

# Teaching & Learning Bundles



Elijah

Portrait Series: "WE ARE STILL HERE"

***Renée McGurry***  
***Learning Bundles***

*(Photo by K.C. Adams)*

# Portrait Series:

## “WE ARE STILL HERE”

**Goal: To teach Indigenous brilliance and success as much or more than Indigenous suffering and trauma.**

### *Teaching Bundle : Overview*

When addressing the ‘colonial elephant’ in the room, we need to look closely at our own histories in relation to the land on which we work and live.

- Who are Indigenous Peoples?
- How did we come to occupy this space?
- What is my family’s relationship with Indigenous peoples?
- What is it that I don’t know and what is it that I need to know?
- How do I respectfully share what I learn with others?

According to Brookfield, 1986, “The acts of teaching and learning – and the creation and alteration of our beliefs, values, actions, relationships, and social forms that result from this are ways in which we realize our humanity.” So, what we are asking you to be is a ‘way finder’. A wayfinder sees where one is going, knows where they are, by knowing where they’ve been. This journey of reconciliation is a journey with no final destination.

The lesson plans that follow, which I call ‘bundles’ are meant to steer people away from the dark history of Indian Residential Schools and to focus on the richness of the cultures, the teachings, the stories, the languages and the gifts of Indigenous peoples. We want everyone to know that we are strong and resilient and most importantly, that ‘we are still here’ despite

many obstacles we have faced and continue to face. Every child matters. The main goal of these lessons is to encourage all Canadians to see who Indigenous peoples are, to cultivate relationships and to build community. In other words, the role of the educator is to build their own 'learning lodge' within their learning centre or school.

## *Portraits (K.C. Adams)*

Start each bundle with a discussion after viewing the portraits of the Indigenous children featured in this portrait series, "WE ARE STILL HERE." Then lead a discussion.

Discussion questions:

- What do you see in the photos?
- What do you not see in the photos?
- What do the faces tell you?
- What is the mood or tone of the photos?
- What do you notice about the frames in each photo?
- Why are they framed this way?
- What questions do you have about these photos and how they are displayed?

## *Learning and Teaching Bundles*

Each lesson is referred to as a learning 'bundle'. Within each bundle there are 'learning tools' which will be part of the 'Learning to Know' circle which is commonly known as the initial engagement or 'activate' step in each bundle. It requires that the educator share background information that students will need to know before getting to the 'do' step. These are practical strategies that teach self-awareness, empathy, building relationships and encouraging students to become more aware socially.

**Some of the questions that these bundles will help you to answer are:**

### **For All Learners**

- Who are Indigenous peoples?
- What do Indigenous people believe?

- What have Indigenous people contributed?
- How and why should we show our respect for them?

### **For All Students: Both Indigenous and Non-Indigenous Children and Youth**

- Who am I?
- Where do I come from?
- Where am I going?
- What are my gifts?

## *The Four Circles of Learning*

Cultural diversity should be respected and promoted in schools and communities as a way of removing all forms of negative stereotypes. Respect for people from different cultures, races, and ability levels should be taught and encouraged in schools in such a way that it becomes a part of the students' everyday lives. This will create friendlier and inclusive schools, and safer communities, where people live in harmony with one another.

The students in the 21st century have different values, languages, and pop cultures, and have different ways of thinking, reacting, responding, and getting motivated. They are 'growing up in a digital world', using technology as one of their learning tools. They also come from more diverse backgrounds and cultural identities. The new generation of learners have noticeable traits of independence, creativity, and open-mindedness.

Learning to know provides the content and competencies needed by learners in the 21st century. Learning to do gives them the skills needed to become productive, working citizens after they leave the school. Learning to live together helps learners develop social skills and values such as respect and

kindness for others, and appreciation of diversity among people - these are skills needed for life and work in the 21st century. Finally, learning to be, allows them to develop all aspects of their being – the mind, body, heart, and spirit.

The following are the four circles of learning (adapted from the UNESCO framework) which will be used to structure each bundle of lesson plans.

- I. ***Learning to Know:*** involves the development of knowledge and skills that are needed to function in the world. In these bundles, the focus is on critical thinking.
- II. ***Learning to Do:*** involves the acquisition of skills that are often linked to the activity which could be writing, drawing, storytelling; all forms of creating.
- III. ***Learning to Live Together:*** involves the development of social skills and values such as respect and empathy for others, social and interpersonal skills, and an appreciation of individual and cultural diversity.
- IV. ***Learning to Be:*** involves activities that foster ‘wholistic’ development (body, mind, heart, and spirit) and contribute to creativity, personal discovery, advocacy, and an appreciation for learning and sharing.

### *Thinking With Your Eyes: Your Eyes are Like Arrows*

In addition to the four circles of learning, students will be asked to ‘think with their eyes’ as this is how our brain figures out the social world around us. Our eyes are like arrows that point to things and help us collect all kinds of information about the people around us and

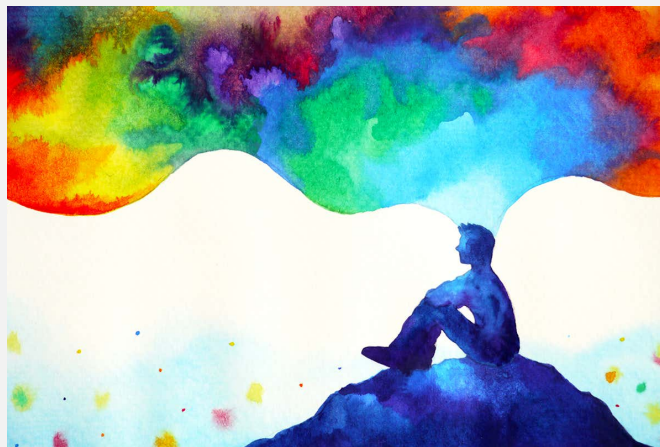
our environment. It's important to help students understand that with many of these lessons start will start with visuals so when their eyes point (look at) people or things, we then think about them, so looking = thinking.

## *Mindfulness*

Mindfulness is being aware of this moment in time. By living moment to moment, is i possible to discover or rediscover a sense of peace and love. It helps us appreciate live and all its gifts.

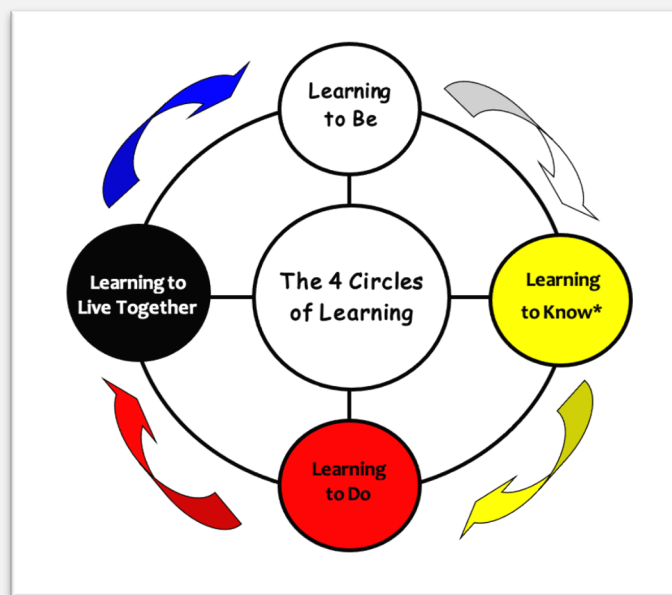
Living moment by moment and seeing every day and everyone without judgment lets us experience life to its fullest. We experience appreciation and gratitude for all of creation. Appreciation occurs when we begin to realize what we have been gifted with, and that kindness reconnects us to others in a strong and positive way.

Mindfulness contributes to wellness and balance of the mind, body, heart, and spirit and so the benefits are many. It also increases calmness and lessens stress or anxiety that might interfere with classroom activities so it's important to provide students with that feeling of stillness and joy within.



*Photo Source:* <https://www.newscientist.com/definition/mindfulness/>

## *The Four Circles of Learning*



\*Start in the East

The Four Pillars of Education- Image by R. McGurry

## *History of Bundles (Gashkiiginigan)*

Indigenous people have a very strong relationship with both the physical and spiritual worlds. Our Elders and knowledge keepers understand that the tools used to communicate with each other, and the spirit world are kept in a physical package that is known as a bundle. These tools are sacred (important) items and are special to the holder of the bundle. Indigenous peoples recognize that everything in Creation has spirit, including the plants and animals, the water, the rocks, the moon and even the stars. Even one feather of a bird has a spirit. So, when we carry our sacred items in our bundles, we will use them for our personal thoughts, stories, and connections to others. They become a part of who we are. These items help guide us on our life's journey.



## **Examples of Items Carried in a ‘Sacred’ Bundle**

### **Pipe**

A pipe can be referred to as a Grandmother or a Grandfather. When women carry it, it is referred to as a Grandmother and when men carry it, it is referred to as a Grandfather. The pipe itself represents the woman and man, the bowl representing the woman and the stem, the man. The pipe was given to Native people as a way of communicating with the Creator; a direct link is formed. When the pipe is smoked or touched, people are putting their thoughts and prayers into it.

### **Drum**

The drum is the heartbeat of our people; it is the heartbeat of life. We live the first nine months of our lives within our mothers, and we listen to the heartbeat; it sets the pattern of existence.

### **Drumstick**

There are various types of drumsticks. Some people refer to the drumstick as being part of the Thunderbirds. Other teachings say that the drumstick is the arm of the Great Spirit who gives us a heartbeat.

### **Rattle**

It is said that before the Creator made everyone the universe was in darkness and the only sound was the sound that a shaker makes, the shaking of seeds in a gourd. The spirits are drawn in when many people use their shakers as they sing a song.

### **Eagle Feather**

The eagle is one of the ones that is closest to the Creator because he can fly so high, and he spoke for the people. In the old ways, if you did something remarkable for your people you had the right to an eagle feather. It is a high honour to receive an eagle feather.



## **‘Personal’ or ‘Heart’ Bundles (Share with students)**

You may have a personal bundle that you have put together with items you have gathered and that you take care of. This bundle is special to you. It contains items that have special meaning to you; it may contain items that have given you by your parents, grandparents, a teacher, or anyone who has helped you. Maybe your parents or your grandparents or an Elder gave you something to help you on your life path. All the contents of your bundle relate to you. Your personal bundle may include gifts, a rock, your colours, a feather, a picture of your family or friends, an award, a drawing, a card. Your bundle may also include things that are connected to what you have learned from your teachers or from your cultural practices. All the contents of your personal bundle remind you of the beauty of Creation and is yours personally. We carry what we care for. Your items can be wrapped in red cloth or hide or be carried in a bag or pouch. It is up to you to take care of your bundle.

## **The 6 Tools in the ‘Teaching Bundle’**

### *Tool 1: Smudging*

The practice of Smudging is considered in an Indigenous worldview, a necessity of humankind. Regardless of the ethnicity, faith, country, language, or traditions, some form of smudging or cleansing practice is needed for all humans to remain balanced. We all need to find ways to remove negativity that sometimes can interfere with mental, physical, spiritual, and emotional wellness.

Indigenous practice smudging across Turtle Island. For smudging you will need some type of medicine; sage, sweetgrass, cedar, tobacco, etc. and a bowl sometimes a shell, wood, stone, or clay. The medicine(s) are lit and placed into the shell. As the smoke from the medicine rises each of the following steps are considered as the smoke is brushed by the hands over each of the areas identified.

Each person of the circle or gathering is included in the practice, but if there are people who do not wish to smudge and want to stay in the circle, they can just touch the shell as it passes in front of them. Those who don't want to be in the room may step out and return after the smudging is complete. Those who have allergies or chronic respiratory problems may find this a difficult process. At the same time those who have belief in this cleansing process will engage a method of clearing their respiratory system.

When among people of varied backgrounds, some discussion may help them understand the global need for people to “let go” of the issues that are troubling them. You may want to pose the question, “What do you do to restore balance to your whole being?”

The response will help people understand that working out, jogging, sitting by a river, having a hot bath or shower, speaking with someone, going to ceremony, going to church, reading, going for walks, spending time in nature, etc. are all ways of smudging. Everyone needs to smudge but we may do it in our own ways.

When smudging one can silently give thought to the purpose of the smudging.

## **Smudging**

**We smudge to clear the air around us.**

**We smudge to clean our minds so that we will only have good thoughts of others.**

**We smudge our eyes so that we will only see good things in others.**

**We smudge our ears so that we will only listen to good things about others.**

**We smudge our mouths so that we will only speak of good things about others.**

**We smudge our whole being so that we may act in a good way.**

**We smudge our feet so that we will always walk in a good way.**

## *Tool 2: Significance of the Circle*

Indigenous people enjoy a strong affinity with the circle because it symbolizes and resembles many cycles in the natural world. Some Indigenous people believe the power of the world works in circles such as the shape of the world, sun and the moon, the wind as it whirls in circles, birds as they make their nests in circles, etc. In other Indigenous communities it is also a symbol of equity where no one person has an elevated position at a certain area of the circle.

### **Black Elk offered his thoughts on the circle:**

“You have noticed that everything an Indian does is done in a circle, and that is because the Power of the World always works in circles, and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the nation, and so long as the hoop was unbroken, the people flourished.

The flowering tree was the living center of the hoop, and the circle of the four quarters nourished it. The east gave peace and light, the south gave warmth, the west gave rain, and the north with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion.

Everything the Power of the World does is done in a circle. The sky is round, and I have heard that the earth is round like a ball, and so are the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves. Our tepees were round like the nests of birds, and these were always set in a circle, the nation's hoop, a nest of many nests, where the Great Spirit meant for us to hatch our children.”

### ***Hehaka Sapa or Black Elk (1863-1950,) Oglala Sioux Holy Man***

## *Tool 3: Sharing and Talking Circles*

### **The Sharing Circle**

The Sharing Circle is a traditional way for First Nation, Métis, and Inuit peoples to solve problems. It is a very effective way to remove barriers and to allow people to express themselves with complete freedom. For this reason, it is becoming more and more popular in mainstream society. Sharing Circles are usually conducted by an Elder or cultural teacher, often started with smudging. It is for this reason that we will refer to circles in an educational setting as talking circles. When adapting this to an educational setting it is more acceptable to refer to this circle as a “Talking Circle,” and not a Sharing Circle.

### **The Talking Circle**

The Talking Circle, based on First Nations teachings, is a useful process to create a safe environment for the discussion of anything from conflicts within the class to decisions students may face to topics of importance or interest. Talking circles allow everyone to be heard, teach respect for everyone’s point of view, and help build consensus as each student hears the views of others. The facilitator of the talking circle will pass around a talking stick, rock, or any other significant item to the speaker, usually the person on the left.

### **Guidelines**

1. The ideal size for a talking circle is 10 to 15 students. A larger class will take more time and consideration needs to include this variable. Everyone should be given the time to speak so there should not be a time limit.
2. A facilitator chairs the discussion by:
  - Inviting students to speak in turn.
  - Acknowledging contributions in a non-judgmental way and clarifying comments only if necessary
  - As students gain experience with the circle, they may take turns serving as facilitator under the teacher’s guidance.

3. Only one person speaks at a time. An object such as a rock or a talking stick is used to signify who has the right to speak. There is no cross-sharing.
4. Participants are expected to listen actively and without criticism. They do not interrupt the speaker; leave while someone is talking, or otherwise show disrespect to the group. Whatever is discussed is to be kept confidential.
5. Students may say, “I pass.” Silence is an acceptable response. There is no
6. pressure for students to contribute if they feel they are unable to do so. Until trust is established, the group deals with topics that students feel comfortable addressing.
7. All comments should address the issue being dealt with. Comments about another speaker or about what another speaker has said are to be avoided. The facilitator ensures that participants are expressing their own feelings and are not focusing on what someone else said or did.
8. Participants are not to put down themselves or others. Put-downs of self could include comments such as, “I can’t do this ...” or “You won’t think this is important ...” Put-downs of others include, “That was a stupid thing to say ...”

*Adapted from Success for all Learners: A Handbook on Differentiating Instruction 1996*

If talking circles are new to students, then start with simple statements of gratitude or compliments such as.... I am thankful for.... I would like to compliment (name) for...

## *Tool 4: Tobacco Ties*

### **Tobacco – Asemaa**

The first and most important protocol when making requests of a First Nations elder or knowledge keeper is making an offering of asemaa (tobacco). Asemaa, was the first gift of medicine that was given to us by the Creator. It is used when asking things of others, making offerings of thanksgiving and for use in prayer and traditional ceremonies. Tobacco is also put down on Mother Earth, when a tree is cut down, when an animal/bird is killed, when rocks are taken for the Sweat Lodge or when picking medicines. It is done as a way of showing our appreciation for that which was taken.

Historically, First Nations people have always believed that everything in creation has a spirit, they hunted for food, shelter, clothing, never for the sport of it. Tobacco offerings taught the people from early childhood to always be respectful and to always show your gratitude to the Creator, to the spirit of the animal, to the spirit of the tree, to the spirit of the rock, or to the spirit of the medicines. Through our people's shared belief that everything in creation has a spirit and is not to be taken for granted or exploited in any way, we are taught to show our gratitude for all these things. Tobacco offerings are a sign of respect and genuine appreciation for everything in Creation.



Tobacco offerings may also be made for a special intention, for someone who is ill or someone who has passed on into the spirit world, or for our elders, our ancestors, or the youth. Tobacco offerings are always made at ceremonies or as an offering to the water, tied to a tree, thrown into a fire to deliver a message, or smoked in a pipe by a pipe carrier.

When you attend a Powwow or wherever there is a sacred fire, you may make a tobacco offering to the sacred fire to send a message or to say 'miigwech' to Mother Earth and the Creator. The smoke from tobacco is believed to be the most direct pathway to the spirit world. It carries all thoughts, feelings, and prayers from the holder to the Creator.

### **Making Tobacco Ties as an Offering**

When you are seeking advice or information from someone you may give that person a tobacco tie. You may also give a tobacco tie to someone to show your appreciation for something they have done for you or for the people. Always store your tobacco ties in a place of reverence and respect. Never just toss a tobacco tie in a junk drawer, it is sacred.

The custom of presenting a tobacco tie is an act of respect for invited Indigenous guests. It is important to honour their presence with the gift of tobacco. Ideally, you are using Traditional tobacco, which is not for commercial smoking. Locally, you can find this sold at various Indigenous stores. If this is not available, then commercial loose tobacco, sold in pouches, can be used.

There are many ways of presenting tobacco.

- Preparation begins with ensuring that you are drug/alcohol free and in a good state of mind.
- Only prepare ties if you are not on your Moon Time.
- Ground yourself with the intention of gifting this tobacco in a good way.
- Use a 4-5-inch square of red cotton cloth and place a small amount of tobacco at the center of the cloth.
- Then bring all corners together as you make your prayer so that you 'capture' this message withing the bundle.
- Tie the bundle closed with a narrow ribbon, yarn, or a cloth strip.
- Think about why you are preparing this tie and who it is for.



Each guest should receive a tie. Explain to the tobacco why it's going to be presented and what is expected of the recipient. Hold it in your left hand as that's the hand that is closest to your heart.

When presenting, always remember that tobacco comes first. Introduce the guest and then present that tobacco tie from your left hand while explaining why it is being offered. This can be simple, such as, "I am offering you this tobacco tie for.... the opening and closing prayers... the opening prayer... the smudging ceremony... your guidance with... sharing your knowledge with us today...."

When tobacco is given for a personal or private request it is best done in person to allow for discussion. The Elder will either accept the tobacco or provide a reason why they cannot accept and fulfill the request.

*The gift of tobacco reflects giving. When we stop giving, we lose sight of how to share. One of the biggest secrets of life is to be able to give and share. You are invited to feed the sacred fire and participate in this relationship of giving. This speaks to the ways that human life and the natural world are interrelated, but also to the ways in which all beings can work together in cooperation, respect, and reciprocity.*

## Tool 5: The Medicine Wheel

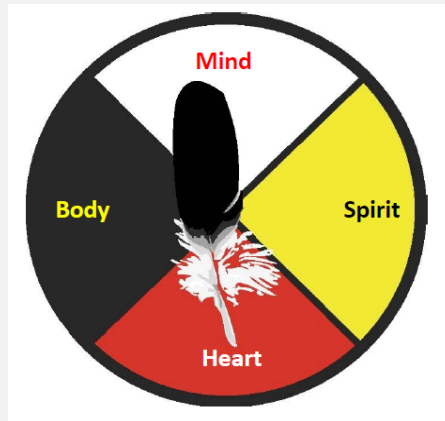


Image by R. McGurry

The medicine wheel symbolizes the interconnection of all life, the various cycles of nature, and how life represents a circular journey.

The number four is sacred to First Nations peoples and can represent many things, such as:

- the four seasons, the four directions.
- the four stages of life: child, youth, adult, elder.
- the four kingdoms: animal, mineral, plant and human.
- the four sacred medicines: sweetgrass, tobacco, cedar and sage.
- the four aspects of being: physical, mental, emotional, spiritual.

One must strive for balance of the spirit, heart, body, and mind: feeding and nourishing all four aspects equally, in order to maintain a life that is full, happy and balanced.

### East (Spirit)

Spirituality is your **connection with your inner self and all that is**. The Creator gave each of us a part of creation to carry with us every day, and that is our spirit. A spirit can be old or new, but old or new, it comes from the Creator. That's where it began as a complete source of life, complete with understanding and complete with the Creator's love. When we are born our spirits are pure and clean, and complete. However, as we grow, things



sometimes happen in our lives that cause us to cover our spirit to protect it. By doing this, we can forget that it's there and we forget how to connect with it through those layers we built up over the years to protect our spirit from the hurt we have experienced. Yet our spirit never goes away, and at times, it will remind us of its existence. When we hear traditional songs or the beat of the drum, see something in creation, or have a remarkable experience that truly touches our soul, that's our spirit calling our attention back to the good things we remember from the Creator.

### **South (Heart)**

Traditionally, the family unit of First Nations family structures provided all of the emotional support an individual needed. Our aunties, uncles, grandmas, grandpas, clan mothers, and chiefs took interest and responsibility for our well-being. We each understood how we were all connected and were therefore able to see that we were never alone. This support system gave us a strong sense of belonging, which was necessary for healthy self-confidence and emotional stability. We were supported and encouraged to feel our emotions. When necessary, we were also assisted with ceremonies and medicine that doctored our emotional being. Today, it's not so easy to see or feel our connections with other people of our family, clan, nation, or creation. However, we are still able to have that natural support network of people and a strong sense of belonging if we allow ourselves to see that our sense of family today can also come from our neighbours, community members, close friends, and the traditional community. If we allow ourselves to reach out to the people in community organizations, who are there to help us, we can discover that family and friends are not hard to find.

### **West (Body)**

Our bodies are gifts from the Creator, who decided to make human beings in the form we know today. Like all gifts from the Creator, we must honour our physical human bodies and be thankful. The purpose of our bodies is to provide a physical protection for our spirits. We must therefore be mindful of how we use our bodies so we will be able to perform our duties in the best way possible throughout our lifetime.

The creator made male and female bodies different to facilitate our different roles in reproduction. While involved in relationships, we fit together to make a perfect place for a spirit to enter the physical world. This is a special and powerful thing that should be honoured and not abused for personal pleasure. Our physical self also has security needs. To feel comfortable and safe we each have physical boundaries for our personal space. We need to be aware of our boundaries, assert our need for people to respect those boundaries, and respect the boundaries of others.

## **North (Mind)**

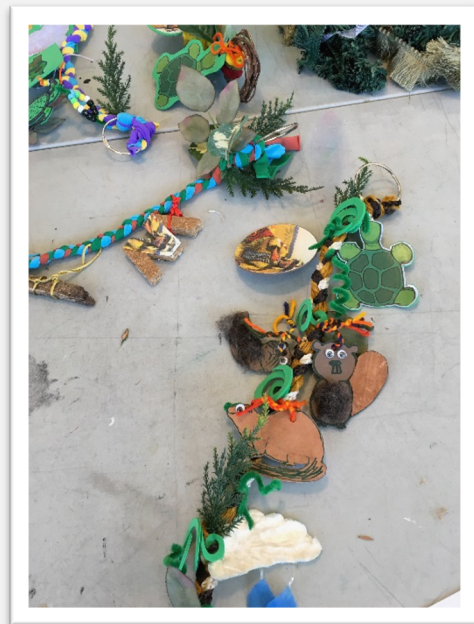
As human beings, we were given a mind with the power of our own choice to decide how we will live. The teachings of First Nations peoples continually stress the importance and power of positive thought when interacting with ourselves and others, as well as when dealing with any situation. Our minds, our thoughts, have power. Negative thoughts can bring harm to ourselves and to others. Taking care of the mind also includes the acquiring of knowledge and sharing that knowledge with others. It is important to strive to exercise and develop our minds and look for opportunities to grow and learn.

## *Tool 6: Story Vines*

### **Creating Story Vines**

#### **Materials for top of vine (one per student):**

- Binder rings
- Shower curtain rings
- Thicker elastic hair ties or bracelets



Story vine images by R. McGurry

## Materials for the 'braided' vine (3 per student)

- Fabric cut into strips 2-3" wide, with a length of about 1 metre.
- Old sheets cut into strips can be used
- Stretchy materials work best
- If braiding chose colours that match your story (brown for earth, green for trees and plants, blue for the sky, etc.)
- Macramé cord, 1 metre length
- Raffia, a grassy fiber taken from palm trees
- Rope or twine
- Old nylons
- Rug-braiding materials
- Yarn (least expensive, most available)
- Men's ties



## Prompts or cues

The prompts can be made with craft materials or drawn on cardstock circles. Items can also be purchased or made from molding materials and then painted. For personal vines, items of sentimental value can be brought from home and attached to the vine.

Craft materials to create the items to represent the elements of a story might include:

- Felt or foam sheets, drawn pictures can be glued to cut out shapes
- Popsicle sticks
- Buttons or plastic vines for decorating
- Fun foam, model magic
- Pompoms, plastic googly eyes
- Feathers, beads, cording for beads
- Old nylons and cotton for stuffed shapes)
- Pictures of animals, people, etc. to draw onto cue cards/circles
- Family or pet photos, postcards
- Styrofoam balls
- Old-style clothespins

- Rings for top of vine, and for hanging purposes
- Equipment: A glue gun, scissors, markers (sharpies), paints

### **Attaching prompts to vines:**

- Pipe cleaners, Twist ties, Floral wire, Paper clips or
- Safety pins for attaching prompts to the vine
- Single hole puncher for attaching card stock cut-outs
- A few glue guns and glue sticks, white glue isn't recommended

### **Notes:**

- For younger students who are braiding, choose two colours the same and one of a different colour. This helps students see how the three strips braid are braided.
- If using yarn, maybe use 2 or 3 strands of yarn for each strand of the braid, as this will provide some thickness to the finished braid.
- Younger students require help braiding. Older students can be helpers, or parents or volunteers can make the vines ahead of time.
- The size of the objects is important. If they are too large, they will not stay on the vine, and if they are too small, the audience cannot see them, and the students have a difficult time using them to assist in the storytelling.
- Word cues for character names may be added but written text should be minimal. Try to stick with visual cues.

It is best to start with a story map, storyboard, or graphic organizer, much like you might do if creating a picture book. For stories this might include six parts/frames written on file cards or on a template:

- Characters
- Setting
- Beginning, event 1
- Event 2
- Event 3
- Ending, event 4

## *Tool 7: The Seven (Grandfather) Teachings*

### **Eagle: Kinew; Love**

This animal is known to the First Nations peoples as the messenger to the Creator, who takes prayers and messages to Creator. It has many feathers and can fly high in the sky, and he moves his head from side to side, watching everything below him. His beak is sharp to lead his way in clouds. He sits very majestic (proud) and can see very far into the distance.

### **Buffalo: Iskote pishike; Respect**

This animal is known to the First Nations peoples for sharing its meat for the First Nations people to survive. When this animal comes roaring through the prairies, clouds of dust surround it and the earth shakes. They are covered in thick fur and have a hump on its shoulders; it has huge hooves and large horns.

### **Bear: Mukwa; Courage**

This animal is known to the First Nations peoples as healer and protector of the people. It is large and walks on four legs forging in the forest. It loves eating berries, bugs, and meat. It can smell for long distances and uses its nose to detect food sources.

### **Sasquatch: Sabe; Honesty**

Some people don't think this animal is real, but it is real for the First Nations peoples who consider it very sacred in their culture. It is a huge animal that stands on its legs like a human and is very hairy all over its body. Some people think it looks like a huge up right ape. There are stories about this animal across the world, but no one has ever captured it.

### **Beaver: Amik; Wisdom**

First Nations peoples recognize this animal as being a hard worker. It can swim fast because he has strong legs and arms and has an oily fur to help it glide through the water. It also has very strong teeth and mouth and can hold a branch in its mouth and carry it to its home,

which it made by putting a lot of branches together. Its house is in the middle of pond or river, and it swims under the water to enter its home.

### **Wolf: Min-a-gun; Humility**

First Nations peoples recognize the power and cunning of this animal. It lives in packs that hunt together to have a successful hunt; it loves to eat meat and lives in the forest. We have pets that look similar.

### **Turtle: Makinak; Truth**

First Nations peoples consider the turtle to be very close to being a messenger of the Creator and a teacher of patience that carries much knowledge. It walks very slowly and has hard shell to protect it from predators.

# Educator Bundle: Using the Four Circles of Learning as a Guide

## TEACHER

<b>LEARNING TO KNOW</b>	Provide students with the knowledge about Indigenous peoples and their cultures is one of the many ways to connect to Reconciliation. The focus is on critical thinking and truth.
<b>LEARNING TO DO</b>	Engage students in activities to reinforce newly acquired knowledge. This may be through individual or group work and may include reading, writing, collaboration.
<b>LEARNING TO LIVE TOGETHER</b>	Guide students as they develop skills that promote inclusion and an appreciation for other cultures.
<b>LEARNING TO BE</b>	Expand on activities to promote 'wholistic', whole body development. This may include a talking circle or a project that is focused on 'advocacy' or 'service to others'.

*(Table design by: Renée McGurry)*

## Key Concepts in the Teaching/Learning Bundles

Students will learn about concepts of identity, culture, and community as they related to Indigenous peoples and themselves.

Students will learn about the history of Residential Schools: Governments sponsored religious schools with purpose of assimilating Indigenous children; Schools were open from 1860's to 1990's with more than 150,000 attending; many children were not treated well,

separated from families, and lost their connection to their languages and culture. However, many survived, and their children and grandchildren are still here and are still strong.

Students will explore how Indigenous peoples historical interactions have contributed to shaping of our present-day relationships

Students identify the people who care for them and influence their lives. They explore different ways of cooperating, communicating, and solving problems in order to live and work together with others.

## *Learning Opportunities/Topics*

- Canada's History
- Cultures and World Views of Indigenous peoples
- Social Justice
- Family Relationships
- Character Education
- Resiliency
- Diversity, empathy, inclusion
- Mindfulness and Wellness
- Generosity
- Role Models
- Literature by Indigenous authors
- The Medicine Wheel
- Indian Residential Schools

***Note: There are learning bundles for: Early Years, (K-5); for Middle Years, (6-8) and for Senior Years (9-12). Learning bundles can be adapted to other grades.***