

Grade 4 Métis Cross-Curricular Unit



The illustrations shown in the Grade 4 Métis Cross-Curricular Unit are the vibrant work of artist Sherry Farrell Racette. The artist is a cross-cultural educator and teacher of Native studies and arts. The artwork depicts the social history of Métis people and is shared in her book “The Flower Beadwork People”.

The “Flower Beadwork People” is one of the resources that the Grade 4 Métis Cross-Curricular Unit includes in lessons plans. The front cover illustration of the unit is a watercolour by Sherry Farrell Racette that presents a collage of images from Métis culture: strong loving families, beautiful artwork, and an exciting and hard working lifestyle.

Métis Nation British Columbia acknowledges Sherry Farrell Racette’s commitment to celebrating Métis culture and her tireless efforts to keep it alive.



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Grade 4 Métis Cross-Curricular Unit

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INTRODUCTION TO GRADE 4 METIS CROSS-CURRICULAR UNIT

The Grade 4 Métis Cross Curricular Unit provides teachers and students with information and instruction on the Métis people and their culture. The objective of the Unit is to answer the question “Who Are the Métis?”, and to introduce the distinct characteristics of the culture, including food, clothing, language, technology, music and dance, traditional values, family and community. The students will have the opportunity to learn about the origins of the Métis culture and the significant contributions the Métis people have made in Canada historically and continue to make today. The Unit will also illustrate the influence the Métis have in the cultural diversity of Aboriginal peoples and of Canada.

The Grade 4 Métis Cross Curricular Unit stresses the blending of the Aboriginal and European cultures to create the unique Métis culture. The lessons examine and study the adaptations the Métis have made throughout history to ensure the survival of Métis people. Each of the eight lesson plans is designed to explain a specific element of Métis culture and illustrates how and why the Métis are a distinct Aboriginal people. The lessons are structured to allow the teacher to: teach the whole unit, choose individual lesson plans, or choose parts of the lessons to supplement their existing lessons. The unit lessons can be taught in the subjects of Social Studies, English Language Arts, Fine Arts, Science, Math, Social Responsibility and Physical Education and follow Provincial Prescribed Learning Outcomes, Suggested Achievement Indicators and includes Standard Assessments. The lessons include an overview on a main topic, specific subjects that will be addressed with Prescribed Learning Outcomes, step by step activities, a list of materials and resources, and Teacher and/or Student Evaluation assessments.

Students will be provided with the opportunity to learn through artistic expression, role playing, inclusion of family and community, reading Métis literature, and accessing current resources such as DVDs and Web Sites. The Unit supports involvement of the Métis Nation at the Community, Regional, Provincial and Federal levels.

1: WHO ARE THE METIS?



LESSON 1: WHO ARE THE METIS?

OVERVIEW

The story of the Métis people began with the arrival of the European explorers and fur traders in the early 1700's. The European men who came to what is today Canada, were often encouraged to seek First Nation wives to ensure survival and to build strong trade relationships with the First Nations. As the trade routes were established to gather furs for the North West Company and Hudson's Bay Company, the Métis culture began to form. The Métis are known as the founders of the fur trade, and were indispensable to exploration and trade with the First Nations, and as a result developed a wide range of skills and entrepreneurship. The Métis people were trappers, hunters, guides, interpreters, factors, voyageurs, teamsters and the first postal service workers. Métis people have a long history of involvement in politics, medicine, economics and education, and were often encouraged to pursue a formal education by their European fathers, and in turn educated further generations.

The children of the European fathers and First Nation mothers became known as half-breeds or Métis, which comes from the Latin, *miscere* meaning "to mix". They were the beginning of a new culture, combining traditions from their fathers and mothers. As the people of mixed ancestry increased in number, they married amongst themselves, which was a key to the development of Métis communities and the emergence of a distinct Aboriginal nation. The joining of the European traditions and First Nation cultures created a unique set of values, beliefs, language, music, dance, art and stories of a new Métis culture. The Métis developed their own way of life, working for the fur trade and hunting buffalo. They established their own language called Michif (mee-SHEEF) a mixture of Cree, French, English, Ojibwa and Salteaux. Their clothing combined European styles and traditional First Nations clothing and was adapted to the needs of their lifestyle. Métis fiddle music is unique, and was inherited from their Scottish and French ancestors. The fiddles were often homemade and accompanied by the playing of spoons and the stomping of heels. The Métis combined the reels and waltzes of their Scottish, Irish and French ancestry with the dances of the Plains First Nations people to create their own style of jigging.

The Métis people were masters of adapting to their environment and inventors of the Red River Cart, the York Boat and the commercialization of the Buffalo Hunt. Their involvement in the commercial buffalo hunt and trading helped them to organize their own laws and provisional governments. Their skill with languages enabled them to take part in many negotiations with the Canadian government on behalf of themselves and the First Nations people. The Métis were largely responsible for establishing Manitoba as a province and for the Confederation of Canada. The Métis people are truly the result of the blending of cultures, and today the Métis distinguish themselves as a unique nation and society of people and one of the Aboriginal Peoples of Canada, in accordance with s.35 of the Constitution act 1982.

LESSON 1: WHO ARE THE MÉTIS?

GRADE 4 PRESCRIBED LEARNING OUTCOMES:

Social Studies: Identity, Society and Culture B1 B2 B3 Economy and Technology D4

English Language Arts: Oral Language A1 A2 A3 A4 Reading and Viewing B5 B6 B7

Fine Arts: Visual

(Perceiving and Responding)

-identify image-development and design strategies

-demonstrate and awareness that there are ethical considerations involved in copying images

(Creating/Communicating)

-make 2-D and 3-D images:

-using a variety of design strategies, including reproduction, using a variety of media

-to communicate ideas, experiences, and stories

-to illustrate and decorate

-that engage more than one of the senses

ACTIVITIES:

- Ask students what culture means to them, brainstorm and discuss as a class; you may use Know/Wonder/Learn Chart to write responses, for example: tradition, language, food, music, clothing, shelter, symbols, tools, family, transportation, community etc.
- Have students listen and/or read book “The Flower Beadwork People” and use Guided Reading Strategies page
- Have students discuss:
 - origins of the Métis people, (First Nations and European), family, community, beliefs
 - how the Métis people worked in the fur trade, hunted, gathered and farmed
 - how the Métis traveled, transportation, shelter and clothing, music and dance
- Compare First Nations, European and Métis culture, and discuss the blending of First Nations and European cultures to create the Métis culture, use the Culture Comparison Diagram to write information
- Have students divide into groups and make 17x20 posters/collages on the Red River Cart Wheel web chart. Label the chart. Add vocabulary, draw or glue pictures to the chart. Refer to Culture Vocabulary page for information on labels and organizing. Display the posters in class.

MATERIALS AND RESOURCES:

- Know/Wonder/Learn Chart page 32 in Appendices
- “Flower Beadwork People” book written and illustrated by Sherry Farrell Racette listed in Resources Kit
- Guided Reading Strategies page 33 in Appendices
- Culture Comparison Diagram page 34 in Appendices

- Red River Cart Wheel chart page 35 in Appendices, expand to (17x20)
Culture Vocabulary page 36 in Appendices
- scissors, glue, markers, pencils
- www.mnbc.ca/education/resources

ASSESSMENT:

- Teacher Evaluation of Student Participation page 49 of Appendices
- Student Self Evaluation page 46 of Appendices

LESSON 2: THE BUFFALO HUNT



LESSON 2: THE BUFFALO HUNT

OVERVIEW

The Métis were great buffalo hunters and since the buffalo were constantly moving to bigger and better pastures, many Métis became nomadic during the hunting seasons, following the buffalo herds across the plains. The hunt involved the organization of hundreds of men, women and children; as well as carts and horses for journeys that extended many miles. At the time there was no commercial or military activity that rivalled the magnitude of the Métis buffalo hunt.

The beginnings of Métis self-government evolved from the buffalo hunt. At the beginning of the hunt the first organizational meeting was held. Leaders were elected to plan procedures of the hunt, and every detail was thoroughly planned to carry out the hunt to its fullest potential. Each hunt had ten captains and each captain had a group of soldiers who shared the scouting duties. Rules were drafted; some of which dealt with religious duties and others to prevent any accidents during the course of the hunt. The authority of the captains and soldiers was in effect during the hunt and whenever an important matter arose it was solved by mutual agreement of the whole camp. These rules were later known as “The Laws of the Prairies” and were followed by many who later settled the plains of North America. The buffalo hunt is an excellent example of the Métis community’s traditional commitment to caring for its weaker members. A number of buffalo were taken to provide for those who were elderly, sick or without a hunter in the family.

Each member of the family had an important role to play. The role of the wives during the hunt was as significant as that of their husbands, the hunters. After the hunt, the wives and children were responsible for butchering the buffalo. The hide was stretched, dried and then softened until it was in the form of a strong, heavy material similar to leather which was then used for clothing, moccasins, tents, and bags used for storage. The meat was cut up for easy transport. Most of the buffalo meat was made into dry meat and pemmican which was an important item for trade with the Northwest Company and the Hudson Bay Company.

Rules of the Buffalo Hunt

- No buffalo could be killed on Sunday.
- No group of hunters could go ahead of or fall behind the rest of the hunters.
- No group of hunters could go after the buffalo without all the rest of the hunters.
- Every group of hunters had to take their turn in guarding the camp against attack.
- The first time a hunter broke one of these rules; his saddle and bridle were cut up.
- The second time a hunter broke one of these rules; his coat was to be cut up.
- The third time a hunter broke one of these rules, he bedding was cut up.
- Anyone caught stealing, even if the thing stolen was of no value, was to be brought to the centre of the camp where their name was to be called out loudly three times. Each time their name was called out, the word "thief" was to be added to it.

LESSON 2: THE BUFFALO HUNT

GRADE 4 PRESCRIBED LEARNING OUTCOMES:

Social Studies: Skills and Processes A1 Governance C1 C2

English Language Arts: Purposes (Oral Language) A1 A2 A3 Strategies (Oral Language) A4

Thinking (Reading and Viewing) B8 B9 B10

Writing and Representing C1

Science: Habitats and Communities

- Compare the structures and behaviours of local animals and plants in different habitats and communities
- Demonstrate awareness of the Aboriginal concept of respect for the environment
- Determine how personal choices and actions have environmental consequences

Fine Arts: Visual Arts

(Perceiving/Responding)

- Compare images developed for a particular purpose

(Creating/Communicating)

- Draft ideas for images using feelings, observation, memory, and imagination
- Make 2-D and 3-D images:
 - using a variety of design strategies, including reproduction
 - using a variety of media
 - to communicate ideas, experiences, and stories
 - to illustrate and decorate
 - that engage more than one of the senses (Creating/Communicating)

ACTIVITIES:

- Have students listen and/or read “Marie and the Buffalo Hunt” page 42-44 in Appendices
- Discuss why the buffalo hunting rules (from Overview) page 16 of Lesson 2 were necessary and compare them to the class code of conduct.
- Predict what would happen to the buffalo and people if the rules were disobeyed: discuss how communities might interact in a particular environment, describe how to show respect for the environment, and the relationship Aboriginal peoples have with the land, water, animals and plants
- Watch The Métis in British Columbia DVD: Culture, History and the Contemporary Community DVD Disc One: Hunting Menu: Deer Hunting (14:47) Grouse Fan (3:02) Elk Hide Processing (4:07) Pemmican (1:07) Rabbit Snares (2:48) Total Time (25:51)
- Discuss the roles each member of the family played in the buffalo hunt and have students write a Journal/Letter, format page 44 of Appendices.
- Have students choose the buffalo, rabbit or beaver to do Science Report on Animal page 41 of Appendices.

MATERIALS AND RESOURCES:

- Marie and the Buffalo Hunt page 37-39 of Appendices
- Buffalo Hunt Overview page 11 of Lesson 2.
- Rules of the Hunt page 11 of Lesson 2
- The Métis in British Columbia: Culture, History and the Contemporary Community DVD Disc One: Hunting Menu
- Journal/Letter writing format page 40 of Appendices, pencils, crayons, coloured markers
- Science Animal Report page 41 of Appendices, library books, websites for research
- www.mnbc.ca/education/resources

ASSESSMENT:

- Teacher Evaluation of Student Writing page 47 of Appendices
- Student Self Evaluation page 46 of Appendices
- Share and discuss Science Report on Animal with group or class

LESSON 3: MÉTIS FOOD AND CLOTHING



LESSON 3: MÉTIS FOOD AND CLOTHING

OVERVIEW

Métis Food

Buffalo meat was the main food of the Métis during the fur trade, but the people also ate fish, deer, moose, elk, rabbits, grouse, ducks and geese. They picked berries and dried them to store in baskets and animal hide containers. Wild turnip was peeled and dried then pounded into flour. Wild rice was harvested and dried to store for the winter. Many herbs and plants were gathered for seasoning food and for medicines. Métis people used most of the same basic food staples as the settlers, including flour, sugar, salt and tea traded for at the trading posts. Another important food developed at this time was bannock, which originally came from Scotland. The bread was an adaptation of the Scottish bread and the First Nations fried bread. This bread was very important because it was easy to make on the trail, and lasted a long time. It was cooked on an open fire in a skillet and is still popular today. The Métis also tended gardens where they grew potatoes, carrots, corn and turnips. They also raised livestock such as cattle, swine and chickens in the settlements.

The buffalo meat provided the Métis with pemmican, which was so nutritious that it became the main food staple of the fur trade. Pemmican was prepared by drying meat in strips and then pounding the meat into a powder. The powder was then mixed with hot fat and sometimes dried berries. The mixture was stored in large leather bags, which were then flattened and left to cool for easy storage and packing. The pemmican would keep for years and became one of the main trade items the Métis supplied for the fur trading companies. Dried strips of meat or jerky were also made and stored.

Métis Clothing

The clothing worn by the Métis reflected a combination of First Nations and European cultures. The Métis became known as the most colourful people on the prairies, and were also known as the “Flower Beadwork People”. The women made garments of tanned hide, wool and later trade cotton. Fringes, tassels, dyed horse hair, and coloured shells were added. Delicately embroidered designs of silk thread, porcupine quills and trade beads decorated the clothing.

The women wore long dresses often decorated with ribbons and covered themselves with shawls. They wore leggings and moccasins of tanned hide usually adorned with beadwork. The Métis men became very distinctive in their style of clothing. The men wore shirts and

vests of wool, cotton or leather. In winter they wore a capote, which was made from a Hudson's Bay blanket, and held closed with a traditional woven sash. They wore leggings and moccasins and many different styles of hats similar to European hats and Scottish tams that were made of leather and decorated with beads.

LESSON 3: MÉTIS FOOD AND CLOTHING

GRADE 4 PRESCRIBED LEARNING OUTCOMES:

Social Studies: Economy and Technology D1 D2 D4 Human and Physical Environment E3

English Language Arts: Purposes (Reading and Viewing) B1

Strategies (Reading and Viewing) B5 B6 B7 Thinking (Reading and Viewing) B9

Fine Arts: Visual Arts

(Perceiving/Responding)

- Identify distinctive styles of art from various cultures and historical periods
- Identify images that have value in the community
- Compare images from given social, cultural, and historical contexts
- Identify the characteristics of materials, tools, equipment, and processes used to create particular effects

(Creating/Communicating)

- Create images:
 - that express personal identity
 - in response to aspects of art from a variety of historical and cultural contexts
- Use a range of materials singly and in combination to make images
- Select appropriate materials, tools, equipment, and processes to create particular images

Math: Number A8 [C, CN, V] Transformations C5 [C, CN, V]

ACTIVITIES:

- Have students listen to CD and/or read "The Bannock Book" written and illustrated by Linda Ducharme.
- Watch DVD The Métis in British Columbia: Culture, History and the Contemporary Community Disc One: Cultural Menu: Story of the Capote (4:17) Bannock (7:33) Beading (2:48) Total: (14:38)
- Make bannock using "The Bannock Book" recipe
 - incorporate math lesson on fractions and measurement
- Make flower patterns and other designs on fabric or paper; refer to "Flower Beadwork People", written and illustrated by Sherry Farrell Racette and other visual samples in Appendices or other sources.
 - incorporate lesson on symmetry

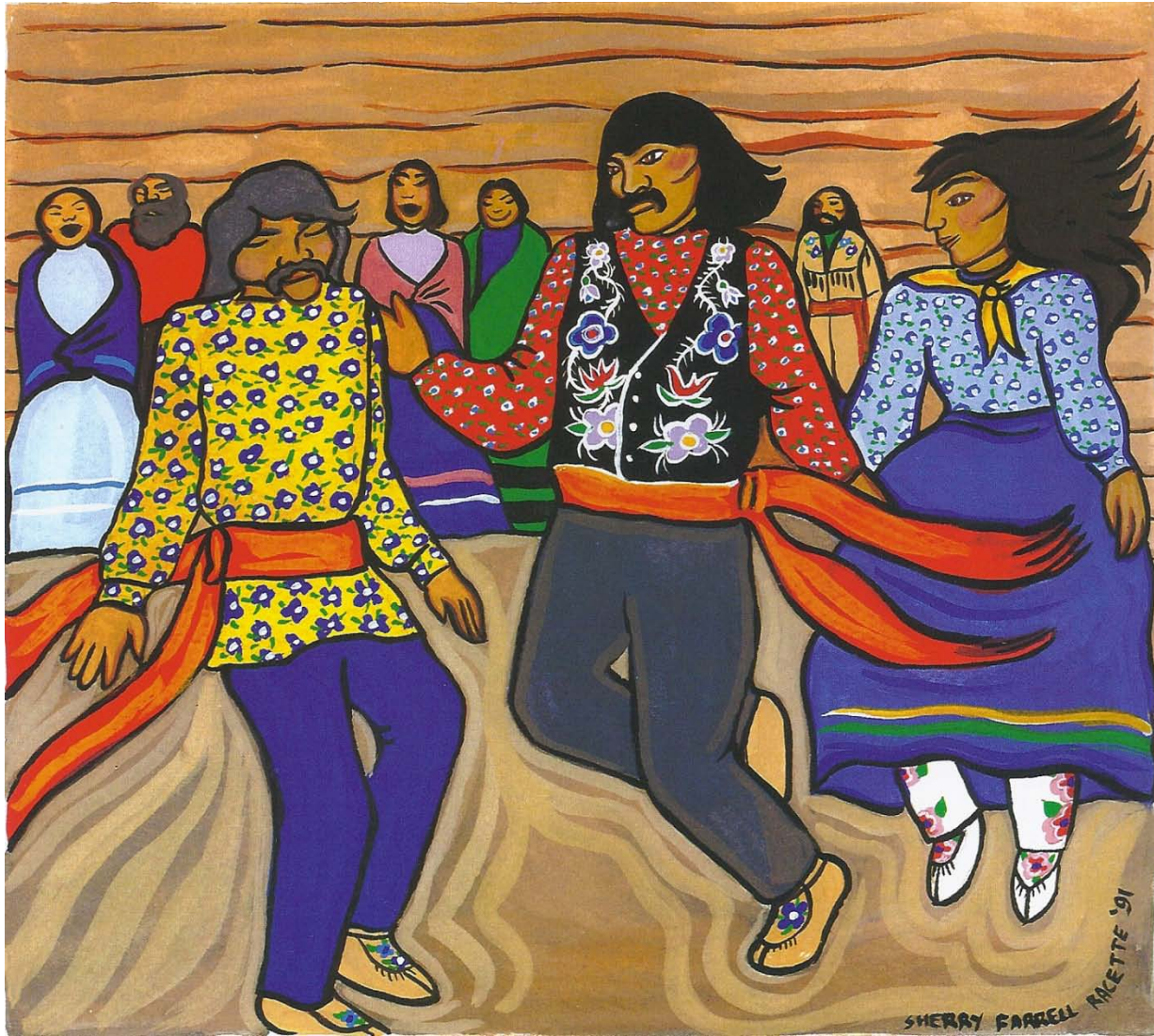
MATERIALS AND RESOURCES:

- “The Bannock Book” and CD, written and illustrated by Linda Ducharme listed in Resources Kit
- “The Flower Bead Work People” written and illustrated by Sherry Farrell Racette listed in Resources Kit
- DVD: The Métis in British Columbia: Culture, History and the Contemporary Community, Disc One: Cultural Menu listed in Resources Kit
- Bannock recipe from “The Bannock Book”
 - ingredients for Traditional Bannock or Healthy Bannock
 - mixing bowl, mixing spoons, measuring spoons, measuring cup, forks, heavy skillet or frying pan, oven
- Cotton fabric cut into appropriate size, fabric paint of various colours, and art paper for paint, tempera paint of various colours, various sizes of paintbrushes, sponges that can be cut into shapes, Q Tips.

ASSESSMENT:

- Teacher Evaluation of Student Participation page 49 of Appendices
- Student Self Evaluation page 46 of Appendices

LESSON 4: MÉTIS TRADITIONAL SASH



LESSON 4: MÉTIS TRADITIONAL SASH

OVERVIEW

The Traditional Métis Sash is a very symbolic aspect of the Métis culture and Métis identity. As early as 1650, a finger woven wool sash was worn by voyageurs of French and First Nations heritage as a sign of their occupation. During the exchange of culture between the Europeans and the First Nations the inspiration of the wampum belt evolved into the Métis sash. With the supply of wool from the Hudson Bay Company and the Northwest Company, sashes began to be made in bright colours and patterns. By the early 1800's the sash became an important trade item and was sold to the Red River Métis and the French Canadians. Eventually the HBC started manufacturing the sashes on looms, but the art of finger weaving sashes has been retained and is a valuable Métis tradition. The Métis sash has become a very important symbol of nationhood. The settlements and families developed colours and patterns that identified what community they were from.

The typical sash was 15 cm wide and 2 – 3 m long, but could be up to 6 m long. The sash was more than decorative and had many practical uses. It could be used as a rope or harness, a towel or washcloth and items such as medicine, pipes, tobacco and a first aid kit could be secured in the sash. Items could be tucked into the sash or tied onto it and the fringes were knotted to keep count of the days, or of furs and hides collected. The fringes could be taken apart and the threads used for sewing.

Today, the sash is still worn by the Métis people. Métis women wear it over the left shoulder, while the men wear it around the waist and tied with the fringes hanging down. The Métis sash is an integral part of celebrations and social events in communities today.

The meaning of the colours of the Traditional Métis Sash symbolizes:

Red: Is for the blood of the Métis that was shed through the years while fighting for our rights.

Blue: Is for the depth of the Métis spirit.

Green: Is for the fertility of a great Nation.

White: Is for the Métis connection to the Earth and our Creator.

Yellow: Is for the prospect of prosperity.

Black: Is for the dark period of the suppression and dispossession of Métis land.

LESSON 4: MÉTIS TRADITIONAL SASH

GRADE 4 PRESCRIBED LEARNING OUTCOMES:

Social Studies: Identity, Society and Culture B3 Economy and Technology D2 D4 D5

English Language Arts: B1 B5 B6 B8 B9

Fine Arts: Visual Arts

(Perceiving/Responding)

- Identify distinctive styles of art from various cultures and historical periods
- Identify the characteristics of materials, tools, equipment, and processes used to create particular effects

(Creating/Communicating)

- Create images
 - in response to aspects of art from a variety of historical and cultural contexts
 - that express personal identity
- Demonstrate a willingness to experiment with a variety of materials, tools, equipment, and processes

Math: Number A8 A9 A10 [C, CN, PS R, V] Shapes and Sizes C3 [C, CN, ME, PS, R, V]

ACTIVITIES:

- Watch DVD The Métis in British Columbia: Culture, History and the Contemporary Community Disc One: Cultural Menu: Story of the Capote (4:17) Story of the Sash (3:25) Story of the Flag (2:01) Total: (9:43)
- Discuss the evolution of the Métis Sash in history; from a tool to a cultural symbol
- Explain and discuss the significance of the Sash and its colours as a symbol of the Métis culture and brainstorm other Métis symbols; buffalo, Red River Cart, fiddle, Red River Jig, Hudson Bay Blanket, pemmican, bead work, flag. Have students give examples of symbols we use in our everyday lives; logos, flags, signs etc.
- Make Métis Sash Bracelet page 42 of Appendices
- Use Traditional Métis Sash in Math to demonstrate:
 - linear measurement mm, cm, dm, m, perimeter, area, fractions

MATERIALS AND RESOURCES:

- Traditional Métis Sash and DVD The Métis in British Columbia listed in Resources Kit
- My Métis Sash Bracelet pattern, page 42 of Appendices
 - coloured yarn, scissors, needles thread, measuring tape or ruler, tape, safety pins

ASSESSMENT:

- Teacher Evaluation of Student Participation page 49 of Appendices
- Student Self Evaluation page 46 of Appendices

LESSON 5: MÉTIS TRANSPORTATION



LESSON 5: MÉTIS TRANSPORTATION

OVERVIEW

Red River Carts:

Métis people adapted European technology to suit their surroundings. The Red River Cart was an example of an amazing adaptation of new and old. During the buffalo hunting years, the Métis needed to transport huge amounts of buffalo meat and furs over bumpy ground, following trails and crossing rivers.

The Métis designed the perfect plains vehicle, made entirely of wood, and bound together with wet rawhide, which became as hard as iron when it dried. It was easily repaired from materials in the surrounding environment. The wheels were large and dish-shaped so that their broad rims did not cut into the soil. Attached over the axle was a box in which the goods were carried. The cart could be used when crossing rivers by removing the wheels, attaching them under the axle and box, and encasing everything in buffalo skins so that it floated like a raft. A harness was made from buffalo hide, and often made in one piece. The Red River Carts carried a load of up to one thousand kg and were pulled by oxen for a distance of about thirty km a day. Carts travelled single file, each driver in control of five or six carts strung out behind with each ox tied to the cart ahead. As a result of these well travelled trails many of our highways have been built upon Red River Cart routes.

York Boats:

When people think of watercraft used in the historical fur trade, they usually think of birch bark or freight canoes. However, York Boats – large shallow rectangular sailing vessels – were the transportation mainstay of the fur trade after the 1821 merger of the HBC and the Northwest Company. Between 1826 and 1835, boat builders from of Scotland and Métis craftsmen, working for the HBC, developed the sturdy York Boat for the inland trading system. In shape it resembled a whaling boat (long, broad and shallow) and was steered with a rudder by a steersman who sat on a platform at the stern. These boats navigated many terrifying rapids, carried heavier loads, and survived more punishment than canoes. These boats were launched at the ice break-up in the spring and remained in service until the freeze-up in the fall. However, the York boat's life span was limited to three or four years.

Carioles:

A common form of winter transportation was the cariole, a sleigh pulled by a dog team or horse. The runners and frame were made from birch wood that was cut, boiled and shaped. The sides and front were made of green buffalo hide with the hair scraped off and then shaped and dried to make a sturdy covering. The seat was fitted in, and fur robes were laid over it. A person slipped in and was completely covered and protected. Carioles were brightly painted, and the harness was decorated with beadwork and tassels. The dogs wore harnesses that were fringed and embroidered, with small bells and feathers. On their horses they put brightly decorated saddlecloths and belts with red, white and blue beading on a black background.

LESSON 5:

MÉTIS TRANSPORTATION

GRADE 4 PRESCRIBED LEARNING OUTCOMES:

Social Studies: Skills and Processes of Social Studies A1, A2

Identity, Society and Culture B1 B2 B3 Economy and Technology D1, D2, D3, D4, D5

Human and Physical Environment E1 E2 E3

English Language Arts: Purposes (Oral Language) A1 A2 A3

Strategies (Oral Language) A4 A5 A6 Thinking (Oral Language) A7

ACTIVITIES:

- Read Métis Transportation Overview with students and discuss:
 - why it was made from wood and green hide from the buffalo
 - why it had two large and dish shaped wheels
 - what it must have sounded like, looked like
 - how they fed the oxen and horses
- Use a world map and a map of Canada to track the arrival of Europeans to Canada, and their expansion into the plains and western Canada
- Have students access website for images of the Red River Cart, York Boat and Cariole
- Have students complete the Transportation Word Search

MATERIALS AND RESOURCES:

- Métis Transportation Overview Lesson 5 page 22
- World Map/Canada Map (it is suggested to use laminated maps and Dry Erase markers)
- Copy of York Boat Routes, Red River Cart Routes pages 35 in Appendices

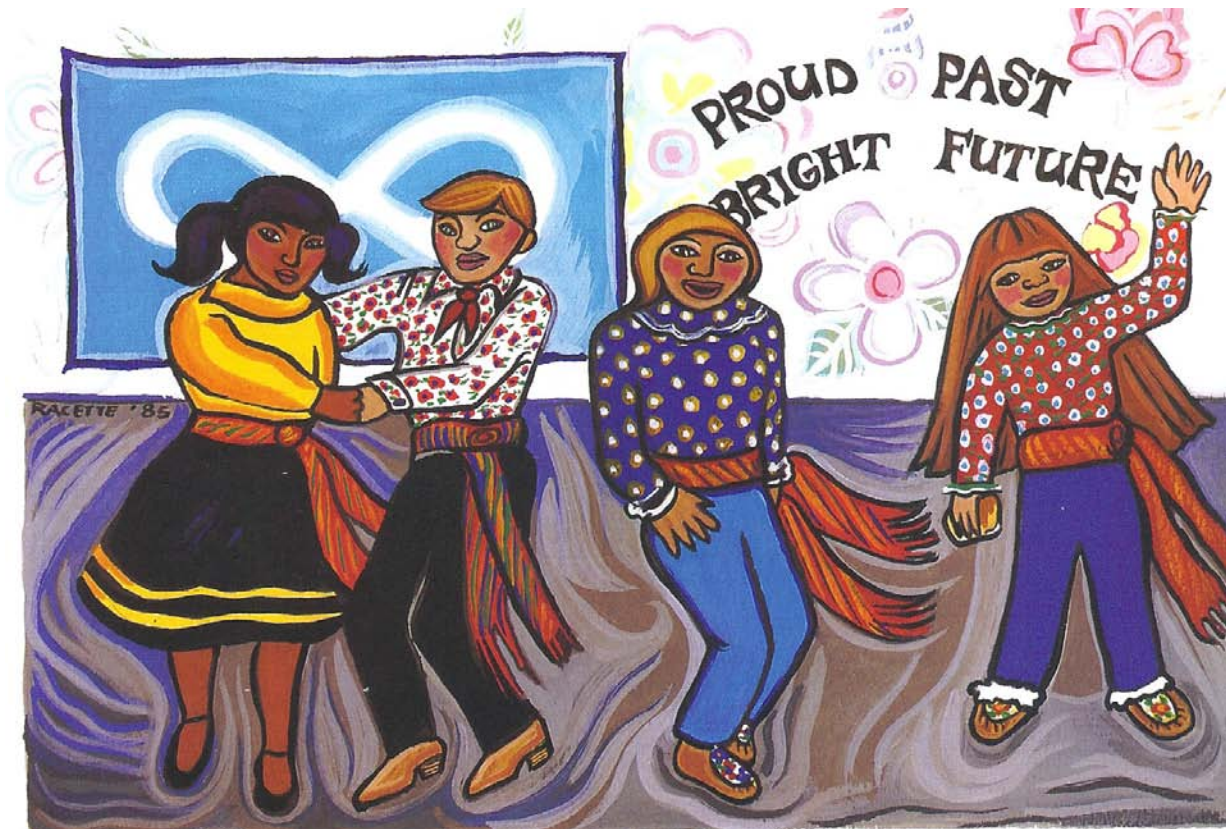
- Copies of Transportation Word Search page 44 of Appendices
- www.mnbc.ca/education/resources

ASSESSMENT:

Teacher Evaluation of Student Participation page 49 of Appendices

Student Self Evaluation page 46 of Appendices

LESSON 6: MUSIC AND DANCE



LESSON 6: MUSIC AND DANCE

OVERVIEW

Métis musical instruments are portable and easy to tune and play by ear. The most common instruments are the fiddle, mouth organ, jaw harp, button accordion and the spoons. Most families had a fiddle, and for the families that could not afford to buy one they were hand made from birch bark and maple wood. Fiddle music in Canada was introduced to the First Nations people by the Scottish, Irish and French Canadian fur traders. The beat of the Métis music is similar to Celtic hand drumming and has some of the same beats as the Scottish bagpipes as well as the First Nation songs. Most of the fiddle music is very lively and people love to jig to the music. Métis music is very social and gatherings were often held in the communities and in family homes.

The Scottish, Irish, French and First Nations influenced Métis dancing. There are three steps to the Métis jig and the third step with a scuff is what makes the dance unique. The feet remain close to the floor and to speed up the beat the dancer shortens the step and to slow it down the dancer lengthens the step. There are many different Métis dances but the well known favourite dance is the Red River Jig.

The Rabbit Dance

The Rabbit dance shows the excitement of the dog chasing a rabbit and is done with a side gallop step:

- Have students make two lines facing each other one line is Rabbits the other Dogs
- The head couple swing each other around then dance down the middle of the row, using a side gallop step
- When they reach the end, the Dog chases the Rabbit in a figure eight formation then tags the Rabbit
- They go to the end of the line and the next couple has a turn
- The next turn the Rabbits chase the Dogs

The Duck Dance

The Duck Dance imitates the movements and sounds of ducks swimming in the water:

- The dance is done with three couples in each group
- Each couple lines up behind the other
- The head (front) couple casts off and outside, stepping (jigging) backwards
- Then stepping (jigging) forward back up the middle (Quacking three times)
- The second and third couple then repeat

- When all have had a turn, the couples jig a figure eight pattern around each other

LESSON 6: MUSIC AND DANCE

GRADE 4 PRESCRIBED LEARNING OUTCOMES

Fine Arts: Dance

(Dance and Society)

It is expected that students will:

- Describe dances from a variety of historical and cultural contexts
- Identify a variety of purposes for dance
- Describe the roles portrayed by dancers
- Identify dance events and activities in the local community Describe dances from a variety of historical and cultural contexts

(Creation and Composition)

It is expected that students will:

- Interpret and move in response to a variety of sounds, images, feelings and music
- Create movement sequences based on a given choreographic form
- Apply the creative process to revise dance sequences

ACTIVITIES:

- Have the students listen to “The Story of the Rabbit Dance” CD and/ or read the book – also refer to “Fiddle Dancer” CD and book
- Watch DVD The Métis in British Columbia: Culture, History and the Contemporary Community: Disc Two: Dance Menu: Learning the Beat (11:21)
- Have the students play the spoons and tap feet while listening
- Learn and dance the Rabbit Dance and the Duck Dance
- Invite a Métis Jigger and/ or Fiddle player to your class

MATERIALS AND RESOURCES:

- Copy of “The Story of the Rabbit Dance” CD and book written by Jeanne Pelletier and illustrated by J.D. Panas listed in Resources
- Copy of “Fiddle Dancer” CD and book written by Anne Patton & Wilfred Burton and illustrated by Sherry Farrell Racette listed in Resources Kit
- Copy of DVD The Métis in British Columbia: Culture, History and the Contemporary Community: Disc Two: Dance Menu: Learning the Beat listed in Resources Kit
- Pairs of spoons for each student (carved music spoons or regular flat ware spoons)
- Directions for Rabbit Dance and Duck Dance page 25 of Lesson 6

ASSESSMENT:

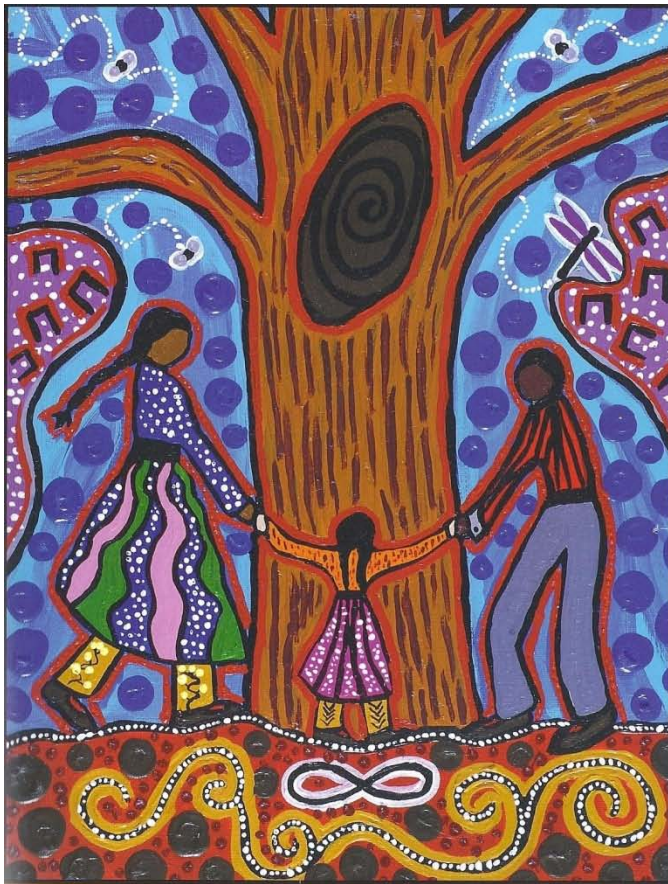
- After the students have chosen and practiced one of the dance routines have them perform and teach it to a small group of younger students.

LESSON 7: MÉTIS TRADITIONAL VALUES

OVERVIEW

“The Giving Tree: A Retelling of a Traditional Métis Story” is a charming story that focuses on the boyhood reminisces of Moushoom as he describes finding the “Great Giving Tree” with his mother and father. Steeped in Métis culture, this vibrantly-illustrated children’s book is a beautiful re-telling of a traditional story.

It emphasizes Métis core values and beliefs including strength, kindness, courage, tolerance, honesty, respect, love, sharing, caring, balance, patience, but most importantly the connection with the Creator and Mother Earth. The book includes an accompanying narration CD in English and Michif.



The Giving Tree: A Retelling of a Traditional Métis Story



Written and Illustrated
by Leah Dorion

Michif Translation
by Norman Fleury

LESSON 7: MÉTIS TRADITIONAL VALUES

GRADE 4 PRESCRIBED LEARNING OUTCOMES:

Social Studies: Identity, Society, and Culture B1

Social Responsibility:

It is expected that children will:

- identify and demonstrate positive behaviours that show respect for individuals' potential, interests, and cultural backgrounds

ACTIVITIES:

- Have student listen to and/or read “The Giving Tree: A Retelling of a Traditional Métis Story” and discuss:
 - the illustrations of Métis culture, including: clothing, infinity symbol found on flag, sash, horse and cart, tea and bannock, offering of tobacco, Red River Cart, cache, cradle board, log cabin,
 - review the Métis Values: Red River Cart Wheel Teachings used in the Story at the back of the book, refer to the definitions to prompt discussions and answers
 - make connections to the story and the teachings in the story
- review with students the Grade 4 Social Responsibility from Learning Outcomes
 - compare to school expectations and class code of conduct

MATERIALS:

- “The Giving Tree: A Retelling of a Traditional Métis Story” written by Leah Dorion listed in the Resources Kit
- The Personal Value Exercise: My Giving Tree page 46 of Appendices

ASSESSMENT:

- Have students display and share their Personal Values Exercise: My Giving Tree

LESSON 8: MÉTIS COMMUNITY GATHERING



LESSON 8:

MÉTIS COMMUNITY GATHERING

OVERVIEW

The Métis people value their communities and are devoted to their families. The communities of the Métis people are at the core of their historical beginnings and key to the survival of their culture. The first generations of Métis did not belong to the First Nations or the European culture, and they struggled to define their own values, beliefs, customs and identity as a people. As the number of mixed ancestry people increased, they began to marry amongst themselves, and their families developed strong ties with each other. Generations of families created communities which contributed to their Métis cultural identity and distinct Aboriginal societies and a Nation.

The Métis Community is the most important part of the Métis Nation. It is where the transmission of culture happens, and where the language is spoken. The Métis community is where the children are taught the Métis way of life and where the elders are consulted. The transmission of culture takes place within the families and is the most important way to culturally socialize each generation of Métis people.

The Métis Community Gathering is a celebration of the Métis way of life. Socializing is very important to the Métis people and involves family and community events that are inclusive to children and elders. Métis Gatherings are boisterous by nature and people take great pride and joy in sharing their stories, food, dancing, music and artistic expression. Important cultural symbols are evident at Community Gatherings such as flags, sashes, and traditional clothing. At these important social functions family connections and histories are discussed and shared, and new members and relatives are welcomed to the community.

Today the Métis Community Gatherings continue to be an important and familiar part of Métis culture and are vital to sustaining future generations of Métis people and their Aboriginal way of life.

LESSON 8:

MÉTIS COMMUNITY GATHERING

GRADE 4 PRESCRIBED LEARNING OUTCOMES

Social Studies: Skills and processes of Social Studies A5

English Language Arts: Purposes (Oral Language) A1 A2 A3

Fine Arts: Drama

It is expected that students will:

- Use images and emotions expressed in various art forms to develop dramatic work
- Demonstrate an understanding that drama reflects a culture's beliefs and attitudes
- Differentiate audience skills appropriate to a variety of presentations

ACTIVITIES:

- As a class have students plan and organize a Métis Community Gathering
 - invite Métis Community members and a Métis fiddle player and dancers
 - choose groups to represent dancers, musicians, buffalo hunters, fur traders, and families including elders, parents and children
 - display art work, letters, journal writing, sashes, flags, beaver pelts, Hudson Bay blanket, pictures of Louis Riel and Gabriel Dumont
 - have traditional Métis food such as bannock and jam, buffalo pemmican or jerky
 - if you do not have a Métis fiddle player, use a CD/DVD of Métis music, have children jig the Duck Dance and Rabbit Dance, and play spoons to the music
 - have students wear costumes of traditional clothing and read aloud stories, letters or journals they have written to the class and guests

MATERIALS AND RESOURCES:

- Samples of art work and writing to display and read
- Métis sash, sash bracelets (Lesson 4), flags
- Beaver pelts, Hudson Bay Blanket or display images on poster board
- Images of Louis Riel and Gabriel Dumont and other Métis people
- Bannock Recipe and bannock ingredients, jam, pemmican, jerky
- CD/DVD of Métis music, pairs of spoons for playing
- Long skirts, flowered shirts, leather coats or vests, blankets resembling Hudson Bay blankets, moccasins, toques, tams, kerchiefs, leggings, shawls, medicine pouches or bags, ribbons, beaded jewellery
- Gifts to present to the guests

ASSESSMENT:

- Student Self Evaluation page 46 of Appendices

Know / Wonder / Learn Chart

Name/Group: _____

Who are the Métis?

I know...

I wonder...

I have learned...

Guided Reading Strategies

Title: The Flower Bead Work People

Author/Illustrator: Sherry Farrell Racette

Michif Translation: Norman Fleury

Subject: Métis – Canada – History Non-fiction – Juvenile Literature

Main Idea: This book tells a story about a special kind of people – the Métis. Their story is an important part of the history of Canada.

Introduction: The Métis are a people with their own life ways, customs and traditions. Their culture came about from a mixing of First Nations and European people and resulted in the unique Métis culture. This book commemorates the one hundredth anniversary of the Métis Resistance of 1885 in Batoche, Saskatchewan.

Picture Walk: Look at the pictures of the book asking students questions:

- * Who are the Métis?
- * What are some of the symbols that represent the Métis?
- * What are some events that have taken place in the last 100 years?

Read Aloud – Shared Reading:

- * Read to page 6. Stop and ask students to imagine what it looked like 100 years ago.
- * Read to page 10. Show pictures and ask students what some of the items are.
- * Read to page 18. Ask students for questions they might have.
- * Read to end. Ask students how things have changed / remained the same.

Discussion Outline:

- * What did you know about the Métis before reading this book?
- * What have you learned about the Métis?
- * Who are the Métis?
- * What do you wonder about the Métis?

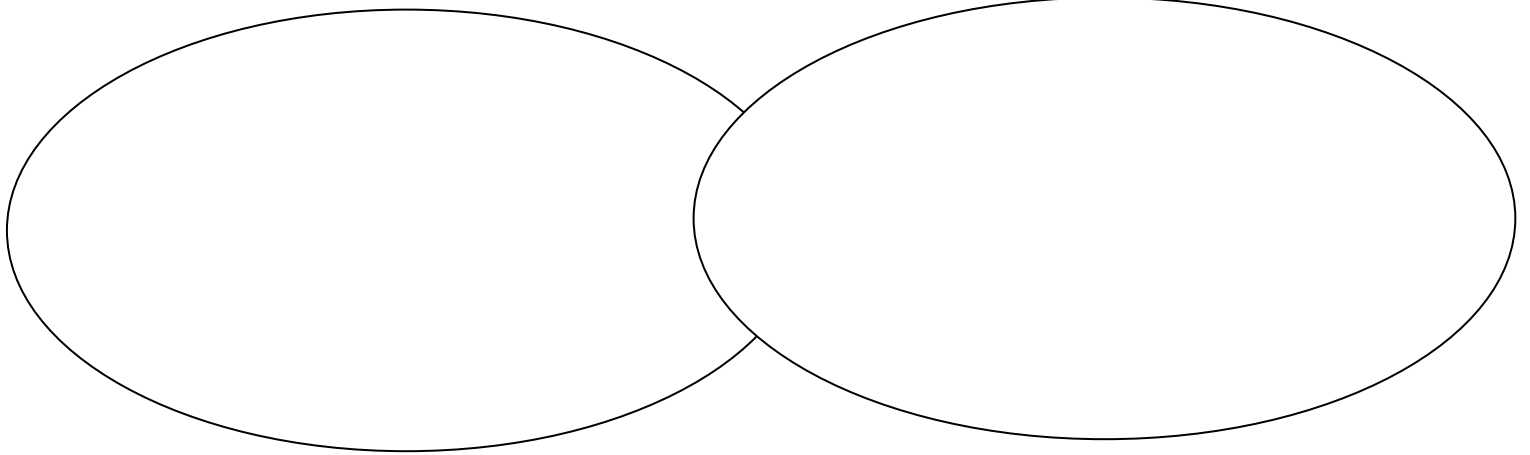
Rereading (optional):

Have the students reread the book independently or with a partner.

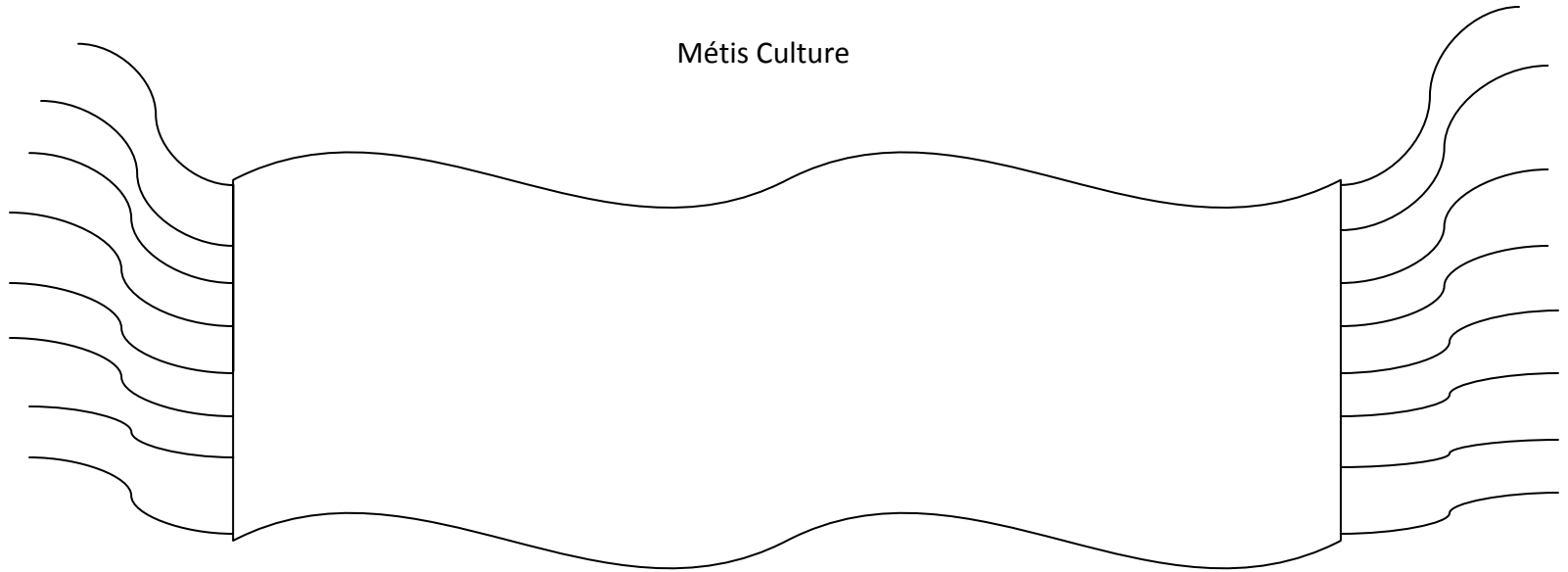
Culture Comparison Diagram

First Nations Culture

European Culture

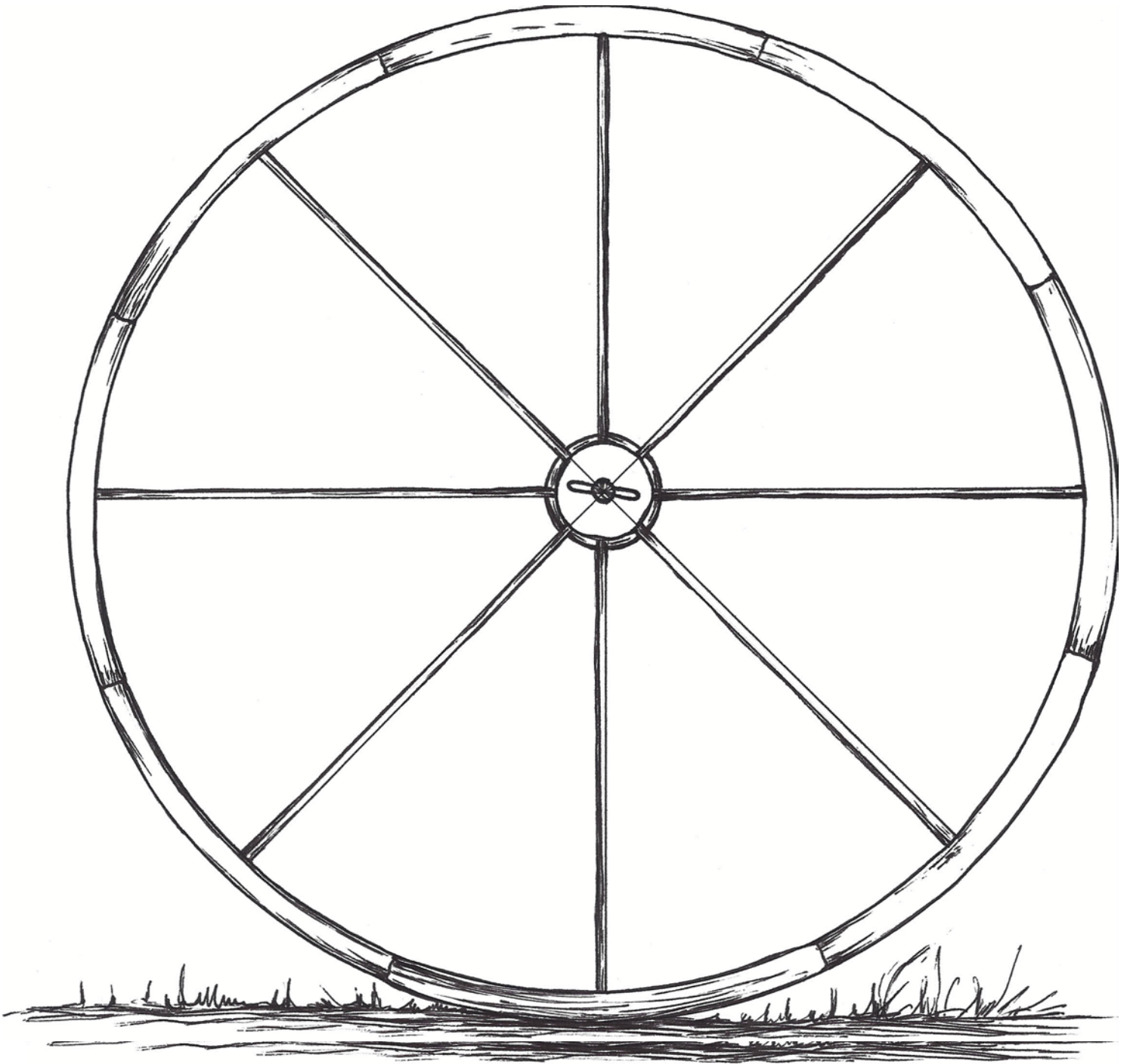


Métis Culture



Red River Cart Wheel – Web Chart

Label parts of the Red River Cart Wheel with: food, jobs, clothing, language, music and dance, tools, transportation, housing, art, beliefs. Add vocabulary, draw or glue pictures to the chart.



Culture Vocabulary

Food: Buffalo, pemmican, moose, deer, rabbit, prairie chicken, beaver, wild turnip, potatoes, wild ginger, berries, flour, lard, tea, gellete, bannock, soup, dried meat, jerky, geese, ducks, fish, wild rice

Jobs: Hunter, trapper, Hudson Bay Company factor, clerk, trader, translator, guide, packer, voyageur, soldier, captain, cook, skinner, boatman

Clothing: sash, bright cotton shirt, blouse, skirt, shawl, wool capote, HBC blankets, ribbons, moccasin, legging, toques, ca, tanned deer skin jacket

Language: Michif, Cree, Assiniboine, Salteaux, French, English, Ojibwa,

Music and Dance: Red River Jig, Duck Dance, Rabbit Dance, reels, square dance, fiddle, mouth harp, spoons, drums, bagpipes, concertina

Tools: muskets, powder horns, knives, hatchets, axes, baskets, skin containers, sinew, babiche, sinew, needles

Transportation: Red River Cart, canoe, York Boat, cariole, dog sled, oxen, horse, snowshoe

Housing: log cabin, tipi, canvas wall tent, buffalo hide tent

Art: flower bead work, embroidery, tufting, braiding, weaving, basket making, wood, bone, antler and horn carving

Beliefs: Catholic or Protestant religion, First Nations beliefs, spiritual, medicine wheel

“Marie and the Buffalo Hunt”

Marie Appelle watched her father cross the room and pick up her grandfather’s fiddle. He played the Red River Jig and the Duck Dance. These were Marie’s favourites. She put her mouth harp into her mouth and kept tune with her father. They both laughed when the music was finished. Her father wore deerskin trousers and a bright red, cotton shirt. Beside him was his capote or parka made from a Hudson’s Bay Blanket. When her father wore his capote he tied around his waist a bright sash called a Red River sash. Her mother had made her father’s sash from wool and it was ten metres long. Her father had used the sash for hauling canoes over portages, carts through mud, and the cariole when it got stuck in the snow.

“You promised,” Marie said to her father. Giscard lit his pipe and grinned. “So I did,” he said. “Come and sit on the buffalo rug on the floor and I will explain. Many years before you were born, your grandfather came from a place called Montreal. He was a French voyageur and his name was Gabriel. He came west to Red River to trap furs for the fur company. Here he met your grandmother who was an Assiniboine Indian. Her name was Words on Water. They were married and your grandfather never returned to Montreal, but remained to trap beaver on the northern prairie. I am their oldest son and I am neither French nor Indian. I am Métis. Your mother is Métis. You and your brother are Métis. We are what some have called “bois brule”, or scorched wood, because we are not completely white and we are not completely Indian. We, the Métis, are a people all of our own. We live to the North West of a country called Canada. We are a people who are apart from the Indians and the whites. And that makes us special. We are part white and part Indian.”

Marie listened intently. Sometimes her father spoke French; at other times he spoke Assiniboine. Marie understood both languages. She spoke French better. “If grandfather were a trapper,’ she asked, “why are you a trader and a buffalo hunter, father? Do you want to be a trapper someday?”

Giscard answered, “Your grandfather worked for the Hudson’s Bay Company and lived beside Fort Carlton on the North Saskatchewan River. He was a trapper, a translator, and a guide for the English-speaking fur traders from Canada. Later, he and your grandmother moved to Fort Gary. It was there I was born. As a young boy I worked as a trapper and guide for the fur trading company. My understanding of the forests, taught to me by my Indian uncles, made me a good guide for the fur traders. Then I discovered that the traders needed clothing and meat to aid them on their long journeys, so I began to hunt the buffalo and sell the hides and pemmican to the Hudson’s Bay Company. Without the Métis buffalo hunters, the Hudson’s Bay Company men might freeze, get lost, or starve to death.

Marie’s mother, Madeline, left the table and the warmth of the fire. She had been decorating a tea cosy with beads from the Hudson’s Bay store. The clothes she wore were a combination of Indian and European styles. Her colourful blouse was tucked into her skirt that was decorated with ribbons. She wore a sash, similar to her husband’s at her waist. She crossed

the floor, treading soundlessly in her beaded moccasins. Under her arm she carried little Nicole in a moss-filled leather bag. Marie's baby sister was very warm and contented.

Madeline joined the conversation. "Giscard, remember your brother Maurice?" Marie's mother asked. "He went to Swan River and lived for many years with the Cree as a trapper. He does not hunt the buffalo and does not sell hides and pemmican to the white traders. Yet, still he is a Métis." "Oui, ma chere," Marie's father said, "We are all Métis! Even little Nicole, who doesn't know it yet, will be proud to discover she is Métis! But, it is late and we must be up early. Let us go to bed."

The next morning Marie watched the Bishop of St. Boniface bless the caravan that was ready to leave the settlement at Red River. Suddenly, after all the preparations, they were off. Hundreds of Red River carts, over two thousand people, and about three hundred or more dogs started the trip south to Pembina to hunt the buffalo. It was September and this was the second buffalo hunt of the year. Marie's mind raced to remember the excitement and challenges of the hunt. She hoped it wouldn't be as hot as it had been in June – the blistering heat; the endless sun; the choking dust; the screaming of the carts from their wooden wheel hubs turning on ungreased oak axles; the continuous yelping of the dogs; the yelling of the men; the crying of the babies. So much to remember from any buffalo hunt – sounds, smells, tastes, and sights.

Marie looked south. She hoped they would find the great herds of buffalo soon. Seventy-five miles to go before they reached Pembina. Marie closed her eyes and listened to her brother Claude yell at the oxen. His voice was so deep. Claude was fifteen and a good hunter. She prayed that he would kill many cows for their family and friends. Claude was four years older than Marie and already a foot taller. He was lean and strong and one of the best horsemen she knew. Marie was very proud of her brother.

At Pembina, Marie, her mother, father, and brother helped set up of a town of tipis. The men circled the carts. For the next month, as they followed the buffalo, they would make a new tent town every night. Claude was very excited because his uncle, Jacques Trudel, was elected to be one of the captains who shared the command of the buffalo hunt. Claude hoped that he would be chosen as one of his uncle's soldiers and one superior hunter to act as a guide. During each day's hunt each guide took turns leading the hunt. Jacques Trudel smiled gently at Claude, but did not select him to be a soldier. "Maybe next year Claude, when you are older," he said. Claude tried to hide the disappointment in his eyes.

After ten days of searching, the buffalo were finally sighted. The men prepared their horses and their muskets. They mounted and were off in a cloud of dust. The dogs chased closely behind the racing horses. Marie saw the great herd, about a kilometre in the distance, begin to move. She looked anxiously at her mother. It was time for them to wait and pray for the men to return safely.

To pass the time, Marie and her mother picked blueberries and stored them in skin containers. Marie peeled one of the wild turnips she had gathered the day before and set it in the sun to dry. Once it was dried she would pound it into flour. Turnip flour was excellent for soup. Her mother mixed some gellette from flour, lard, and water, and fried it in her skillet over the fire. Marie poured her mother some hot tea. They waited for the sound of returning men. Some of the dogs were already back in camp, either begging for food or chasing rabbits.

The first to return from the hunt was Claude. He was exhausted, but not too tired to tell his story. He spoke of how he had plunged through the stampeding buffalo, skilfully guiding his horse with his knees. With his hands free of the reins he had been able to fire, reload, and fire again. He had carried spare musket balls in his mouth. He told of how, after each firing, he had quickly shaken fresh powder from his powder flask into the muzzle of his gun, spat a ball down the barrel, cocked the hammer and fired. He had downed three cows and one bull. Many horses and riders had fallen, but no one was seriously hurt. All were very fortunate. There would be enough meat to fill many carts.

Marie and her mother were led by Claude to the buffalo he had shot. It was their task to make pemmican. First, they skinned the animals. The hides would make very warm coats and blankets. Then, they began to prepare the pemmican. They cut the meat into long, thin slices that were hung on willow racks in the sun to dry.

Once the sun went down, Marie's mother burned a small fire under the rack to complete the drying process. When the meat had dried, it would be put into skin bags and pounded by Claude and her father until it was powder. Then, it would be mixed with buffalo fat and berries, cooled, and packed in airtight skin bags. Marie knew that her father had brought pemmican on this hunt that was made by her mother two years ago! She hoped that she would be able to make pemmican that would last that long. Marie knew it was her father's most valuable trade good with the fur traders. Soon it would be winter and the Hudson's Bay Company traders would be returning to Red River and to the vast land beyond.

But now, it was time for Marie to go to bed. She had worked very hard and was so, so tired. And there was much to do tomorrow.

Commons, Diane L. "Marie and the Buffalo Hunt", Marie of the Métis. Winnipeg: Pemmican Publications. Manitoba. Pages, 9-20.

Science Report on Animal

The buffalo, beaver and rabbit are very important to the Métis culture; they provided food, clothing, tools, trade and many other items for survival. Choose one of the animals to research and report on. Search for information by looking at pictures, reading books or looking on a website.

Name: _____ Date: _____

The animal I chose: _____

Description (size, colour, type of fur/hair, feet, teeth, ears, tail): _____

Habitat (describe where your animal lives): _____

Food (describe what your animal eats): _____

An interesting fact:

On the back of this page draw and colour a picture of your animal in its habitat.

Share your science report with the class.

My Métis Sash Bracelet

Materials:

Yarn in the colours of the Métis Traditional Sash: yellow, blue, green and red, scissors, needle, thread.

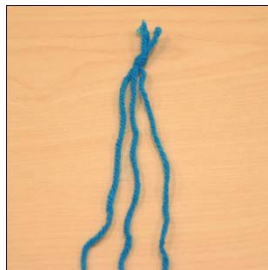
Instructions:

1. Cut three strands of yarn of each colour about 60 cm long (if you use three different colours, for example, you will need nine strands of yarn all together). Take three strands and tie them together at one end with a knot, leaving about 3 cm for fringe. Do the same for each of the remaining colours.
2. Braid each group of three strands. When the braid is long enough to slip over your wrist, tie the braid off with a knot. Trim of excess yarn leaving enough to make fringe.
3. Sew each of the braids together one at a time with a loose stitch.
4. Trim the fringe so it is all one length.
5. Sew the two ends of the bracelet together, making sure it fits. You now have a bracelet that resembles a miniature Métis sash.

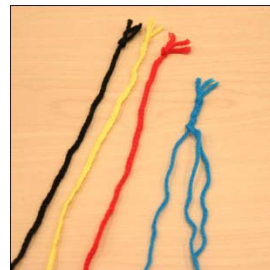
Materials



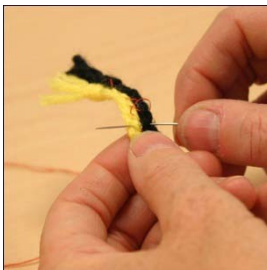
Step 1



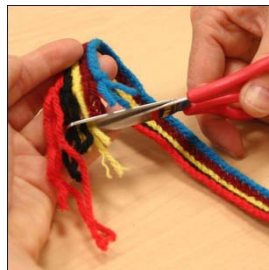
Step 2



Step 3



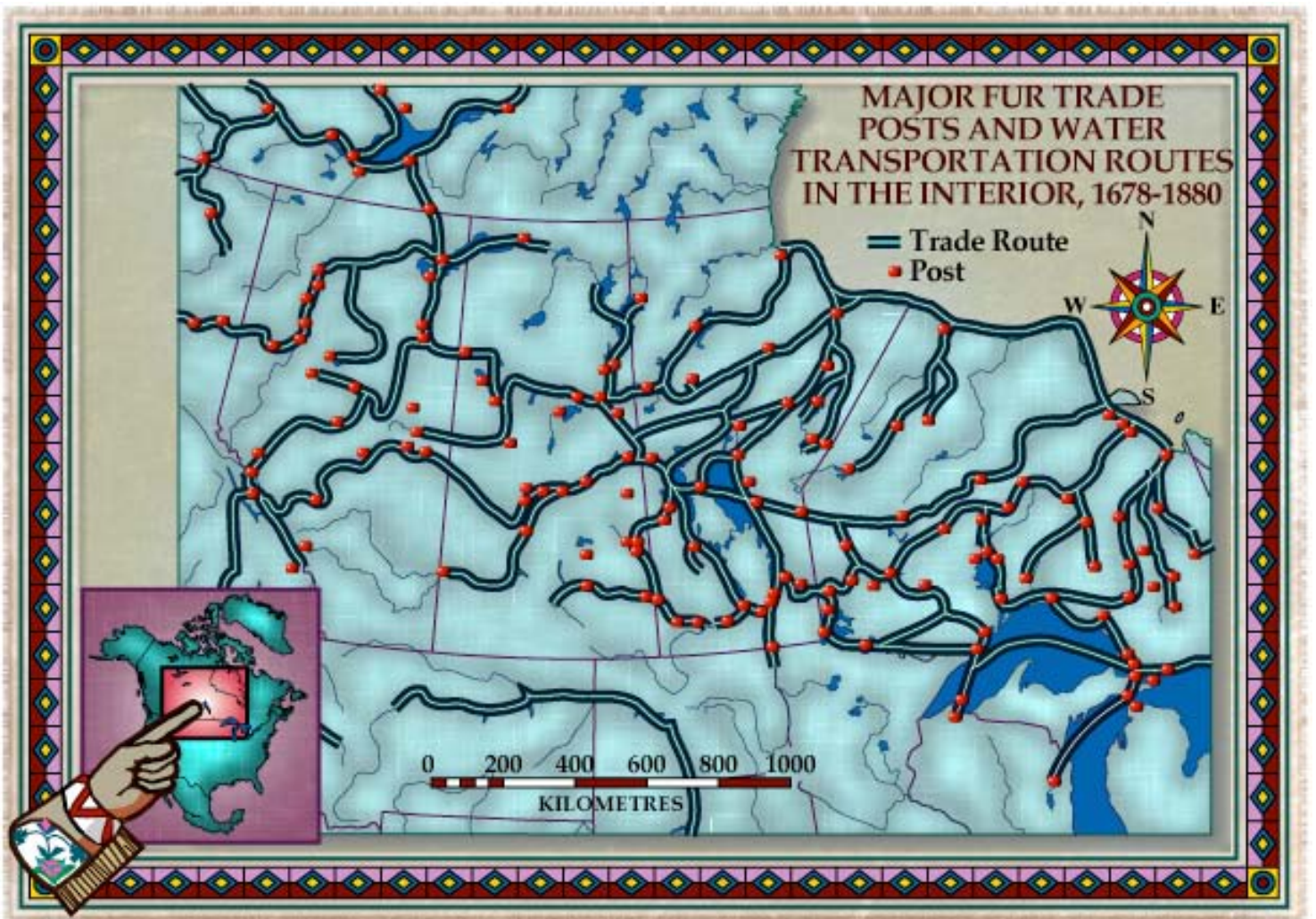
Step 4



Step 5







TRANSPORTATION QUIZZ

Y	O	R	K	B	O	A	T	P	N	B	S	L	F
A	M	E	L	V	X	K	W	A	G	O	N	P	D
S	B	D	M	Q	E	D	H	Q	V	X	O	K	R
L	V	R	C	A	N	O	E	Z	N	S	W	F	I
E	X	I	Q	X	L	G	E	Q	D	T	S	M	V
D	Z	V	I	L	G	S	L	A	K	E	H	H	E
N	Q	E	J	E	Q	B	V	W	M	X	O	A	R
C	A	R	I	O	L	E	X	T	G	T	E	Z	X
R	J	C	T	M	R	H	Q	H	O	R	S	E	S
O	P	A	C	K	X	A	M	W	X	A	Z	P	A
S	K	R	I	V	E	R	U	A	Z	I	W	M	I
S	O	T	W	X	Z	N	Y	R	P	L	T	J	L
I	N	B	R	I	D	E	C	T	C	W	S	R	S
N	P	Z	C	B	C	S	X	S	A	S	Z	A	R
G	V	T	R	A	N	S	P	O	R	T	N	F	V
A	B	C	X	K	S	B	Z	K	T	G	D	T	Y

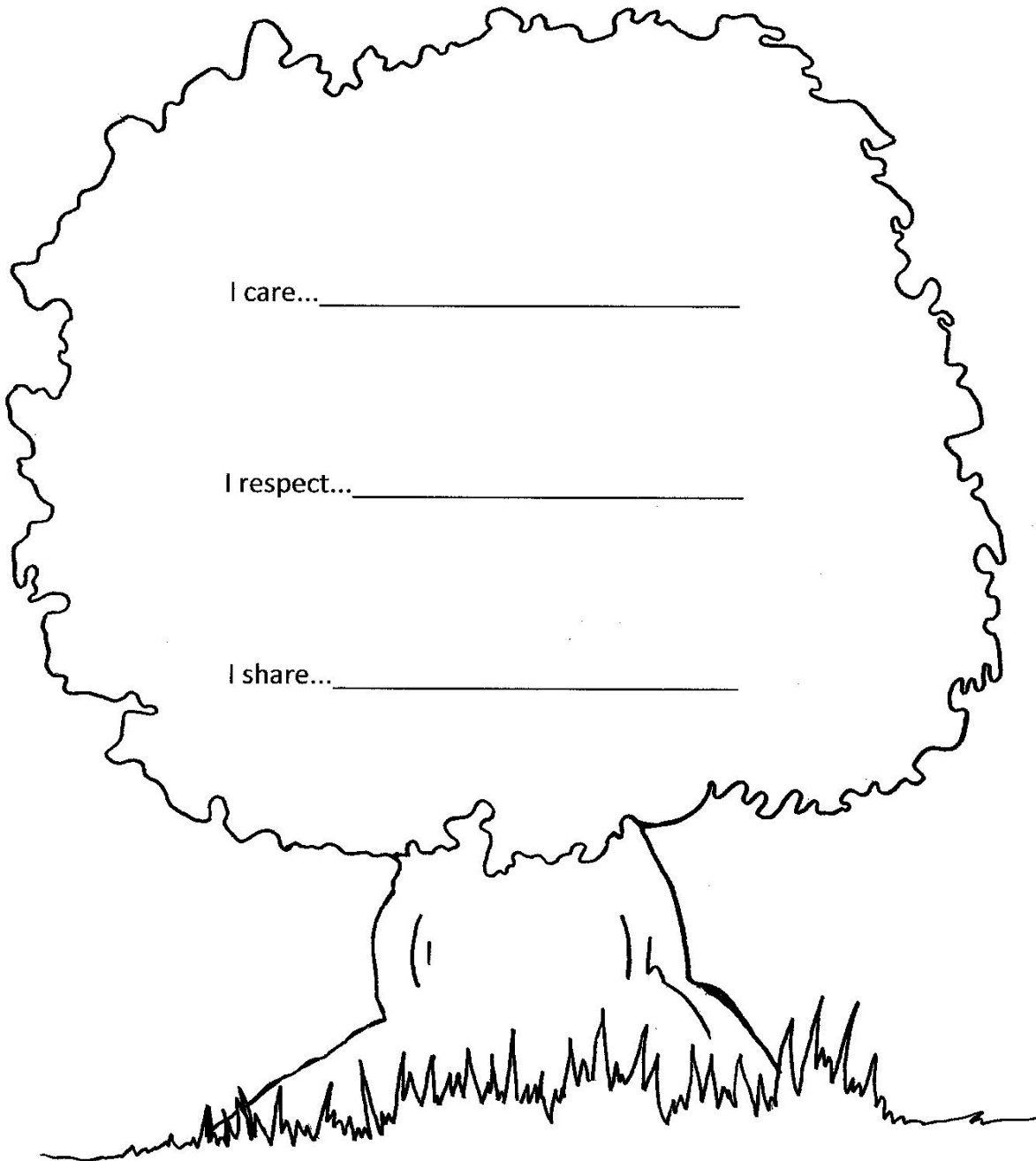
AXLE
 BOX
 CANOE
 CARIOLE
 CART
 CROSSING
 DOGS
 DRIVER
 HARNESS

HORSES
 LAKE
 OAR
 OXEN
 PACK
 RAFT
 RED RIVER CART
 RIDE
 RIVER

SAILS
 SLED
 SNOWSHOES
 THWARTS
 TRAIL
 TRANSPORT
 WAGON
 WHEEL
 YORKBOAT

Name:

My Giving Tree



Write something you care about, respect, and that you share on your Giving Tree.
Colour and decorate.

My Self Evaluation

Name: _____ Date _____

Show what you have been working on. Describe something you did or made, or tell how you have contributed to class discussion.

I worked on learning how to: _____

Describe what you did, what you made or tell what you discussed in class:

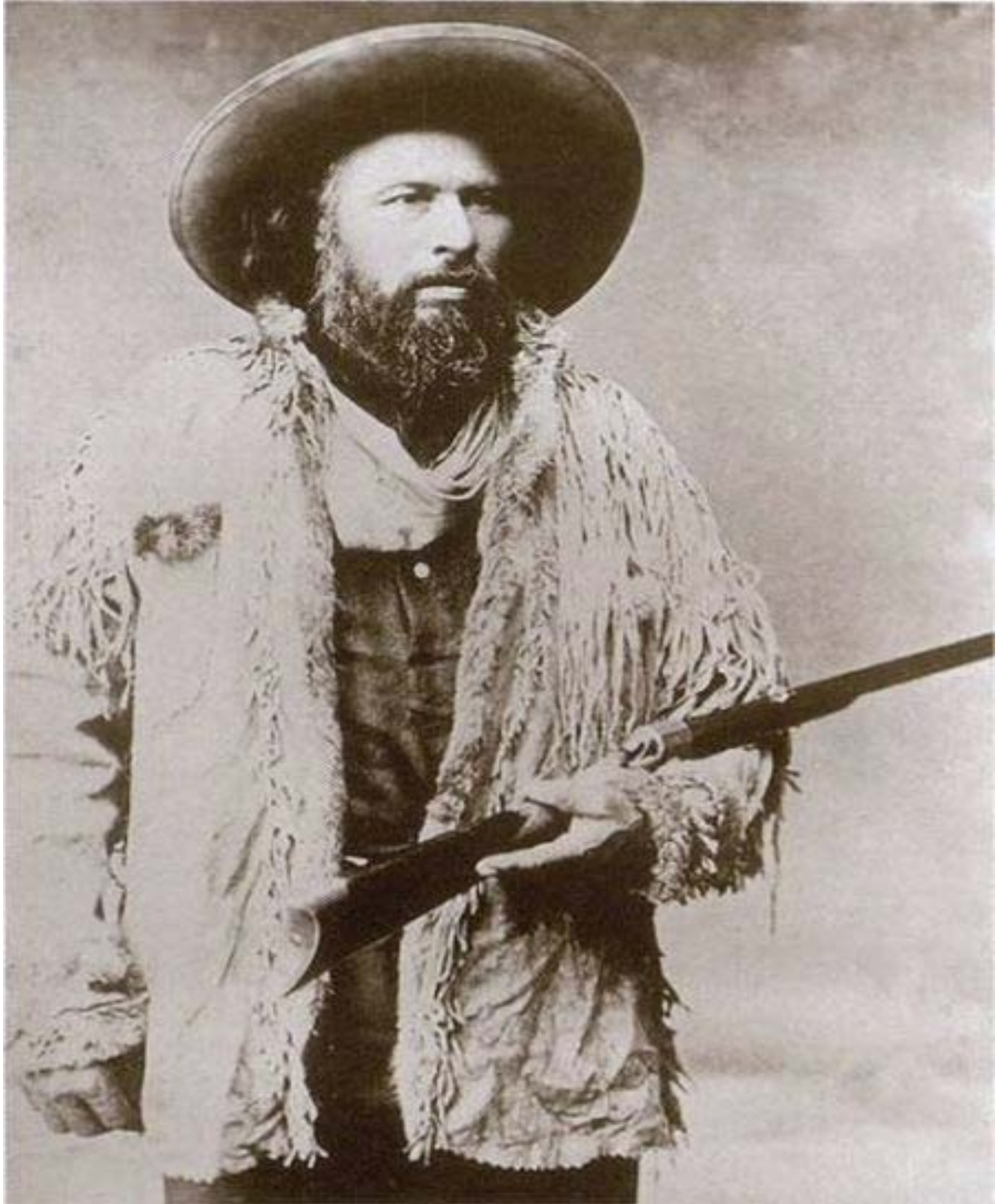
I learned: _____

THE MÉTIS FLAG

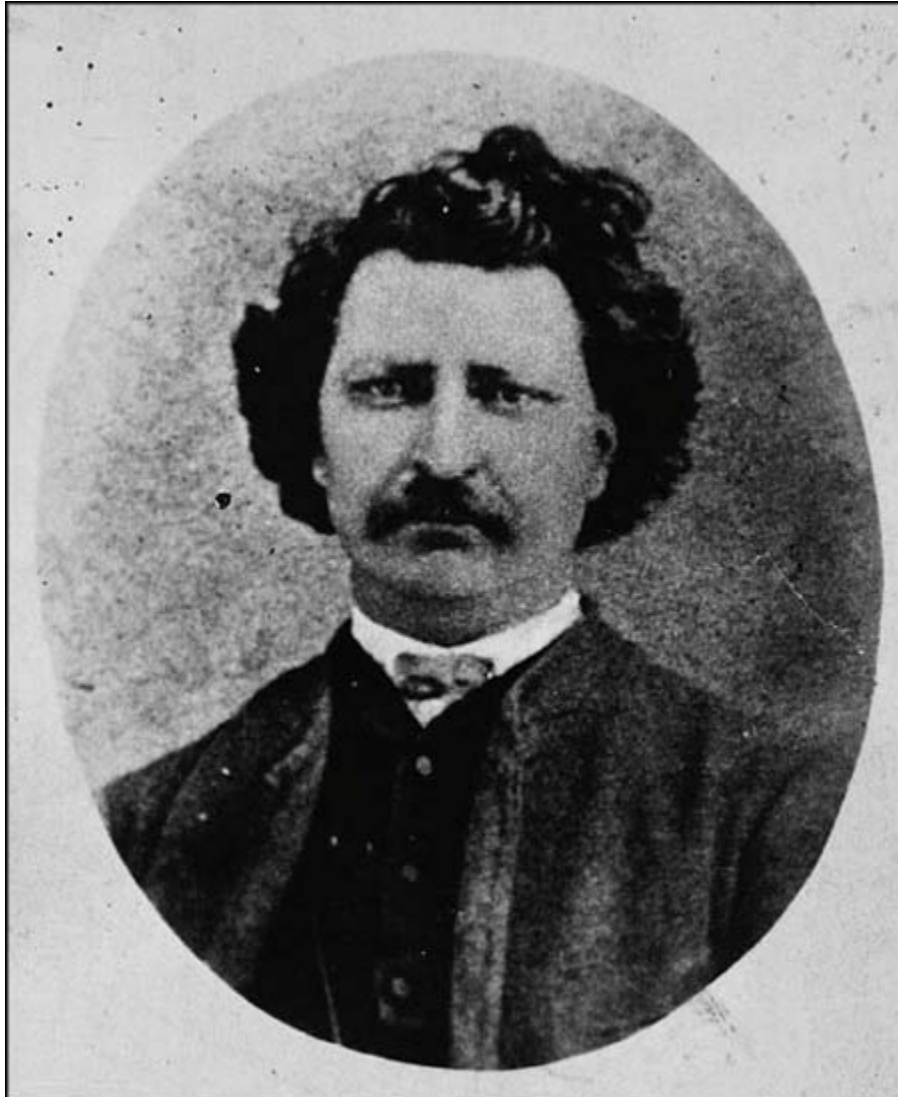
The flag was first used by Métis resistance fighters prior to the Battle of Seven Oaks in 1816. It is the oldest Canadian patriotic flag indigenous to Canada. The Union Jack and the Royal Standard of New France bearing the “fleur-de-lis” are older, but these flags were first flown in Europe. As a symbol of nationhood, the Métis flag is older than Canada's Maple Leaf flag by about 150 years. The flag bears a horizontal figure eight, or infinity symbol. The infinity symbol represents the coming together of two distinct and vibrant cultures, those of European and indigenous North America, to produce a distinctly new culture, the Métis. The flag symbolizes the creation of a new society with roots in both Aboriginal and European cultures and traditions.



The Métis flag has two different colours: the more popular blue flag, and the red flag. Nobody knows why the early Métis chose these two colour patterns for their flags but some believe that the Métis created the blue and white infinity flag because these were the colours of the North West Company, the fur trading firm which employed most of the French Michif speaking Métis. The blue and white colours of the Métis flag are also the traditional colours of French Canada, as seen on the provincial of Quebec. The red Métis flag may have been created by Métis employees of the Hudson's Bay Company. The traditional colours of the fur trade giant were red and white. Neither the blue and white, nor the red and white flag was used by the Métis during the two great resistance movements of 1869-70 and 1885. During this period the Métis used flags which contained French Canadian and Catholic religious symbols. The Métis infinity flag was temporarily forgotten, and remembered only in oral tradition. With the rebirth of Métis pride and consciousness the flag was brought back. Today the flag remains a symbol of the Métis.



Gabriel Dumont



Louis Riel

THE MÉTIS NATIONAL ANTHEM

Proud to be Métis

In the forest, on the river and across the western Plains
As the white man journeyed westward to the land of the Indian.
A new race was created, a new nation rose up strong;
Hardship as its destiny and its curse to not belong.

On the land from which they came, in the land they helped to build;
They found themselves the alien, found their vision unfulfilled;
And despite their valiant effort to defend what they believed;
When at last the Battle ended, they were only left to bleed.

Chorus:

We are proud to be Métis, watch our nation rise again;
Nevermore forgotten people, we're the true Canadians.

From across the plain they travelled from Red River to the Peace,
Looking for their own homeland that would help them to replace
All land that had been taken and the dreams that had been dashed.
Their brave heroes now called traitors, and courageous deeds now past.

But their spirit was not broken and their dreams had never died,
Their determination strengthened even while the people cried;
As they waited for the Battle that would end their years of I
And the final bloodless Battle when the Nation rose again.

Chorus:

We are proud to be Métis, watch our nation rise again;
Never more forgotten people, we're the true Canadians.

For this newest generation and the future ones to come,
With the past to motivate us, it will help to keep us strong.
As we build the Métis nation, as we watch it rise again,
Our past losses (are) motivation to inspire our future gain.

Chorus:

We are proud to be Métis, watch our nation rise again;
Nevermore forgotten people, we're the true Canadians.

Web Sites:

www.gdins.org

Gabriel Dumont Institute of Native Studies and Applied Research

www.metismuseum.ca

Virtual Museum of Métis History and Culture
(A division of Gabriel Dumont Institute of Native Studies and Applied Research)

www.bcmetis.ca

British Columbia Métis Mapping Research Project
(Sponsored by Métis Nation British Columbia)

www.bcmetis.ca

Timeline of the Métis Presence in British Columbia from 1790's to present.

www.pemmican.mb.ca

Pemmican Publication Inc.
'Committed to the promotion of Métis culture and heritage'

www.learnmichif.com

Métis Nation British Columbia and the BC United Métis Youth Circle language project

www.startsmartlearning.com

Aboriginal Smart Start Learning Resources

www.fourdirectionsteachings.com

Four Directions Teachings celebrates Indigenous oral traditions by honouring the process of listening with intent as each elder or traditional teacher shares a teaching from their perspective on the richness and value of cultural traditions from their nation.

Resources:

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This unit would not have been possible without the belief of its writer, Kim Hodgson. Kim is a Métis woman, teacher and artist and lives in the Bulkley Valley. “We are all teachers, we are all learners, and education is a life long journey that needs to encompass our spiritual, intellectual, physical and emotional being. It is my intent that the Grade 4 Métis Cross Curricular Unit and its grass roots community based approach will inspire you to connect with your own culture, and that you will share in creating awareness, diversity and knowledge in our students”.

Colleen Hodgson
Director of Education
Métis Nation British Columbia