, the teacher needs to invite at least two Elders who know Naskapi caribou stories and how to create items (e.g., clothing, crafts, etc.) from caribou for the specific crafting activity chosen.
  - A lot of stories told by Naskapi Elder John Peastitute can be found in books published by Naskapi Development Corporation. For example, the book, *Wapimakuch ka-nuchahakinuch – A Whale Hunt and other stories*, includes the story “Caribou Hunt.” It is available online for purchase at: <http://www.lulu.com/spotlight/naskapi>.
- The teacher needs to obtain caribou skins and other materials needed for the crafting activities (to be determined with Elders) in sufficient numbers for elders and students.
- The teacher needs to have access to the permanent tent or shaputuan (or other outdoor shelter).
- The teacher needs access to a video camera and obtain permissions from students and their parents to record them.

## 2) ORGANIZATION OF THE TEACHING SEQUENCE

### Preparation phase

1. At least four weeks before the activity, the teacher contacts the Elder to discuss what specific activity will be taught to students.
  - a. Depending on the Elders' choice, the teacher can, for example, prepare material (with the help of Elders) to be shown to students in three states: the original caribou parts, a semi-finished product, and a finished product.
  - b. For example, the activity can be related to the creation of a specific part of caribou skin jacket, as explained in the book, *To Please the Caribou*, published by Royal Museum of Ontario in 1992. Other examples that may be easier for students to produce would be to make caribou pemmican or specific tools with caribou bones.
  - c. Elders must be asked what materials they have on hand to demonstrate these teachings. A good two weeks should be given to an Elder to prepare. If they do not have any materials, the school's Cultural Teacher should be informed so that he/she can put materials aside for these teaching opportunities (and so that they can be given to the Elders so that they may prepare for the lesson).
2. At least two weeks before the activity, Elders inform teacher what stories will be taught to students. Their stories can relate to the importance of caribou in Naskapi history.
  - a. A lot of stories told by Naskapi Elder John Peastitute can be found in books published by Naskapi Development Corporation (<http://www.lulu.com/shop/search.ep?contributorId=1170252>). For example, the book *Wapimakuch ka-nuchahakinuch – A Whale Hunt and other stories* includes the story “Caribou Hunt.” It is available online for purchase at: <http://www.lulu.com/shop/john-peastitute/a-whale-hunt-and-other-stories-sc/paperback/product-24278322.html>.
3. 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.
4. In Preparation for the activity/lesson, a permanent tent (or other outdoor shelter that can be used) should be set up.
5. Before starting the activity, 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.”*

6. Students and their teacher meet in class at 8:35 AM, and the teacher gives the first instructions: students will go to the permanent tent or shaputuan (or other outdoor shelter) to learn from Elders how to make items from caribou and the importance of caribou in Naskapi culture and history.
7. When arriving at the permanent tent or shaputuan (or other outdoor shelter), students and their teacher are welcomed by the Elders. The teacher asks the students to listen to the instructions given by Elders on how to make items from caribou and be attentive to their stories and teachings about caribou in Naskapi culture and history.

### **Realization phase**

1. During the first period (about 75 minutes), Elders give an introduction about the importance of caribou in Naskapi culture and history, and tell the students some stories (to be determined by them) concerning caribou hunting and uses of the caribou in Naskapi culture past to present.
2. Since there has been so many changes to the migration of the caribou, it is important for students to listen attentively. Elders will be encouraged to speak of the changes they experience today (most recent) and talk about the history and life preceding 1984 in their explanations.
3. During the second period (about 75 minutes), Elders work with caribou skins (parts to be determined) while explaining to students how to do the same with their own caribou skins parts.
4. Naskapi teachings involve a process of demonstration, practice, and animation. It is encouraged that at least one Elder does the demonstration and another Elder helps students with their creations as needed.
5. During the activity, the teacher, an Elder or another adult member of the community serves as translator for students when needed, on a one-on-one basis.
6. At the end of the second period, students walk with their teacher back to school. It is important for the school to add extra morning sessions after this first lesson, as teachings around the caribou take time in different steps.

### **Integration phase**

1. During the next class, for 50 minutes, the teacher and students take part in a talking circle concerning their learnings with the Elders.

2. At the end of the discussion (for 10 minutes), the teacher asks a question:
  - Cycle 3 (Grades 5-6) students answer one question concerning land use (agriculture and industry) in Québec society around 1980.
  - For Secondary IV (Grade 10) students, the question is related to resource exploitation (related to Environmental concerns) in Québec society in the period from 1980 to present.
3. With the help of the students, the teacher fills in a Venn Diagram graphic organizer with the information shared by the students.

## **Activity 4 – Our Land as a Learning Space** *(On-the-land activities during March break)*



*Naskapis standing in line to get their share of material, at Manitou Gorge Portage (1940)*

**Name of the learning sequence:** *Our Land as a Learning Space*

### **Level**

- Elementary Cycle 3 (Grades 5 and 6)
- Secondary IV (Grade 10)

### **Class**

- Geography, History and Citizenship Education (Cycle 3/Grades 5-6)
- History of Québec and Canada (Secondary IV/Grade 10)

### **Summary**

- The fourth activity will 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.

### **Time required for the sequence**

- A total time of 195 minutes per day (for 3 days).
  - Instructional Time: 10 minutes per day
  - Activity/Interactive/Group Discussion Time: 120 minutes per day
  - Personal Student Reflection Time: 50 minutes per day
  - Assessment Time: 15 minutes per day

## **1) EDUCATIONAL AIM**

### **Teaching the subject – 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 Matimekosh (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

### **Learning expectations**

At the end of the activity, students should be able to relate different periods of Naskapi history to the actual situation of their nation. They should also be able to relate these periods to events in Québec society that occurred at the same time. They should also be able to reflect on their identity as Naskapis when being on the land.

### **Elements of assessment**

The teacher can use these evaluation criteria. It is up to the teacher to evaluate each criterion.

- For the activity related to the period 1830-1915:

- For Cycle 3 (Grades 5-6): The teacher can use this evaluation criteria: “Indication of similarities and differences in the geographic and historical contexts of societies and their territories”.
- For Secondary IV (Grade 10): The teacher can use this evaluation criteria: “Appropriate use of knowledge”.
- For the activity related to the period 1916-1955:
  - For Cycle 3 (Grades 5-6): The teacher can use this evaluation criteria: “Use of pertinent arguments to justify his/her interpretation of change”.
  - For Secondary IV (Grade 10): The teacher can use this evaluation criteria: “Proficiency in subject-specific knowledge”.
- For the activity related to the period 1956-1984:
  - For Cycle 3 (Grades 5-6): The teacher can use this evaluation criteria: “Use of pertinent arguments in defence of his/her view of the diversity of societies and their territories”.
  - For Secondary IV (Grade 10): The teacher can use this evaluation criteria: “Rigour of the interpretation”.

### **Class management elements**

1. 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”.
2. School needs to provide transportation appropriate for each class.
3. Permissions will be needed from parents for students to be able to attend and participate in the field trips.
4. Teacher needs to prepare materials for each activity.
5. School needs access to Fort McKenzie and to Kaachikayach (Iron Arm).
6. Access to sufficient lodging at Fort McKenzie is needed for students, teachers, Elders, and other accompanying community members.
7. Teacher needs analyzing tools, for example a map of the nomadic pathways of the Naskapi people.
  - a. Other elements can be defined in consultation with Naskapi Curriculum Office in Jimmy Sandy Memorial School.

## 2) ORGANIZATION OF THE TEACHING SEQUENCE

### Preparation phase

1. One month before the activity, the teachers ask the students to obtain their parents' permissions to participate in the activity. Teachers provide students complete information about the objectives of the activity and its duration over 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 the teacher what stories will be told to students for each activity.
  - a. Stories told by Naskapi Elder John Peastitute can be found in books published by Naskapi Development Corporation. 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: <http://www.lulu.com/spotlight/naskapi>.
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 home at the end of the day, for each of the three days.
8. For Secondary IV (Grade 10): Students and teachers meet at school in the morning. The teacher gives initial 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 one 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 Matimekosh (1956-1984).
2. Before starting the activity, the teacher reads this Acknowledgement statement: *“Today, we are remembering the journey of Naskapi people for the 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, plays as translator for students when needed, on a one-on-one basis.
4. For each day, the lessons 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.
7. 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): 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 identify the main similarities and differences between societies and between territories.

- ❖ For Secondary IV (Grade 10): The 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): Activity is focused 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): Activity is focused 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): Activity is focused 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): Activity is focused 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

1. At the end of each activity, for 30 minutes, all participants (students, teachers, Elders, other community members) will take part in a talking circle to share learnings from students.
2. 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.
3. 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.
4. At the end of each day, teachers will ask students to answer one question (for 10 minutes) in relation with one of the activities:
  - a. 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.
  - b. 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.