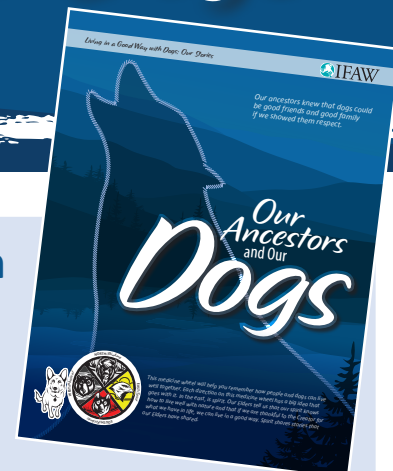


Our Ancestors and Our Dogs

Instructor Guide



Introduction

Our Ancestors and Our Dogs is part of a program about dogs and First Nations. It is about how the First Peoples of North America have lived with dogs for a long time. You will meet Elders and others who share their stories about dogs and about caring for dogs. All of these people love and respect dogs and so they have shared their ideas about dogs with you. All are First Nations (Swampy Cree, Anishinaabe). We are proud to have them share about our peoples and our good ways with dogs. We hope that you will see that we, as First Nations, have had great respect for all living things, including dogs. We hope that our communities can treat dogs well because we know that each of us can learn to have a good life with the dogs we meet and have in our families.

This unit is focused on learning about the ancestors of dogs and how our ancestors lived well with dogs. It explains how dogs have always been part of the life of First Nations People and how our relationship with dogs is changing. It tells how our feelings for dogs are important. It tells us how to care for our dogs so that we can live with them safely and respectfully.

The activities in this unit can be used to meet learning objectives in:

- English Language Arts, particularly speaking and listening comprehension
- Social Studies
- Science
- SEL—social and emotional learning

Before You Begin

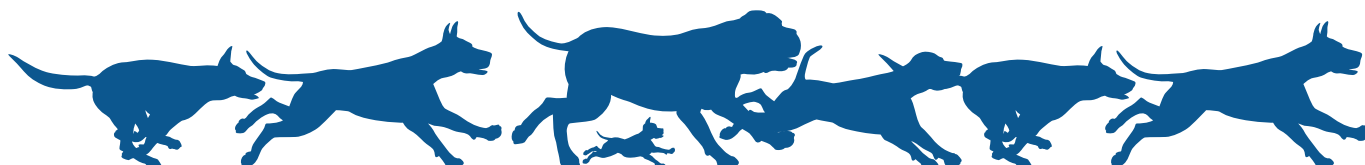
Organize Materials

- Print out the *Our Ancestors and Our Dogs* Activity Books.
- Print out or copy the play script and Worksheet at the end of this Instructor Guide.
- Display the Balance of Self medicine wheel poster and *Dog, Puppy, and Wolf in Different First Nations Languages* poster.
- Prepare to provide the Elder and role model stories.
 - You may play audio recordings for students to listen to using the QR codes or links found in this Instructor Guide and the Activity Book.
 - Or you may read from the Elder/Role Model Story Cards for Elaine Kicknosway, Willy Bruce cards 1 and 2, and Captain George Leonard card 1 (found at the end of this guide or online at: www.ifaw.org/living-with-dogs-elder-cards).
- Choose the activities that you want to share and gather any necessary supplies.

After Teaching: Share Your Voice!

We want to know what you and your students think about this program. We would be grateful for your insights and feedback:

ifaw.org/living-with-dogs-feedback



Introduce "Our Ancestors and Our Dogs"

Warm-up: Play Four Ways!

Learning Target: to build background about the four directions on the medicine wheel

Special Supplies: four pylon cones or some other type of marker

Take students to a large area where they can run around, such as the gym or a place outdoors. Place the pylon cones or markers in places marking the directions East, South, West, and North. For younger students, you may want to add the letters *N, S, E, W* to the pylons as visual reminders of the directions.

Have all students stand in the middle of the four pylons with you. Tell them that they must follow your instructions.

Introduce students to one of the directions, for example East. Connect the direction to the real world. For example, you may **say:** *The sun rises in the East.* Tell students that when you yell, “East!” they need to run to that pylon. When you yell “Home!” they need to run back to you.

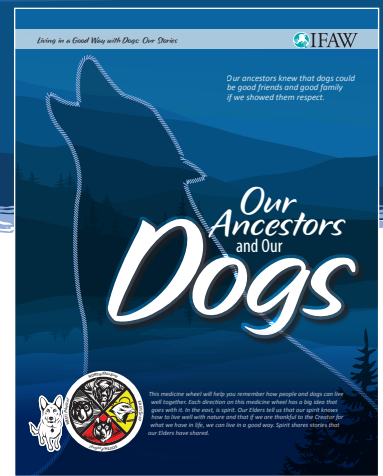
Continue playing until all directions have been introduced and students have had the opportunity to run several times in a circle around the markers. When the game is finished yell "Home!" and have students run to the middle.

Competitive Version

To make the game competitive, have the last student who reaches the correct pylon area be "out." When students are "out," they need to stand in the middle with you. The last student in the game wins.

Cooperative Version

When students arrive at a direction marker, they should link arms into a circle. When all the students have linked arms, call out the next direction.



Activity Book cover

Introduce “Our Ancestors and Our Dogs” (continued)

Activity Introduce Activity Book

Learning Target: to activate prior knowledge and introduce the medicine wheel

Hand out the *Our Ancestors and Our Dogs* Activity Book. Read aloud the text in the upper right corner of the cover: “Our ancestors knew that dogs could be good friends and good family if we showed them respect.” Briefly discuss the meaning of ancestors and respect.

Discuss the medicine wheel shown on the cover. Explain that medicine wheels teach us about how we can follow a good life. *Medicine* is a word that means anything that is good for us, so this is why the wheels are about how to live in a good way.

Many First Nations have made medicine wheels for thousands of years. Some medicine wheels are made from stones in fields that are very old and still exist today. Ask students if they have seen medicine wheels anywhere in the community.

Explain that there are many different medicine wheels that help teach us important ideas. The medicine wheel for this unit is used to help students **remember how people and dogs can live well together**.

Each section of the medicine wheel represents a different direction:

- In the east, the sun rises each day.
- In the south, it is warmer.
- In the west, the sun sets.
- In the north, the winters are long.

On the medicine wheel, each direction—east, south, west, and north—has an idea that goes with it: spirit, feelings, body and thought.

Explain that this unit focuses on **spirit**.



Treating All of Our Relations in a Good Way

Warm-up: The Sugar Maple

Learning Target: to encourage students to relate the sweetness of the sugar maple to themselves

Have students form a sharing circle. Review the guidelines for a sharing circle from Appendix 2 of the Program Overview.

Explain to students that they will listen to an Elder story about the sweetness of life. Explain that the Elder will talk about sugar maple trees. Ask students what they know about sugar maples and maple syrup.

You may want to share this information with students: *A sugar maple is a tree that grows in some places in North America. In the spring, when the snow first melts, the sap in the sugar maple flows back up the branches from the roots. In some nations such as the Mohawk of Grand River, the sap is drunk. This maple water is good for people at the start of spring.*

If possible, bring some maple syrup into the class and invite students to taste it. If it is winter, you may want to pour the maple syrup on clean snow and have the students eat the sweet snow.

Elder Story Elaine Kicknosway

Read the introductory paragraph and the biography of Elaine Kicknosway on Activity Book page 2. Explain that Elaine Kicknosway will tell us about dogs and the natural laws for humans. Play the audio recording using the QR code or link or read the text aloud from Elaine Kicknosway's Elder/Role Model Story Card.



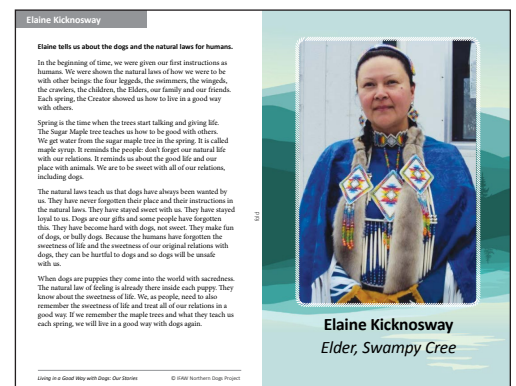
www.ifaw.org/kicknosway

Vocabulary

You may want to teach these vocabulary words from the story: *sugar maple, four legged, swimmers, crawlers, winged and sweet.*



Activity Book page 2



Elaine Kicknosway Elder/Role Model Story Card

Activity 1 Think/Pair/Share

Learning Target: to make connections to the Elder story

Ask students the following questions using Think/Pair/Share. First give students time to think about their response, then have them share their ideas with a partner, and finally ask students to share their responses with the whole group. Replay the recording or reread the text as necessary.

- What does Elaine tell us about the sugar maple?
- What do you think Elaine means about being sweet with all our relations?
- How can we be sweet to each other?
- How can we be sweet to dogs?

Activity 2 All My Relations

Learning Target: to understand that humans are connected to other beings

Discuss the All My Relations circle of life shown on Activity Book page 2. Use the text below to describe the beings shown on it. Then ask students to draw pictures of other beings where they belong in the circle of life.

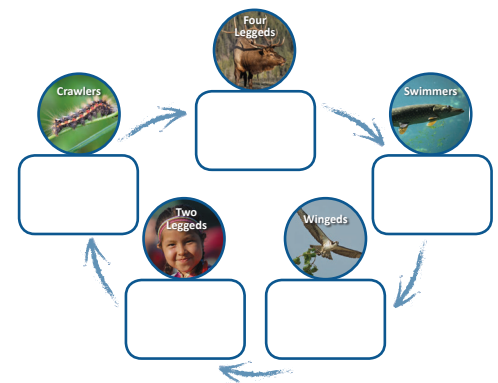
Wingeds fly in the sky. Butterflies are also winged, even if they start out as crawlers. Birds are winged, and the one who flies the highest is the eagle. The owl hunts at night because he has great night vision. The geese work well together; they fly in a V shape. **Ask:** What do you know about the raven?

Four leggeds are mammals. They include animals like bears, caribou, deer, foxes, wolves, and weasels. They live on land and their babies drink their mother's milk when they are little.

Two leggeds are humans. We must learn to live with other beings in a good way. We are connected to all other beings in this circle. We can learn from all the others, as we are all related.

Crawlers live close to the earth. They include insects and some reptiles, such as snakes. They are very important for life because they can spread seeds and can be eaten by other animals in this circle.

Swimmers live only in the water. Fish are swimmers that can live in lakes and rivers where the water is fresh, or they can live in the ocean which is salt water. Salmon and jellyfish live in the ocean, but salmon go into freshwater rivers when it is time to lay their eggs. Some swimmers, such as whales, live in the ocean and are also mammals.



All My Relations activity,
Activity Book page 2

Activity 3 All My Relations in the Circle of Life

Learning Target: to identify how animals (including humans) interact sweetly with other animals

Hand out cue cards with one of these words on each: *eagle, raven, goose, owl, bear, wolf, moose, buffalo, woman, man, boy, girl, sturgeon, whale, trout, salmon, spider, snake, grasshopper, ant* and *dog*. If necessary, make additional cue cards for some words so that each student in your class gets a card. Explain that students will take on the identity of the person or animal on their card.

Younger Students

Organize students in pairs or in small groups. Explain that students should act out the animal or person on their card and see if their partner or the other students in their group can guess who they are.

Call the whole group back together. Have students tell the group which animal or person they are and where they fit in the circle of life.

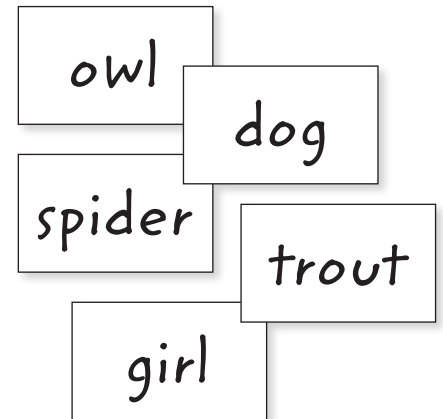
Guide students to demonstrate two circle members showing sweetness to each other. For example, you can **ask:** *How can we show kindness or sweetness to the sturgeon?* (possible answers: keep the water clean for the sturgeon to live in, don't scare her, and so on)

Older Students

Have students look at the word on their card without showing it to anyone else. Remind students that they will take on the identity of the person or animal on their card. Have students walk around and describe to other students how they fit in the circle of life. Students should try to guess each other's identity. For example: Johnny walks up to Sarah and says, "I am someone who soars in the sky. I hunt with my eyes. I help to eat the mice and rats. Who am I?" Sarah tries to guess the answer. (eagle)

You may choose to make this a competition for competitive learners or classrooms by having students write their names on the cards they guess correctly. For example, Sarah would write her name on Johnny's card because she guessed correctly that he was an eagle. Students should try to collect signatures because it proves they are good clue givers. Invite students to walk around and try to guess as many animals/people as they can.

When students have finished, call the whole group back together to discuss the question: How can we demonstrate the interaction of two circle members showing sweetness to each other? For example, you can **ask:** *How can we show kindness or sweetness to the bear?* (understand the bear's role in nature; if gathering food that bears eat, like blueberries, leave some for the bears; never get between a mum bear and her cubs, and so on)



All My Relations cue cards
(made by instructor)

Local Knowledge: Stories about Dogs

Learning Target: *to identify sweetness in others' experiences*

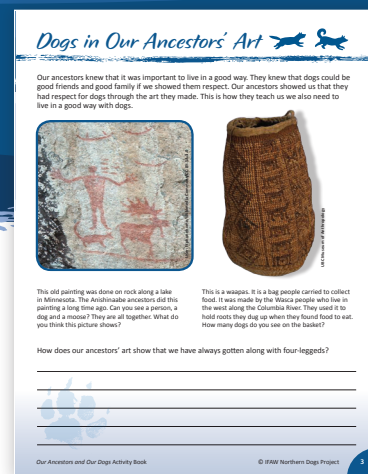
Ask students to talk to someone they trust about a dog in their life and if they can share something good that happened with their dog. Students may ask: How did the dog help you? Ask students to draw a picture of this happy story, colour it, and bring it to the class to share.

Dogs in Our Ancestors' Art

Warm-up: Sharing Our Elders' Experiences

Learning Target: to identify how others have had positive experiences with dogs

Say: During our last class, you were asked to talk to someone who had something good happen with a dog in their life. Share that tale now, and show the picture you drew.



Activity Book page 3

Activity 1 Ancestors' Art

Learning Target: to understand that dogs have always been a part of First Nations life

Have students turn to Activity Book page 3. Discuss how we know that the ancestors respected dogs by looking at these two artworks and reading the captions about them. Give students some time to think by encouraging them to pause and not call out the answers immediately. Have students write a response to the question on Activity Book page 3.

Activity 2 Wall Art!

Learning Target: to create wall art to show the relationship between dogs and our ancestors

Special Supplies: coloured or white chalk for students to use (sidewalk chalk is fine for this activity.)

Say: Just like our ancestors, we too can create wall art that shows humans and dogs walking alongside each other.

Give each student a piece of chalk. Have students rub it on the side of their hand, as shown in the photograph.

Then have students press their chalked hand against the wall to make an image of the sole of a foot.

Next, have students colour the pad of their index finger with the chalk and use it to add five toes above the foot. They will have made a human footprint.

Then students will make the dog paw print. Have them bend their pinky finger and rub chalk on the outside of it.



Making wall art

Dogs in Our Ancestors' Art (continued)

Activity 2: Wall Art! (continued)

Then have students press their pinky against the wall to make the pad of the paw print.

Next have them rub chalk on the tip of their pinky finger and make four tiny pad prints above the one they just made.

Have them arrange the prints to look like trails on the wall, showing dogs and humans walking side by side. **Say:** *Imagine: what might the dogs and humans be doing together?*



Wolves—Ancestors of Our Dogs

Warm-up: Talking Circle

Learning Target: to see similarities between us and our ancestors, and dogs and their ancestors

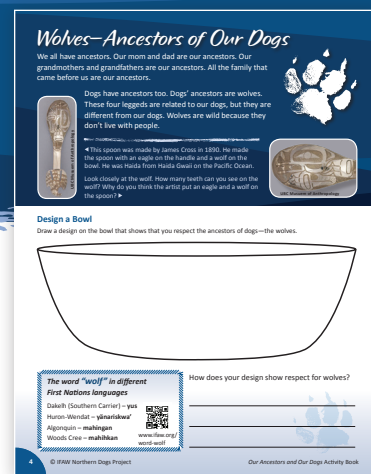
In a talking circle, have students discuss the idea of ancestors. See the Program Overview for information on how to conduct a talking circle.

Say: *We may not know or have met our ancestors, but they are part of us.*

Here are a few guiding thoughts and questions for the talking circle:

- *Our ancestors include our moms and dads, who brought us into the world. Their mothers are our grandmothers and their dads are our grandfathers. They are also our ancestors. Our grandparents had mothers and fathers, and they are also our ancestors.*
- *Do you look like someone in your family? Are you exactly the same as all of your ancestors? You are connected to them.*
- *Dogs also have ancestors. If you look far back in their family history, you will find out that their ancestors are the wolves. There are many traditional stories about why the wolves have stayed wild and why the dogs have become our friends, our companions and our family.*
- *Why do you think that dogs are living with people?*
- *Have you ever seen a wolf? How is she like a dog? How is she different?*

After the talking circle, give the students some time to do a drawing of themselves surrounded by their ancestors—their mother/father, aunts/uncles, and grandmothers/grandfathers. Have them imagine those they do not know and those that have passed on to the spirit world. They can also add to their drawing any dogs that are part of their family, and they could imagine their dog's ancestors, including the wolf.



Activity Book page 4

Activity 1 Respond to “Wolves—Ancestors of Our Dogs”

Learning Target: to respond to and create artwork about wolves

Read aloud or guide students to read the introductory text on Activity Book page 4. Guide students to respond to the questions on page 4 about the Haida spoon. Then **ask:** *If you were to show people you respect dogs and their ancestors, the wolves, what item could you create that shows a dog and a wolf?*

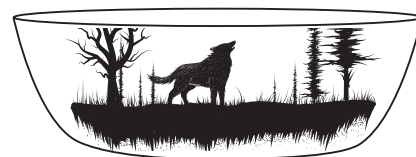
Invite students to draw a design on the bowl on page 4 that shows they respect wolves, the ancestors of dogs. You may guide students using these suggestions: *Draw wolves on the bowl. You might include wolf paw prints, a wolf face, or a wolf in its homeland (meadows, trees, mountains, etc.). You might draw a wolf pack, or show some wolves with dogs.*

Have students write a sentence about the bowl that they designed on page 4.

Then invite students to listen to the words for *wolf* in different First Nations Languages. Use the QR code or link.



[www.ifaw.org/
word-wolf](http://www.ifaw.org/word-wolf)



Design a Bowl activity,
Activity Book page 4

Activity 2 Make a Bowl

Learning Target: to create a bowl to show respect for the wolf—the dog’s ancestor

Special Supplies: newspapers or paper towels, scissors, paint and paintbrushes, one latex balloon per student, and either white glue or flour

Depending on the age of students, you can let them prepare the materials, or you can help them.

1. Shred the paper into long, thin strips.
2. Water down the glue with equal parts water and glue. If using flour, mix with water until very runny.
3. Blow up the balloons so they’re more round than oblong.
4. Hand out a balloon to each student.

Activity 2: Make a Bowl (continued)

Model the process listed below to students and give them time to copy you after each step.

1. Hold the tied end of the balloon between your knees, and dip a paper strip into the glue or flour mixture. Squeeze out any excess.
2. Lay the paper strip on the topmost part of the balloon.
3. Repeat until you have a nice, thin layer evenly covering half of the balloon. Make sure to stop once the paper reaches the widest part of the balloon, otherwise you will have a vase, not a bowl!

When students have finished, let the first layer on their balloons dry for 24 hours. Then have them add another layer and let that dry again. The third day, pop the balloons, and the bowl should be ready. Trim the edges with scissors so the top of the bowl is even.

Ask: *Remember how your ancestor humans and ancestors of dogs walked alongside each other?*

Have students paint their bowls, demonstrating through images and words their respect and understanding for dogs and their ancestors.

Local Knowledge: Share Your Bowl

Learning Target: *to show respect and love to a family member or member of the community*

Say: *Think about your bowl. Which person in your life would appreciate a handmade bowl from you?*

You could suggest that students think of someone who has a dog and would want to put dog cookies in their bowl. After giving students some time to think, call on a few students to share their ideas. Tell them to be prepared to share how their person reacted when they gave them the bowl.

Wolves on the Land and in Traditional Stories

Learning Target: *to gain knowledge of and respect for wolves*

Consider local knowledge about wolves. Are there wolves in your area? There may be someone in the community with a wolf hide, a wolf skull, wolf teeth, etc., who could visit the class. Perhaps the nation you teach in has a Clan system that includes the wolf. Are there traditional stories about the wolf? Are there Elders or Native Language Teachers who could teach your students words about the wolf, about the concept of ancestors, or ancestral knowledge?

How the Wolf Clan Came to Be

Warm-up: Listen to Willy Bruce

Learning Target: to understand how wolves can guide us

Elder Story Willy Bruce

Read the introductory paragraphs on Activity Book page 5. Then play the audio recording of Willy Bruce telling the story "How the Wolf Clan Came to Be." Or read the story aloud from the Willy Bruce Elder/Role Model Story Card 1.



www.ifaw.org/bruce1

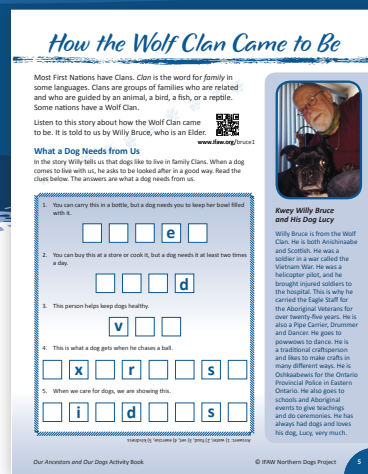
After students listen to the story, **ask:** *Do you know someone who is part of a clan? What animal do you feel might guide you and your actions when you are treating others in a good way?*

Have students stand up, put their hand in the air, and move to the closest person that they haven't spoken to today. Then, have pairs take turns telling each other what animal they feel guides their actions when they are treating others in a good way. Remind them to actively listen when their partner shares. Say "go" and have students repeat with a different partner. Repeat so that students share with three partners during the activity.

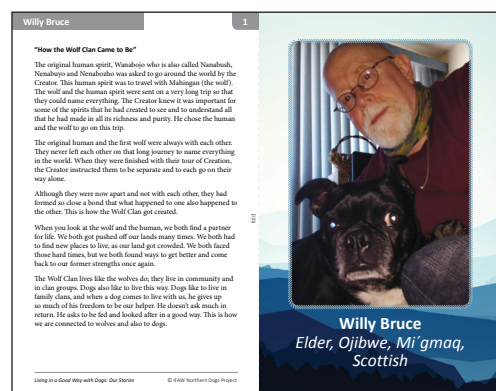
Activity 1 A Dog's Needs

Learning Target: to understand what dogs need from us

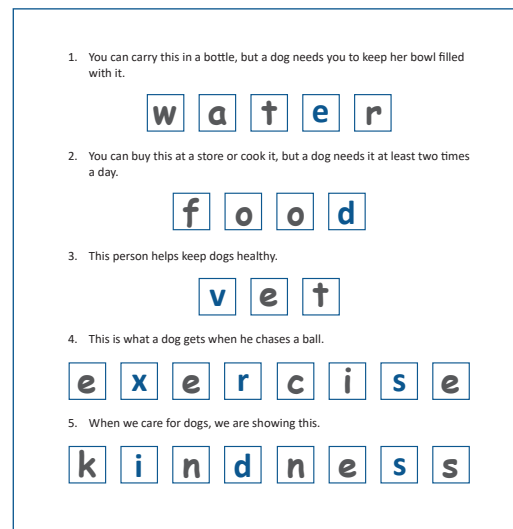
Read the introduction and directions for the What a Dog Needs from Us puzzle on Activity Book page 5. Invite students to complete the puzzle independently or in pairs. When they are finished, check answers as a group. (1. water; 2. food; 3. vet; 4. exercise; 5. kindness) Emphasize that these are things we provide to take care of dogs in a good way when they come to live with us.



Activity Book page 5



Willy Bruce Elder/Role Model Story Card 1



What a Dog Needs from Us puzzle,
Activity Book page 5

How the Wolf Clan Came to Be (continued)

Activity 2 Play: How the Wolf Clan Came to Be

Learning Target: to demonstrate to others how the Wolf Clan came to be

Print out copies of the script for the play *How the Wolf Clan Came to Be* on page 21 of this Instructor Guide. To start, read the play together with students.

If you choose to perform the play, consider who your audience will be and where the play will take place. Assign roles and guide students to practice them.

Discuss with students where a play about this story can be set. You might have students paint a backdrop for the play on a large, thick sheet of paper or on a plain, king-size bed sheet. Since the Wolf and the Human travel the world, students could paint a large globe as a backdrop. Or, half of the backdrop could be painted as a forest ecosystem and the other half could be painted as a crowded cityscape with buildings, roadways and so on. You could arrange for older students—perhaps reading buddies—to help with this project. Consider how and where you will hang the backdrop.

After the performance, have a talking circle with students and the audience. (Review the information about conducting a talking circle on Program Guide page 24.) Discuss how the story *How the Wolf Clan Came to Be* tells how humans relate to wolves in a different way than with dogs. Ask the circle to discuss topics such as:

- Wolf knowledge that anyone wants to share within the circle
- How naming is done in the traditions of the territory the circle is being held in
- How we can live in a good way with dogs
- Any other thoughts on dogs, their ancestors the wolves, and clan teachings

Play Script: **How the Wolf Clan Came to Be**

Characters NARRATOR: One person that can read aloud but does not wish to act. CREATOR: The Great Spirit (the one who has created everything in this world). WANABOJO: the original human spirit. MAHINGEN: the original wolf spirit. SAGLE, BEAR, STAMBEESING, TURTLE, BUTTERFLY, SPIDER: other clan animals or medicine spirits (or beings).	PARTNER FOR THE HUMAN FAMILY FOR THE HUMAN PARTNER FOR THE WOLF FAMILY FOR THE WOLF DOG FAMILY Note about characters: In place of Wanabobo, you may use the name this spirit is called in the traditional territory you are in. You may also use another name for Mahingen. Also, you may choose to add Deer, Goose, etc. to the play.
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Narrator: This story happened a long time ago at the time right after the world and the beings on it had been created. In his creation, the Great Spirit did not give names to everything just yet. He called on his son, Wanabobo. He is also known as Nanabush, Nanabug, Nanaboochoo, Gheoghep and Tabalash, to name a few.

Creator: Wanabobo, I need to speak to you. I have an important job for you to do.

Wanabobo: How can I help you, Creator?

Creator: I need helpers to go around and visit this world. All of my creation has been made: the lakes, the animals, the mountains, the birds, the plants, the medicines, the sky and everything else has now been made. Now is the time for all this creation to be named. You will not travel alone; I will call on Mahingen to come travel with you.

Creator: (shouts) Mahingent Mahingent! Come to me!

(Mahingen arrives and faces the Creator.)

Mahingen: Creator—you called?

Creator: Yes, here is Wanabobo, the Human Spirit. (Points to Wanabobo.) Wanabobo, here is Mahingen—the Wolf Spirit. You two are to be friends. Now Wanabobo and Mahingen, the world is now completed. All of your relations are now living on Mother Earth. The plants, the animals, the winged, the water creatures, the crawlers and the two leggeds. All are now here. I need every relation from the smallest crawler to the tallest tree to be named. Naming will be a very important job and I have chosen you two spirits to travel together to do this job. In the future, the Anishinaabeg will have special names. Each human will be given a name. I have asked you Wanabobo and you Mahingen to travel this long journey around this world and visit every part of my creation and name everything you will see and meet.

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How the Wolf Clan Came to Be
play script, page 21 of this guide

Local Knowledge: Clan System

Learning Target: to deepen students' understanding of Clans

Ask an Elder, a Native Language Teacher or a traditional teacher to come to your classroom to talk about the Clan system (if it is intact in the traditional territory your school is located in). Have this person share other forms of local knowledge about Clans and the Wolf Clan in particular. Then, in a talking circle, discuss what students know about Clans.

Honouring Dogs

Warm-up: Play Four Ways!

Learning Target: to honour dogs and their spirit

Review how to play Four Ways! from page 2. Remind students that the unit is about how our ancestors lived in a good way with dogs and about wolves, who are the ancestors of dogs. Point out the medicine wheel on the cover, and remind students that the direction for this unit is East/Spirit.

Now play Four Ways! but replace East with Spirit.



Activity Book page 6

Elder Story Willy Bruce

Read the introductory paragraph on Activity Book page 6. Direct the students' attention to the painting of the Dog Dancer. Then play the audio recording of Willy Bruce's story about Dog Soldiers. Or read the story aloud from the Willy Bruce Elder/Role Model Story Card 2.



www.ifaw.org/bruce2

Activity 1 Dog Soldier Activity

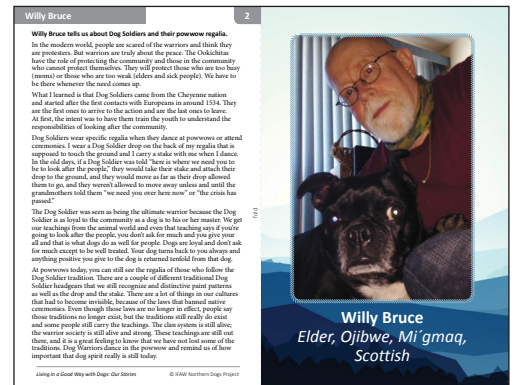
Learning Target: to identify an important trait of Dog Soldiers

Invite students to complete the puzzle on Activity Book page 6, and then say what Dog Soldiers are to their community (loyal). **Ask:** What does it mean to be loyal? Why is it important to be loyal?

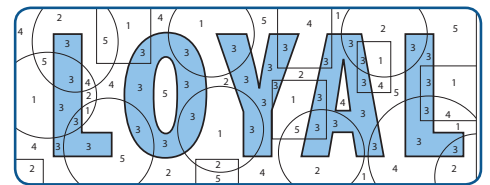
Read or listen to the words for *dog* in different First Nations Languages. Use the QR code or link.



www.ifaw.org/word-dog



Willy Bruce Elder/Role Model Story Card 2



Puzzle, Activity Book page 6

Activity 2 Dog Dancer

Learning Target: to honour dogs and our Dog Dancers

Make copies of **Worksheet: Dog Dancer**, either one per student or one per pair of students.

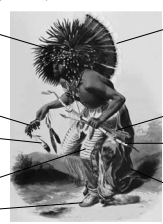
Say: Look at the Dog Dancer on the top of your handout. Notice how detailed his regalia is. Ask students to describe what they see. Read the labels for the different parts of the regalia with students.

Read the descriptions of the parts of the regalia, listed below the drawing. Then guide students to match the parts of the regalia to the descriptions and the drawing. They can write the numbers on the blanks to make the matches.

Worksheet: Dog Dancer

Name _____

Directions: Look at the picture. Read the list of items and the descriptions. Match the items in the box to the descriptions and the picture. Write numbers on the blanks next to the picture and descriptions.



1. Headdress
2. Bustle of wild turkey feathers
3. Arrows
4. Bow
5. Toe rattle
6. Painted leggings
7. Moccasins
8. Feather
9. Drop

1 _____ The sticks have feathers on one end and a sharp pointed rock on the other. These are weapons.

1 _____ What people wear over their hair has special meanings in different First Nations.

5 _____ This musical instrument is shaken in ceremonies. It is made from the toenails of an animal (for example, a deer).

8 _____ All birds are sacred. This part of the Dog Dancer's regalia reminds us that someone has shown the dancer great respect by giving this to him or her.

7 _____ These are traditional shoes made from deer, moose or elk hide.

4 _____ This weapon is used to make arrows shoot through the air.

2 _____ This circle of feathers goes on a warrior's back.

2 _____ These go on legs to protect them. These have stripes and patterns on them.

6 _____ This long piece of hide is staked to the ground with a stick to show that the warrior will stand his ground and protect his people.

9 _____

Our Ancestors and Our Dogs Instructor Guide © IFNW Northern Dogs Project 2017 24

Worksheet: Dog Dancer,
page 24 of this guide

Local Knowledge: Honouring Dogs in Our Community

Learning Target: to help dogs in our community live in a good way

Invite students to honour their dog or dogs in the community by putting out fresh water, making sure their dog is fed every day, or showing kindness to a dog. **Ask:** Do you have dogs in your community that you can help by putting out a bucket of fresh water? Explain that they should ask an adult if they can use an old bucket or dish. They can fill the bucket or dish with water every morning and every evening. **Say:** The dogs will thank you!

Dogs Are Now Our Friends and Family

Elder Story “Why Dogs Are Now Our Friends and Family”

Read the introductory paragraph on Activity Book page 7 to students. Explain that they will hear a story that was told to Captain George Leonard by an Elder. Play the audio recording of “Why Dogs Are Now Our Friends and Family” using the QR code or link or read the story aloud from Captain Leonard’s Elder/Role Model Story Card 1.



www.ifaw.org/leonard1

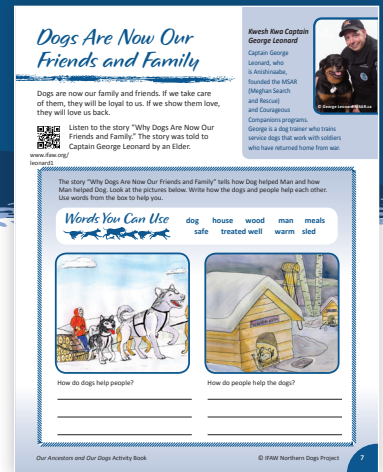
Vocabulary

You may want to teach these vocabulary words from the story: *food supply, transportation, shelters, selfish, rodents, Māhingan* (wolf in Anishinaabeg).

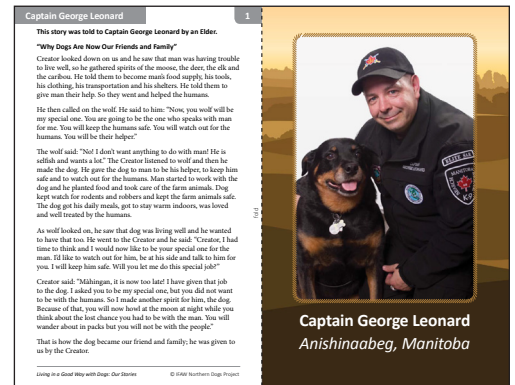
Activity 1 Writing Picture Captions

Learning Target: to show understanding of how dogs and people help each other

After students have listened to the story, have them write captions for the two illustrations on Activity Book page 7. They will write captions that show how dogs help people and how people help dogs. Explain that a caption is a short paragraph that helps to describe what is happening in a photo or picture. You may want to give students time to discuss their ideas with a partner before they write. They can use words from the Words You Can Use box to help them.



Activity Book page 7



Captain Leonard Elder/Role Model Story Card 1

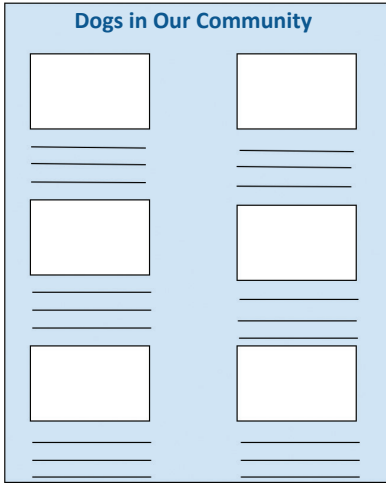
Activity 2 Create a Photo Page

Learning Target: to show understanding of how dogs in our community are our friends and family

Ask students if they can use a camera or borrow/use a phone to take two to six pictures of dogs in their community, where dogs are living with humans in a good way.

Have students share these photos with you. Print the photos onto a page, with lines under it, so students can add captions to each picture. OR, students may use a computer program to create a layout with photos and captions.

Note: You may want to pair younger students with learning buddies from an older class to complete this activity.



Sample layout of photo page

Local Knowledge: Show Off Your Work!

Learning Target: to share our photo page with someone who also honours dogs

Have students take their photo page home and show it to someone who lives in a good way with dogs. Ask students if they will be sharing the page with a person who is pictured in one of their photos. If so, you may want to provide them with an extra copy to give to that person to keep.

Reflection

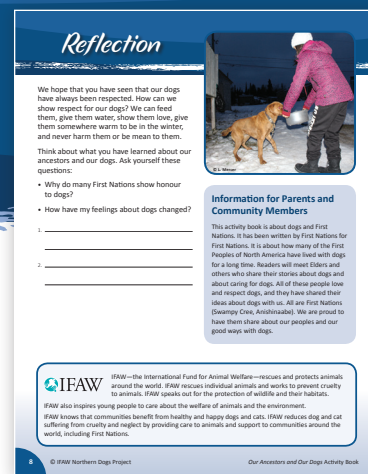
Activity Reflection Questions

Learning Target: to help students reflect on and share what they have learned; to reflect on how feelings towards dogs may have changed

Encourage students to reflect on these questions from Activity Book page 8. You may choose to have students do a Think/Pair/Share with these questions or they may write their responses.

- Why do many First Nations show honour to dogs?
- How have my feelings about dogs changed?

(Feel free to add more questions or think of different ones.)



Activity Book page 8

Unit Contributors

Elders

Elaine Kicknosway (Swampy Cree)

Elaine Kicknosway is Swampy Cree, originally from Northern Saskatchewan, Wolf Clan. She is a member of Peter Ballantyne Cree Nation. She is a singer, women's traditional dancer, participant in ceremonies and ongoing learner. She works at Minwaashin Lodge Aboriginal Women's Support Centre as the Children & Youth Manager. The Centre raises awareness that violence is not a part of our culture but is related to the intergenerational impacts of residential schooling and the child welfare system.

Willy Bruce (Ojibwe, Mi'gmaq, Scottish)

Willy Bruce is of Anishinaabe and Scottish descent. He is a Native Veteran with service in Vietnam. He has been a Pipe Carrier and Carrier of the Aboriginal Veterans' Eagle Staff for Aboriginal Veterans Autochtones for over 25 years. Willy is Oshkaabewis to the East Region Aboriginal Relations Team of the Ontario Provincial Police. He offers traditional ceremony and teachings in conjunction with Aboriginal and academic institutions across the Eastern Ontario Region. Willy is experienced in "Alternative Conflict Resolution" and cross-cultural communication. He is Wolf Clan and has a lifelong association with and love for dogs. Willy is active in his culture as a Pow Wow Dancer and Drummer, and as an artisan working in traditional media and forms.

Role Models

Captain George Leonard (Anishinaabeg, Manitoba)

Captain George Leonard is an Anishinaabe and the founder of the MSAR (Meghan Search and Rescue) and Courageous Companions, a veterans' service dog program. Courageous Companions was started after the first Canadian soldiers returned from Afghanistan, and his program has been featured in many newspapers and on national television. Captain Leonard is a certified master dog trainer and has been inducted into the Purina Animal Hall of Fame in Toronto with multiple dogs that have saved many lives—both through their search-and-rescue efforts and as service dogs for veterans. He wrote the National Service Dog Standard for testing and certification and is still training dogs for civilian duties, police duties and military duties. He lives outside Winnipeg, Manitoba, and he advocates for the rights of First Nations. He says he has his dream job: "I work with dogs and I assist my people." To this day, Captain Leonard and his team have trained more than 371 dogs.



IFAW

IFAW—the International Fund for Animal Welfare—

rescues and protects animals around the world. IFAW rescues individual animals and works to prevent cruelty to animals. IFAW speaks out for the protection of wildlife and their habitats.

IFAW also inspires young people to care about the welfare of animals and the environment.

IFAW knows that communities benefit from healthy and happy dogs and cats. IFAW reduces dog and cat suffering from cruelty and neglect by providing care to animals and support to communities around the world, including First Nations.

Play Script: *How the Wolf Clan Came to Be*

Characters

NARRATOR: One person that can read aloud but does not wish to act

CREATOR: The Great Spirit (the one who has created everything in this world)

WANABOJO: the original human spirit

MAHINGAN: the original wolf spirit

EAGLE, BEAR, STRAWBERRY, TURTLE, BUTTERFLY, SPIDER: other Clan animals or medicine spirits (or beings)

PARTNER FOR THE HUMAN

FAMILY FOR THE HUMAN

PARTNER FOR THE WOLF

FAMILY FOR THE WOLF

DOG FAMILY

Note about characters: In place of Wanabojo, you may use the name this spirit is called in the traditional territory you are in. You may also use another name for Mahingan. Also, you may choose to add Deer, Goose, etc. to the play.

Narrator: This story happened a long time ago at the time right after the world and the beings on it had been created. In his creation, the Great Spirit did not give names to everything just yet. He called on his son, Wanabojo. He is also known as Nanabush, Nenabujo, Nanaboozhoo, Glooscap and Tabaldac, to name a few.

Creator: Wanabojo, I need to speak to you. I have an important job for you to do.

Wanabojo: How can I help you, Creator?

Creator: I need helpers to go around and visit this world. All of my creation has been made: the lakes, the animals, the mountains, the birds, the plants, the medicines, the sky and everything else has now been made. Now is the time for all this creation to be named. You will not travel alone; I will call on Mahingan to come travel with you.

Creator (shouts): Mahingan! Mahingan! Come to me!!

(Mahingan arrives and faces the Creator.)

Mahingan: Creator—you called?

Creator: Yes, here is Wanabojo, the Human Spirit. *(Points to Wanabojo.)* Wanabojo, here is Mahingan—the Wolf Spirit. You two are to be friends. Now Wanabojo and Mahingan, the world is now completed. All of your relations are now living on Mother Earth. The plants, the animals, the wingeds, the water creatures, the crawlers and the two leggeds. All are now here. I need every relation from the smallest crawler to the tallest tree to be named. Naming will be a very important job and I have chosen you two spirits to travel together to do this job. In the future, the Anishinaabeg will have special names. Each human will be given a name. I have asked you Wanabojo and you Mahingan to travel this long journey around this world and visit every part of my creation and name everything you will see and meet.

How the Wolf Clan Came to Be (continued)

(As the narrator reads, Wanabojo and Mahingan start on their journey. Now enters the other animal characters one at a time. Wanabojo and Mahingan meet and greet the characters and give them names, walking around the stage in a random path. Characters can exchange positions after they have been named.)

Narrator: The original Human Spirit, Wanabojo, was asked to go around the world with Mahingan by the Creator so that they could name everything. Creator knew it was important that some of the spirits he created see and understand all that he had made in all its richness and purity.

Mahingan *(to Eagle):* Kwey! You are Megezit, the eagle. You will fly highest in the sky!

Wanabojo *(to Bear):* Kwey! You are Makwa, the bear. You know how to use all the medicines and you protect them.

Mahingan *(to Strawberry):* You are Ode'imín, the strawberry. You are the first berry to grow in spring and summer.

Wanabojo *(to Turtle):* You are Míkinak, the turtle. You live on land and water.

Mahingan *(to Butterfly):* You are Memengwe, the butterfly. You change so much in your life.

Wanabojo *(to Spider):* You are Eyebig, the spider. You teach us to weave, and you are patient because you can start weaving all over again if your work is torn.

Narrator: The original Human and the Wolf came back to the Creator after they had named everything they saw in the world. These two were inseparable, and when they finished their tour of the creation, Creator instructed them to be separate and each go on their way.

Creator: Wanabojo and Mahingan, Kichi Miigwetch for doing this important job of giving names to everything in the world. You have spent a long time together. Now, it is time to go back to your own relations and you will now live separate from each other. Mahingan and the other wolves will no longer live with Humans. Wanabojo, you will join your people. The Anishinaabeg will no longer live with the Wolves.

Narrator: Along their trip, Mahingan and Wanabojo had formed so close a bond that what happened to one happened to the other. This is how the Wolf Clan got created.

(Mahingan and Wanabojo now are joined by their partners and families.)

How the Wolf Clan Came to Be (continued)

Narrator: When you look at the Wolf and the Human, both find a partner for life.

Wanabojo: We both had to find new places to live as our lands got crowded by newcomers.

Mahingan: We both faced hard times, but we both found ways to strive and come back to our former strengths once again.

Narrator: That is how the Wolf Clan lives: in community and clan groups. This in turn is also present with the Dog; Dog likes to live in family clans. (*Enter the Dogs, coming alongside the Human family.*) When the Dog comes to live with us, he gives up so much of his freedom to be our helper. And he doesn't ask much in return but to be fed and looked after in a good way.

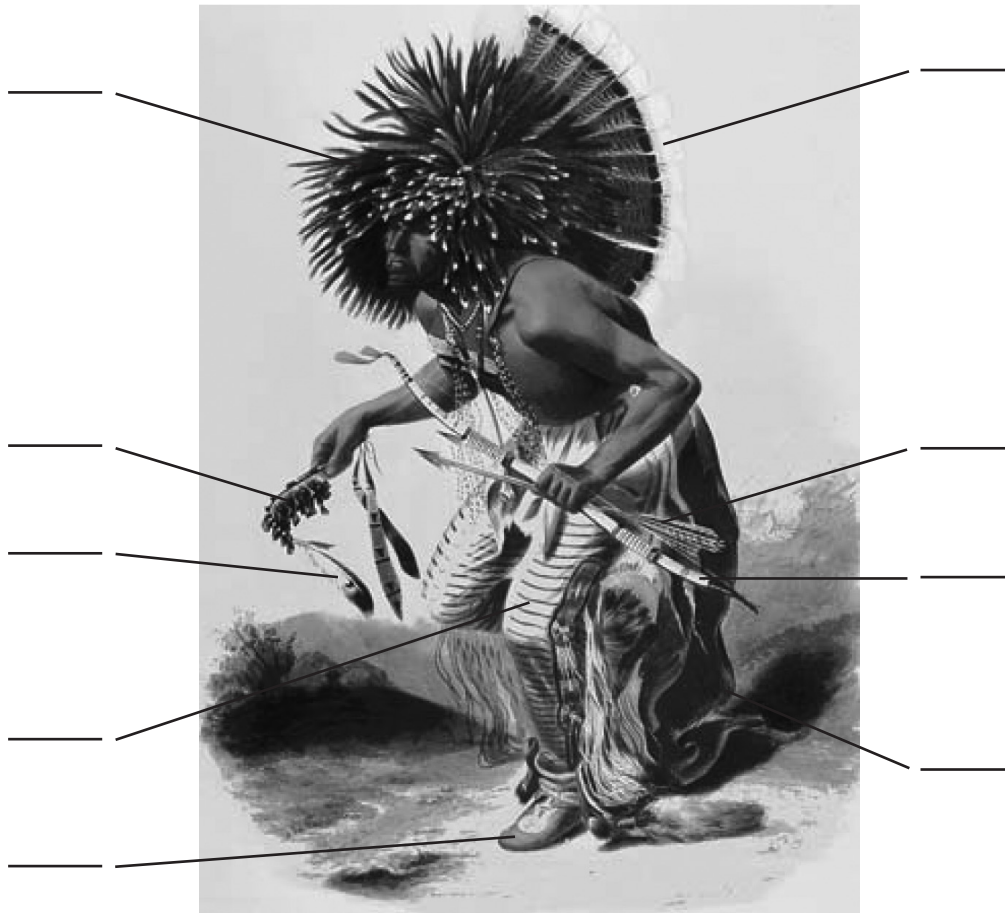
This story tells one of the reasons why when we go to ceremony, we do not take the dog. As Wanabojo was instructed to be apart from the wolf, we do not bring dogs in the special sacred spaces of ceremony to take care of the spirits. It is only right that we remember this solemn agreement told to the original man and the wolf, to keep separate because we had already seen everything and named everything together.

The End

Worksheet: Dog Dancer

Name _____

Directions: Look at the picture. Read the list of items and the descriptions. Match the items in the box to the descriptions and the picture. Write numbers on the blanks next to the picture and descriptions.



1. Headdress
2. Bustle of wild turkey feathers
3. Arrows
4. Bow
5. Toe rattle
6. Painted leggings
7. Moccasins
8. Feather
9. Drop

- _____ The sticks have feathers on one end and a sharp pointed rock on the other. These are weapons.
- _____ What people wear over their hair has special meanings in different First Nations.
- _____ This musical instrument is shaken in ceremonies. It is made from the toenails of an animal (for example, a deer).
- _____ All birds are sacred. This part of the Dog Dancer's regalia reminds us that someone has shown the dancer great respect by giving this to him or her.
- _____ These are traditional shoes made from deer, moose or elk hide.
- _____ This weapon is used to make arrows shoot through the air.
- _____ This circle of feathers goes on a warrior's back.
- _____ These go on legs to protect them. These have stripes and patterns on them.
- _____ This long piece of hide is staked to the ground with a stick to show that the warrior will stand his ground and protect his people.

Elaine tells us about the dogs and the natural laws for humans.

In the beginning of time, we were given our first instructions as humans. We were shown the natural laws of how we were to be with other beings: the four leggeds, the swimmers, the wingeds, the crawlers, the children, the Elders, our family and our friends. Each spring, the Creator showed us how to live in a good way with others.

Spring is the time when the trees start talking and giving life. The Sugar Maple tree teaches us how to be good with others. We get water from the sugar maple tree in the spring. It is called maple syrup. It reminds the people: don't forget our natural life with our relations. It reminds us about the good life and our place with animals. We are to be sweet with all of our relations, including dogs.

The natural laws teach us that dogs have always been wanted by us. They have never forgotten their place and their instructions in the natural laws. They have stayed sweet with us. They have stayed loyal to us. Dogs are our gifts and some people have forgotten this. They have become hard with dogs, not sweet. They make fun of dogs, or bully dogs. Because the humans have forgotten the sweetness of life and the sweetness of our original relations with dogs, they can be hurtful to dogs and so dogs will be unsafe with us.

When dogs are puppies they come into the world with sacredness. The natural law of feeling is already there inside each puppy. They know about the sweetness of life. We, as people, need to also remember the sweetness of life and treat all of our relations in a good way. If we remember the maple trees and what they teach us each spring, we will live in a good way with dogs again.

photo



Elaine Kicknosway
Elder, Swampy Cree

“How the Wolf Clan Came to Be”

The original human spirit, Wanabojo who is also called Nanabush, Nenabuyo and Nenabozho was asked to go around the world by the Creator. This human spirit was to travel with Mahingan (the wolf). The wolf and the human spirit were sent on a very long trip so that they could name everything. The Creator knew it was important for some of the spirits that he had created to see and to understand all that he had made in all its richness and purity. He chose the human and the wolf to go on this trip.

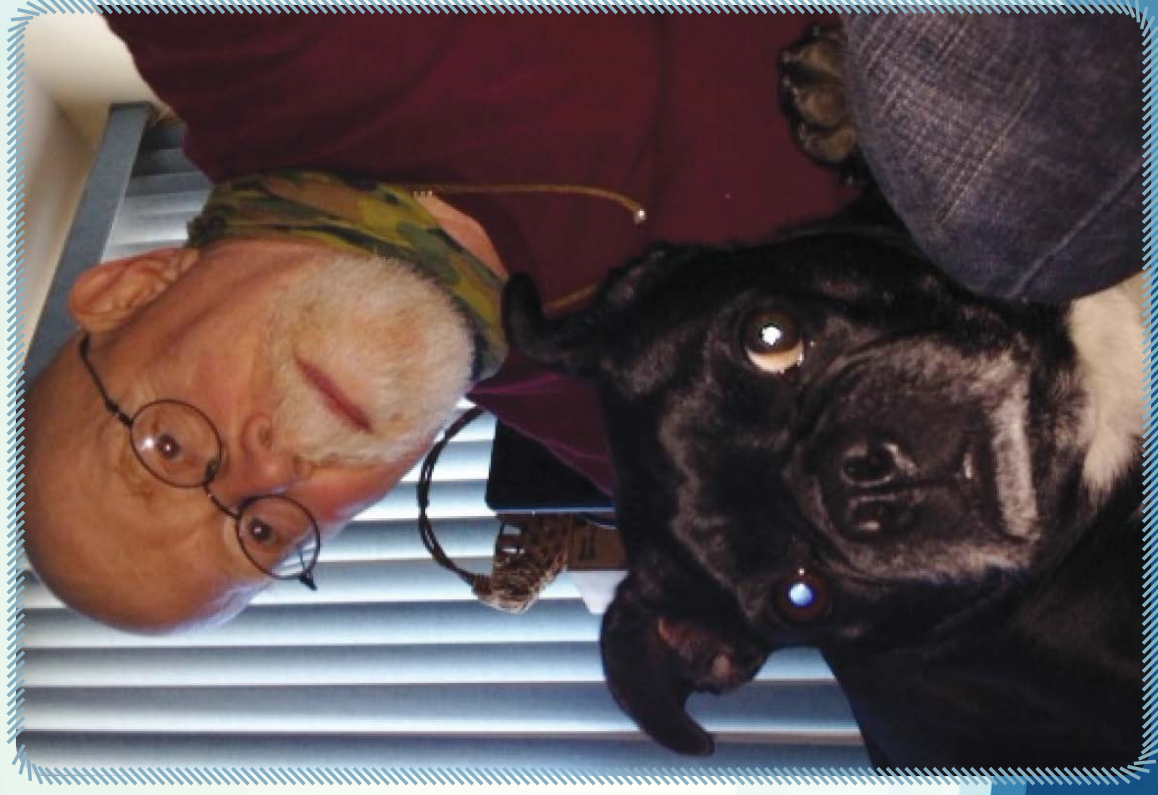
The original human and the first wolf were always with each other. They never left each other on that long journey to name everything in the world. When they were finished with their tour of Creation, the Creator instructed them to be separate and to each go on their way alone.

Although they were now apart and not with each other, they had formed so close a bond that what happened to one also happened to the other. This is how the Wolf Clan got created.

When you look at the wolf and the human, we both find a partner for life. We both got pushed off our lands many times. We both had to find new places to live, as our land got crowded. We both faced those hard times, but we both found ways to get better and come back to our former strengths once again.

The Wolf Clan lives like the wolves do; they live in community and in clan groups. Dogs also like to live this way. Dogs like to live in family clans, and when a dog comes to live with us, he gives up so much of his freedom to be our helper. He doesn't ask much in return. He asks to be fed and looked after in a good way. This is how we are connected to wolves and also to dogs.

loil



Willy Bruce
Elder, Ojibwe, Mi'gmaq,
Scottish

Willy Bruce tells us about Dog Soldiers and their powwow regalia.

In the modern world, people are scared of the warriors and think they are protesters. But warriors are truly about the peace. The Ookichitas have the role of protecting the community and those in the community who cannot protect themselves. They will protect those who are too busy (moms) or those who are too weak (elders and sick people). We have to be there whenever the need comes up.

What I learned is that Dog Soldiers came from the Cheyenne nation and started after the first contacts with Europeans in around 1534. They are the first ones to arrive to the action and are the last ones to leave. At first, the intent was to have them train the youth to understand the responsibilities of looking after the community.

Dog Soldiers wear specific regalia when they dance at powwows or attend ceremonies. I wear a Dog Soldier drop on the back of my regalia that is supposed to touch the ground and I carry a stake with me when I dance. In the old days, if a Dog Soldier was told “here is where we need you to be to look after the people,” they would take their stake and attach their drop to the ground, and they would move as far as their drop allowed them to go, and they weren’t allowed to move away unless and until the grandmothers told them “we need you over here now” or “the crisis has passed.”

The Dog Soldier was seen as being the ultimate warrior because the Dog Soldier is as loyal to the community as a dog is to his or her master. We get our teachings from the animal world and even that teaching says if you’re going to look after the people, you don’t ask for much and you give your all and that is what dogs do as well for people. Dogs are loyal and don’t ask for much except to be well treated. Your dog turns back to you always and anything positive you give to the dog is returned tenfold from that dog.

At powwows today, you can still see the regalia of those who follow the Dog Soldier tradition. There are a couple of different traditional Dog Soldier headgears that we still recognize and distinctive paint patterns as well as the drop and the stake. There are a lot of things in our cultures that had to become invisible, because of the laws that banned native ceremonies. Even though those laws are no longer in effect, people say those traditions no longer exist, but the traditions still really do exist and some people still carry the teachings. The clan system is still alive; the warrior society is still alive and strong. These teachings are still out there, and it is a great feeling to know that we have not lost some of the traditions. Dog Warriors dance in the powwow and remind us of how important that dog spirit really is still today.



Willy Bruce
Elder, Ojibwe, Mi'gmaq,
Scottish

fold

This story was told to Captain George Leonard by an Elder.

“Why Dogs Are Now Our Friends and Family”

Creator looked down on us and he saw that man was having trouble to live well, so he gathered spirits of the moose, the deer, the elk and the caribou. He told them to become man's food supply, his tools, his clothing, his transportation and his shelters. He told them to give man their help. So they went and helped the humans.

He then called on the wolf. He said to him: “Now, you wolf will be my special one. You are going to be the one who speaks with man for me. You will keep the humans safe. You will watch out for the humans. You will be their helper.”

The wolf said: “No! I don't want anything to do with man! He is selfish and wants a lot.” The Creator listened to wolf and then he made the dog. He gave the dog to man to be his helper, to keep him safe and to watch out for the humans. Man started to work with the dog and he planted food and took care of the farm animals. Dog kept watch for rodents and robbers and kept the farm animals safe. The dog got his daily meals, got to stay warm indoors, was loved and well treated by the humans.

As wolf looked on, he saw that dog was living well and he wanted to have that too. He went to the Creator and he said: “Creator, I had time to think and I would now like to be your special one for the man. I'd like to watch out for him, be at his side and talk to him for you. I will keep him safe. Will you let me do this special job?”

Creator said: “Māhingan, it is now too late! I have given that job to the dog. I asked you to be my special one, but you did not want to be with the humans. So I made another spirit for him, the dog. Because of that, you will now howl at the moon at night while you think about the lost chance you had to be with the man. You will wander about in packs but you will not be with the people.”

That is how the dog became our friend and family; he was given to us by the Creator.

Photo



Captain George Leonard
Anishinaabeg, Manitoba