

Teacher's Guide



tel: 800-565-3036 fax: 519-942-8489 email: info@mcintyre.ca www.mcintyre.ca

For additional information, call or send orders to:

McIntyre Media Inc.

203 - 75 First St., Orangeville, ON L9W 5B6

800-565-3036

fax: 519-942-8489

email: info@mcintyre.ca

www.mcintyre.ca

Teacher's Guide written by Mary Cubello and Pauline Weber



Synopsis:



Seven Grandfather Teachings: Character Development Niizhwaaswi Kchitwaa Kinomaadiwinan

Grade 3-8 2012 20 min McIntyre Media Inc.

Before the early settlers arrived in what is Canada today, there were already many Aboriginal peoples living here. Each of these groups has unique beliefs about how the earth was created and how people came to exist. These beliefs are often passed from generation to generation through traditional teachings. Traditional teachings have been passed down orally from generation to generation by Elders. The elders have used their experience and wisdom to help people in their communities make good decisions.

In this program, students learn about The Seven Grandfather Teachings, also known as The Seven Sacred Teachings. This is a set of teachings on human conduct towards others. They are what was traditionally and still is to this day needed in order for communities to survive. Almost all First Nation people follow them. They also apply to every culture. People all over the world should and do follow these simple teachings on human conduct. The teachings - love, respect, courage, honesty, wisdom, humility and truth cannot be used in isolation. You must practice all of them. To practice one without the other would amount to practicing the opposite of that teaching.

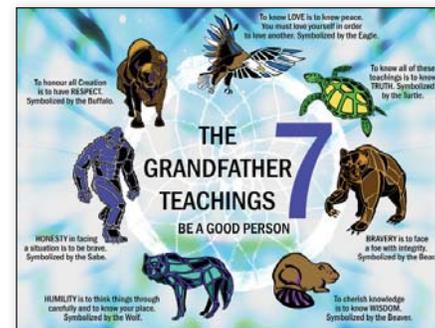
Therefore, to not love is to be fearful; to not be humble is to be self-centred; to not be honest is

to be dishonest; to not be courageous is to be cowardly.

In this wonderful program hosted by Curve Lake First Nations entertainer Missy Knott, students learn of the history of The Seven Sacred Teachings and meet Coast Tsimshian First Nations Elder and Educator, Shannon Thunderbird who delightfully shares and explains each teaching. With her flair for storytelling, Shannon describes the virtues of being a good person, taking care of one another and taking care of the earth.

An invaluable lesson for all.

#MCI059DV \$159.95: DVD, resource guide with student worksheets, plain 18" x 24" poster.



Poster available separately:

Plain 18" x 24"	\$10.95	#MCI060PO
Laminated 18" x 24"	\$12.95	#MCI061PO
Black Metal Framed	\$72.95	#MCI062PO
Cherry Wood Framed	\$72.95	#MCI063PO



Cherry Wood Frame

Curriculum Objectives:

- analyze actions and practices in the family, classroom, and on the playground that support peace and harmony, including rules and decision-making processes
- learn the significance of talking circles for Aboriginal people. They participate in classroom talking circles focused on curriculum-related issues or other issues relevant to them.
- demonstrate respect for ourselves, each other and our environment.
- learn about how Aboriginal peoples demonstrate responsibility for themselves, others, and the environment around them. Students make connections to similar ways in which they demonstrate responsibility.
- describe how they follow the rules about respecting the rights and property of other people and about using the shared environment responsibly (e.g., by sharing, being courteous, cooperating, not littering)

Suggestions For Using the Video in the Classroom

Introduction:

Discuss with the class the grandmothers and grandfathers they may have, or remember in their families:

- How many of you have grandparents who live nearby?
- How many of you have grandparents who live far away?
- What are some things you have learned from your grandparents?
- What are some stories your grandparents like to tell you?

View the video:

Tell students that the video you are about to watch is called “The Seven Grandfather Teachings”. These are teachings that first nations people have learned from elders in their community (the older people in the community) about how to behave towards each other.

Ask students to watch for the animals that represent each of the seven values.

After viewing the video:

Questions for discussion:

- What were the animals that represented each value? List each animal and the corresponding value as they are recalled. Which one was not an animal, but a mythical creature?
- Discuss each value, and ask for examples from students of actions of others they have seen that illustrates this value. It could be someone in class, in the school, in their family or in their community.
- The video talks about values passed on by “the elders” to younger community members. Who are some of the respected elders in your community?
- Why are elders a good influence for younger people? What do they learn by having lived longer than others in the community?
- When Shannon Thunderbird was telling the story of the seven teachings, what was she holding in her hand? Have you ever found and saved a feather? Why? What kind of feather was it?
- The Europeans who came to North America were mostly influenced by Christian teachings. Look at the seven grandfather teachings on your list. Which ones are also found in Christian teachings?
- Is there a value you think should be added to the seven teachings to make you community or country a better place? What animal would you choose to represent this value?

Preparation for tomorrow:

Tell students that they will each be making talking sticks tomorrow, a thing that was used by many aboriginal communities when they met in circles. Ask students to bring some special things they may have found and kept because they liked or valued them, e.g.

- A feather
- A shell
- A ribbon from a gift
- A broken piece of jewelry

Read the description of a talking stick from the page before you conclude.

Post Viewing Discussion:

- Discuss the Seven Grandfather Teachings in detail.
- What does each one mean?
- What do we know about each animal that relates to each of the teachings?
- Example: Turtle: Is it an amphibian, reptile or mammal? What do they eat? Where do they live? How do they move?
- Why is each animal suitable for each particular teaching?
- How do the Teachings of the Seven Grandfathers compare to virtues promoted by other cultures?
- Why are such Teachings important to the social fabric of a society?

Making & Using a Talking Stick



The Talking Stick is a very important part of Aboriginal culture and history. It is used when meetings take place and when decisions have to be made. We learn information about our culture through our Elders, families, friends, and other community members who share stories about what their lives were like and why we do things certain ways. The Talking Stick is an essential part of the oral tradition of Aboriginal communities.

The Talking Stick is a very special tool that gives us the courage to speak the truth and the power to speak from the heart. It is a symbol of respect for the thought, stories,

and individual histories of each member participating in a circle.

When a person is holding the Talking Stick in a sharing circle, they can speak from the heart without being interrupted. Other people in the circle listen to the speaker and try to understand the message. Everyone in the circle gets a chance to hold the Talking Stick and say what he or she would like to say. If the receiver chooses not to speak, he or she simply hands it to the next person until the Talking Stick has been passed to everyone participating.

You can decorate your Talking Stick with things that are special to you such as special colours, feathers, beads, and souvenirs from a trip such as seashells. You can keep adding to your Talking Stick if you keep it in a special place in your home. If you have something you would like to share such as good news or you would like to talk to you family about something that is bothering you, try using your Talking Stick. The special things with which you have decorated it will help give you the courage to say what you need to say.

Making a Talking Stick

Making a talking stick to be used in your classroom can be an educational project for your students. Students will learn the purpose of the stick and can participate in creating a stick to be used during class discussions. Put students in pairs to work on this project together.

Provide each pair of students with a six-inch wooden dowel or a paper towel tube, colourful ribbons, beads, feathers and some leather cord. The students can wrap the ribbon around the dowel or tube, and use tape or glue to secure the ends. On one end of the dowel or tube, tie the piece of leather cord, letting the ends hang down loose. Decorate the cord with beads and tie a knot to the end of the cord to keep the beads in place. Tape feathers to the ends of the leather cord, and to the other end of the talking stick. Keep finished talking sticks in an accessible spot to be used during class discussions and reading circles.

Once the talking sticks are completed, have each student choose the Teaching that is most important to them, and share their understanding of why it resonates with them. They should provide an example of how the Teaching relates to their daily life.

Other Uses for the Talking Stick:

Reading Aloud

Reading aloud in class can be daunting to some students. The use of the talking stick can prepare students for reading, by allowing them to know when their turn is coming and giving them a prop to use as support. Have one student begin reading a selection, and when he finishes, he can pass the stick to the student beside him. Each student can read as little as one sentence, or as much as a paragraph. If a student chooses not to read, he can pass the stick along. Encourage reluctant readers to at least try one sentence when their turn arises. The use of more than one talking stick during reading can teach choral reading skills. Students can practice reading together when they have their sticks.

Creative Storytelling

Talking sticks can be used to inspire creativity in students. Students who have the stick can share stories with their classmates. Then they can pass on the stick to another student who has a creative story to share. Another variation of creative storytelling is to have each student build on the story. One person begins the story, then passes the stick along, and the next student adds a sentence to continue the story. Continue adding to the story until each student has had a chance to add their idea. The teacher can act as a recorder, writing each student's sentence on large chart paper to create a class story.

Resolving Conflicts

When two or more students experience conflict, it can be difficult to get them to talk calmly about the issue. By using a talking stick, students know that they each will have a turn to tell their side of the story. The teacher can act as a mediator, and should explain to the students that the person who holds the talking stick should be listened to with respect. When each person has had a chance to talk about the issue, they can continue passing the stick back and forth if they want to continue the discussion. The talking stick eliminates the likelihood of more than one person speaking at once and an argument breaking out.

Discussion: What does the Talking Stick teach us about sharing, listening and diplomacy?

Activity #2 - Seat the class in a circle

Traditionally when engaging in a group discussion, the Anishinabe sit in a circle and pass around a talking stick. The person holding the talking stick is invited to speak and all others must focus attention on what that person is saying.

The Circle has always been an important part of everyday life for Aboriginal people. Their camps (communities) were built in a circle. Many of their homes reflected the circle concept such as the tepee and hogans. Ceremonies are conducted in a circle. The Sweat Lodges, Sacred Circle ceremonies, Pipe ceremonies and Sundance are all conducted in a circle. They dance in a circle at Pow Wows and at Potlatch ceremonies. Their drums represent the circle. When they sit in Council they form a circle, so that everyone is equal, with an equal voice. Elders teaching will draw the young people around them in a circle.

Aboriginal people see life as a circle from birth, to death, to spiritual rebirth. They understand that we, like the seasons, pass through several phases as the circle of life and time pass around us. To fall out of this circle is to fall out of harmony with life and to cease to grow.

Sitting in a circle, ask students why groups in their culture might sit in a circle? (eg. around a table, in chairs on a lawn, in a living room, around a campfire.) How does a circle improve communication?

Explain that in a good circle, everyone can see one another's faces by just turning their own head to the right and left. Have them adjust accordingly.

Explain that the circle is a very important structure in Aboriginal cultures and world views. In a circle everyone is equal, as well as interconnected. This 'coming together in unity' builds a strong sense of 'community'. Sharing, communication and decision making are facilitated well in a circle.

Sitting in your talking circle, ask students what these words mean, and what actions people may take to demonstrate these values:

- love • respect • courage • honesty • wisdom • humility • truth

List student's ideas beside each value.

Ask five students to read one paragraph of the "Teachings of the Seven Grandfathers" on the following page.

Look back at the seven words on the list or project the image and the pictures from page 11. Discuss how each value would apply to your behaviour in respect to Earth, "The Great Mother".



The Teachings of the Seven Grandfathers

The Teachings of the Seven Grandfathers, also known simply as either the Seven Teachings or Seven Grandfathers, is a set of teachings on human conduct towards others. The teachings are universal to most First Nation people and are links that form a bond between all First Nation, Metis and Inuit people.

The concepts of respect and sharing form the foundation of the seven natural laws and each law honours one of the basic virtues necessary for a full and healthy life.

According to the aadizookaan (traditional story), the teachings were given to the Anishinaabeg early in their history. Seven Grandfathers asked their messenger to take a survey of the human condition. At that time the human condition

was not very good. Eventually in his quest, the messenger came across a child. After receiving approval from the Seven Grandfathers, he tutored the child in the “Good way of Life”. Before departing from the Seven Grandfathers, each of the Grandfathers instructed the child with a principle.

In receiving these laws from the Creator, First Nations, Métis and Inuit peoples were told to always respect Mother Earth. To show real respect is to share and give of yourself for the benefit of all life. We too all belong in the great circle of life, thus we must show respect for one another in order to have a good life. Respect the Elders from all races of people who uphold the sacred teachings of the Great Spirit.

We are taught that we all originated from the Earth, that the Earth is the Great Mother to all. She provides everything we need in order to survive in this life, the clothing, shelter, medicines, food and water. For example, the Elders tell us to look at a tree. The tree is connected to the land, the tree only takes what it needs in order to survive and it gives back to the Earth. This is how we should conduct ourselves in every day life.

The Seven Sacred Teachings

Niizhwaaswi Kchitwaa Kinomaadiwinan

Eagle = Love



Buffalo = Respect



Bear = Courage



Sabe = Honesty



Beaver = Wisdom



Wolf = Humility



Turtle = Truth



Activity # 3 - The Seven Sacred Teachings Niizhwaaswi Kchitwaa Kinomaadiwinan

Integrate character education with learning about First Nations, Metis, and Inuit culture. We follow the seven sacred teachings which are Love, Respect, Courage, Honesty, Wisdom, Humility, and Truth. Each teaching honours one of the basic virtues intrinsic to a full and healthy life. Each teaching is represented by an animal. Each animal offers a special gift and understanding of how we as people should live our lives on Mother Earth.

Humankind has not woven the web of life.

We are but one thread within it.

Whatever we do to the web, we do to ourselves.

All things are bound together.

All things connect.

--Chief Seattle, 1854

With the class seated in a circle, assign one student to read each of the following virtues or values. After each one, ask the class to think of and describe actions that have demonstrated each value, either at school, in their family or in their community.

The Eagle - LOVE Zaagidwin

To be at peace with yourself and able to express love to your family, friends and community through your actions and words.

Buffalo - RESPECT Mnaadendimowin

Respect is an attitude. To honour and listen to your Elders, parents and teachers is a sign of respect. The buffalo represents Respect because for as long as we have been here, we have sustained our lives through the Buffalo in terms of clothing, food, shelter, medicine and art.

The Bear - COURAGE Aakwade'ewin

Listen to your heart. It takes courage to do what is right. Courage is being brave in the face of life's problems. Daily challenges take courage to overcome. Never give in, never give up.

Sabe (a giant who walked among the people; also known as kitch sabe) - HONESTY Gwekwaadiziwin

Never lie, cheat, steal or gossip. Be honest with yourself and others. Speak from your heart. Be true to your word.

The Beaver - WISDOM Nbwaakaawin

Everyone has a special gift. Show wisdom by using your gift. Wisdom is gained through experience and knowledge. To have wisdom is to know the difference between right and wrong and to apply these qualities to your daily life.

The Wolf - HUMILITY Dbaadendiziwin

Think of others before yourself. Humility is to live your life free from arrogance, to not be boastful, and to have a modest sense of your own worth.

The Turtle - TRUTH Debwewin

Always seek truth. Living the truth is living the Seven Teachings.

Teacher Reference - Detailed Descriptions

The Eagle = Love

The Eagle is the animal spirit that was chosen to represent this teaching of love because it is the one who could reach the highest in bringing vision to the seeker. The Eagle is the most revered animal spirit in all of First Nations' societies as it is the one that flies the highest and closest to the Creator. It is the one that can see the farthest and it is the animal that carries the prayers of the people to the spirits. The Eagle is also an animal guide as its feathers are utilized in most if not all spiritual practices and ceremonies. The Eagle is truly respected and loved to the utmost degree and loved unconditionally. Love is considered the greatest and most powerful medicine and healing agent. Love all people and all creatures of the world and this love will be returned to you.

Excerpts from: Dave Courchene Jr., and Cindy Crowe

Buffalo = Respect

No animal was more important to the existence of Indigenous families than the buffalo. A single buffalo could provide food, shelter, clothing and utensils for daily living. First Nations people were true conservationists for they lived in a sustainable relationship with the buffalo and they believed themselves to be true caretakers of the great herds. Through this special relationship the true spirit of Respect was understood. The buffalo, through giving its life and sharing every part of its being, showed the deep respect it had for the people. This sustainable and mutual relationship with the buffalo resulted in a relationship that was a true expression of respect. This spirit of respect was shown toward all of life because Native people saw the interconnectedness to all life. They saw very clearly their dependence on the land. Therefore, the land and its resources were to be given absolute respect. When this respect was abused, the buffalo were hunted for fun; therefore, we see no great buffalo herds in the wild any longer.

Excerpts taken from: George Martin, Lillian Pitawanakwat, Cindy Crowe, Dave Courchene Jr

The Bear = Courage

The Bear provides many lessons in the way it lives, yet courage is the most important teaching it offers. Though gentle by nature, the ferociousness of a mother Bear when one of her cubs is approached is the true definition of courage. The Bear represents living of the heart – living your spirit. The Bear is very close to the land and it has brought many medicines to the people. Teachers, protectors, healers are all examples of living the Bear totem. When we have a hard time in our life, whether it be something we are going through or a decision that we have to make in our lives and we are afraid, we call on the spirit of the Bear to help us have the courage and strength to do the right thing in our lives. To have the mental and moral strength to overcome fears that prevent us from living our true spirit as human beings is a great challenge that must be met with the same vigour and intensity as a mother Bear protecting her cub. Living of the heart and living of the spirit is difficult, but the Bear's example shows us how to face any danger with courage to achieve these goals.

Excerpts from: Dave Courchene Jr., and Cindy Crowe

The Sabe = Honesty

The Sabe which represents this law and teaching symbolically reflects the understanding of honesty. The elders say that when you are honest and have nothing to hide or be ashamed of, your spirit is the size of the Sabe. When you lie or do something bad and hide it from the people, it affects your spirit, not allowing it to grow strong. It does not feel good when you know you have done wrong and hidden it. When one does this, it eats away at your spirit [conscience], suppressing it and not allowing it to grow strong. So in order to have a strong spirit we must be honest to ourselves and to others. To be truly honest was to keep the promises one made to the Creator, to others and to oneself.

Excerpts taken from: Cindy Crowe and Dave Courchene Jr.

The Beaver= Wisdom

The building of a community is entirely dependant on gifts given to each member of the community by the Great Spirit. These gifts must be utilized for the betterment of the community. The beaver represents that building. The beaver's example of using his special gifts he has received, his sharp teeth for cutting trees and branches which he uses to building dams and lodges expresses this teaching. If the beaver did not use his gift to build, his teeth would grow and grow ultimately making it impossible for him to sustain himself and ultimately will lead to his demise. The beaver knows his gifts and uses them to the best of his abilities.

The Wolf= Humility

In the natural world, the wolf expresses this humbleness very clearly. The wolf lives within a pack of other wolves. The pack operates as a team. Each animal has a role within this pack to play. Several animals may be the hunters, some may be the protectors, some may be the nurturers and others may be the pups that follow, learn and grow. Each animal is not more important than the others as each animal must perform the role that it has for the survival and betterment of the pack. Each animal within the pack is very important thus none is better than the other.

When the wolf comes up to another larger creature, this animal will bow its head not out of fear, but out of humbleness. He humbles himself in your presence. A wolf that has hunted food will take this food back to the den to eat with the pack before he takes the first bite of food. The act of sharing from one animal to another is shown clearly with this example. The animal must share for the survival of the pack.

Excerpts from: Dave Courchene Jr., Cindy Crowe and Richard Carlson, PhD.

The Turtle = Truth

It is said that in the beginning, when the Creator made man and gave him the Seven Sacred Teachings, the Grandmother Turtle was present to ensure that the laws would never be lost or forgotten.

The turtle also teaches us patience. As the turtle is one of the slowest moving creatures of Earth, it is her that seems to make it to her destination no matter the length of time that it may take her.

Grandmother turtle carries all teachings with her because if you count the markings on her back you will find 13 inner markings and 28 outer markings. This represents an old calendar of the days where we followed the moon as our guide. During this time we had 13 months and with 28 days each. This represented the truth of one cycle of the earth's rotation around the sun [13 months] and the length of one month [28 days] with the cycle of the moon. Plus, it helped represent the cycle of a woman's body as well. The turtle reminds us the cycles of the moon, the sun, the body and all of creation.

Grandmother turtle also carries her home on her back. She teaches us that all of life is sacred. The shell of the turtle represents the body of real events as created by the Higher Power and serves as a reminder of the Creator's will and teachings. These signs are a confirmation of the Truth which the turtle reflects.

Excerpts from: Dave Courchene Jr., and Cindy Crowe

Activity #4 - Making a Value Rock

Ask each students bring in a smooth rock about the size of a fist, or purchase a bag of river rocks and let each student choose a rock after they have been washed and dried. Ask each student to use paint or permanent markers to write one Teaching on each stone. They are to choose the Teaching that is most important to them, and share their understanding of why it seems important to them. They should provide an example of how the Teaching relates to their daily life.

Students meet with a partner/small group to discuss the grandfather and which they think are most important, or are they all important together, as a 'bundle'? Once again, convene in a talking circle and have partners/groups discuss which Teaching they have chosen and why?

Research and Writing Activities

1. Researching Groups of First Nation People

Divide students into 8 groups, and assign one of the following First Nations people to each group:

- Woodlands First Nations
- Iroquoian First Nations
- Plains First Nations
- Plateau First Nations
- Pacific Coast First Nations
- Mackenzie and Yukon River Basin First Nation
- Metis
- Inuit

Ask them to find information about their assigned group and produce an illustrated report showing

- A map of where in North America this group lived
- A list of the names of the First Nations peoples who lived in this region
- What kind of foods they ate
- How they preserved these foods for winter and travel
- The style of houses they lived in
- How they keep their culture and values alive today
- Places you could visit to learn more about this group of First Nations People
- A list of good websites that have interesting and reliable information about this group

2. Curve Lake First Nation, Ontario: Write A Travel Article

The host of the video, Missy Knott, is from the Curve Lake First Nation, near Peterborough, Ontario.

Using the internet, find information about this group. In a footnote, describe which internet sites you used for your information, and how you decided which ones were most reliable sites for information about this group.

Write a newspaper article that could be included in the travel section of a newspaper; describe:

- what you would see if you went to visit their cultural centre;
- special events being held at Curve Lake this year
- reasons why readers should be sure to go to Curve Lake

3. Shannon Thunderbird: a Biography

Shannon Thunderbird was the guest in the video who told the story about the seven grandfather teachings. Find information about her, using internet research, but do not use Wikipedia.

Write a short biography of her life so far, and in the final paragraph, draw conclusions about her importance to native people, as well as to the rest of us. Be sure to include her guest appearance in this video as one of her accomplishments.

Now look at the Wikipedia article and see if there are any corrections or additions that should be made to the article. Make a list of these to put at the end of your biography.

4. The Medicine Wheel

Shannon Thunderbird makes reference to a “medicine wheel” in the video.

Copy or draw a picture of a medicine wheel structure in North America, and write a caption to describe what it is and how it was possibly used.

5. Story Telling in Your Family

Write a story that is often told by people in your family. Conclude with a sentence that begins “And so we remember that it is important to...”

Give your story a title.

6. National Aboriginal Day, June 21 – a Picture Book

In Canada, June 21 is now celebrated as National Aboriginal Day. It is also the day of Summer Solstice, the longest day of the year.

Find information about the history of the declaration of this day, and how it is celebrated by groups in your community or province.

Now find information about how summer solstice is celebrated by other groups and people around the world.

Create a picture book with simple text, suitable for primary grade children, describe either summer solstice, or National Aboriginal Day, or both.

Illustrate your book with original drawings or with pictures copied from other sources.

Give your book a title and create a cover for your book.

Arrange for an authors’ launch of your book in your school library.

7. Aboriginal Organizations

Find information about each of the following organizations:

- The Assembly of First Nations
- The Congress of Aboriginal Peoples
- The Inuit Tapiriit Kanatami
- The Métis National Council
- The Native Women’s Association of Canada

In chart format record:

- The name of the organization
- When they were formed
- Why they were formed
- Their current Leader
- Some significant accomplishments

Vocabulary List

Aboriginal peoples - Aboriginal peoples” is a collective name for the original peoples of North America and their descendants. The Canadian constitution recognizes three groups of Aboriginal people: Indians (commonly referred to as First Nations), Métis and Inuit.

Elders - Elders have traditionally been the most respected members of Aboriginal communities. They have used their experience and wisdom to help people in their communities make good decisions. Language, traditions, ceremonies, laws, skills, and histories are some of the things they have taught. Elders’ teachings have been very important to the upbringing of every child.

Nbwaakaawin - To cherish knowledge is to know WISDOM. Symbolized by the beaver.

Zaagidwin - To know LOVE is to know peace. You must love yourself in order to love another. Symbolized by the eagle.

Mnaadendimowin - To honor all of the Creation is to have RESPECT. Symbolized by the buffalo.

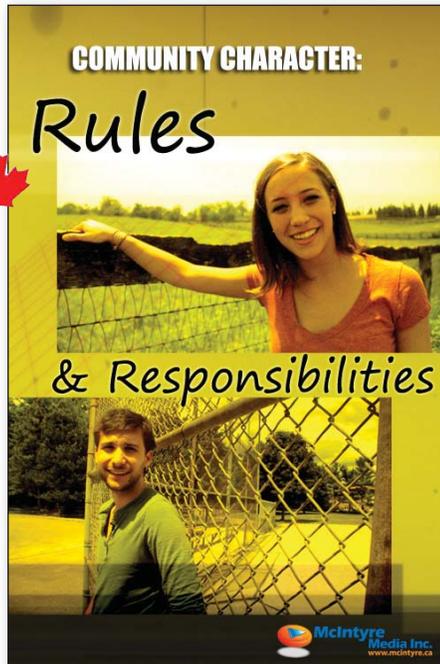
Aakwade’ ewin - BRAVERY or courage is to face the foe with integrity. The bear symbolizes the moral courage to do the right thing.

Gwekwaadiziwin - HONESTY in facing a situation is to be brave. Symbolized by Sasquatch or Wilderness Man.

Dbaadendiziwin - HUMILITY is to think things through carefully and to know your place. Symbolized by the wolf.

Debwewin - TRUTH is to know all of these things. Symbolized by the turtle.

Other programs from McIntyre Media Inc.:

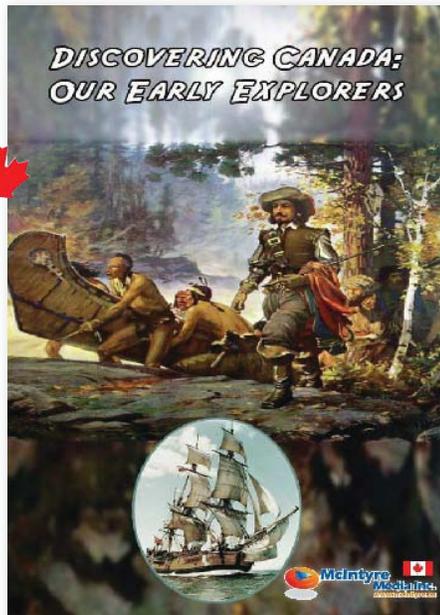


Community Character: Rules and Responsibilities (Includes interview with Shannon Thunderbird)

Grade 1-3 2012 20 min McIntyre Media Inc.

As a citizen of a community, we all have rights and responsibilities. In this program, students will join our hosts Kirstie and Sean to learn how and why communities make and enforce laws. The program reveals how rules are linked to safety and designed to support fairness, and explains why there must be consequences for breaking community rules. Students will also discover how rules in a classroom and at home are just as important as the rules in a town or city. Students also hear from the delightful Coast Tsmishian First Nations Elder and Educator, Shannon Thunderbird who tells children of the Seven Sacred Teachings - love, respect, courage, honesty, wisdom, humility and truth. Shannon shares her wonderful storytelling ability in sharing with children how each of these rules from our First Nations culture can help of us can be better people.

#MCI058DV-X3 \$159.95: DVD, resource guide with student worksheets



***"...an excellent resource on Canada's early explorers....presents materials with both a degree of humour and simplicity that is both endearing and educational."* - Resource Links**

Discovering Canada: Our Early Explorers

Grades 4-7 2010 26 min + 10-question video quiz McIntyre Media Inc.

Early explorers and navigators expanded the influence of their empires as they ventured across oceans and borders in search of territories to colonize. This program brings to life many of Canada's earliest explorers.

Beginning with the arrival of people across the Beringia Land Bridge, students will learn about the explorers who first came to and explored Canada. Along with learning about who these explorers were, we explain the reasons they came, what they were hoping to find here, and their early contact and interaction with Canada's aboriginal societies. Students will meet Leif Ericsson, John Cabot, Jacques Cartier, Martin Frobisher, Samuel de Champlain, Henry Kelsey, George Vancouver, Simon Fraser, David Thompson, and of course, our original explorers, the First Nations people.

#MCI036DV-M3 \$149.00: DVD, PDF resource guide with student activities,



FREE online PREVIEWS!

Visit our website:

www.mcintyre.ca

For additional information, call or send orders to:

McIntyre Media Inc.

203 - 75 First St., Orangeville, ON L9W 5B6

800-565-3036

fax: 519-942-8489

email: info@mcintyre.ca

www.mcintyre.ca

