

Indigenous Teaching Resources: Students Collection

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RACHEL CHONG*

KWANTLEN POLYTECHNIC UNIVERSITY
SURREY, BC



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PART I
INTRODUCTION

I. Territorial Acknowledgement and Honouring

LILACH MAROM; MICHELLE SOULIERE; KATELYN BOUVIER; AND RACHEL CHONG

Kwantlen Polytechnic University (KPU) takes its name from the Kwantlen First Nation.

We work, study, and live in a region south of the Fraser River which overlaps with the unceded traditional and ancestral lands of the Kwantlen, Musqueam, Katzie, Semiahmoo, Tsawwassen, Qayqayt and Kwikwetlem peoples.

Proudly sharing the name of the Kwantlen First Nation, the word 'Kwantlen' means Tireless Runner, and is reflected in the university's motto: "through tireless effort, knowledge, and understanding." The representation of a wolf and salmon in KPU's Coat of Arms, was created by former Kwantlen Polytechnic University Fine Arts student, Brandon Gabriel, nephew of the hereditary Chief of the Kwantlen People, Chief Marilyn Gabriel.



Image Credit: Kwantlen Polytechnic University. All rights reserved.
Image of Kwantlen Polytechnic University Coat of Arms by Kwantlen First Nation artist Brandon Gabriel.

2. From the Editors

MICHELLE SOULIERE AND KATELYN BOUVIER

Introduction

Our intent in working on this resource project is to help effectively engage with Indigenous teaching and learning resources as educators. Throughout this process, we have learned that teaching Indigenous content can be intimidating, but with keeping an open heart and the will to acquire the necessary prior knowledge educators can respectfully learn how to do their part in overcoming the colonial tactics of assimilation.

The European colonial project undermined and aimed to abolish Indigeneity. Truth and Reconciliation aims to incorporate the truths of Indigenous identity and the effects of settler colonialism and includes Indigenous knowledge and cultures within educational institutions. Approaching Indigenous subject matter is delicate, luckily there is a growing body of resources that educators can draw on. Through this resource curation project, we have enhanced our understanding of many important topics such as Indigenous languages, scientific approaches, mathematical concepts, Residential schools, first contact, storytelling, and settler colonialism. In addition to the content, the resources also demonstrate how to respectfully incorporate Indigenous elements into curricular core competencies from Kindergarten to Grade 12 (K-12).

We think that there are few resources that are fundamental to understanding the context of Indigenous Knowledges, these include The Truth and Reconciliation: Final Summary Report and the First Peoples Principles of Learning (see links in the foundational resources section). In short, these resources highlight the important elements of colonialism and our steps towards healing and reconciliation.

We would like to highlight the importance of reaching out to Indigenous support workers, such as Aboriginal Support Workers or Indigenous Education Liaisons in school districts. Before planning an activity based on an Indigenous resource or theme, it is of the utmost importance to get well informed feedback. Although well-intentioned, some activities prove to be disrespectful – they appropriate, assimilate, and promote Indigenous erasure for the benefit of a colonial agenda. A professional opinion is needed before beginning any activity in the classroom. It is also important to vet the resources. In this collection, we drew on resources that are available for public use and recommended by Indigenous Peoples.

Most importantly we have learned that in order to successfully incorporate Indigenous Knowledges in a classroom an educator must keep an open mind, research, and reach out. Learning about Indigenous Knowledges is an ongoing process, as it is cumulative and progressive. It demands both engagement with Indigenous epistemologies and pedagogies and willingness to unpack Western colonialism.

Curation and Reflection

We would like to begin by saying how very thankful we are to Dr. Lilach Marom and Rachel Chong for allowing us to collaborate with them on this extraordinary resource project. They have taught us so much and have been a delight to work with making us feel valued, heard, and supported. Our sincerest gratitude for your guiding hands and wealth of knowledge throughout the creation of this project. We would also like to thank our classmates for allowing us to use their work in this Pressbook.

We are grateful to be given this opportunity to reflect upon the curation process of this resource. We, Michelle and Katelyn, have developed a dynamic rapport with one another since meeting four years ago through Kwantlen Polytechnic University. We have established both a personal and professional harmonious relationship, built upon our aspirations of becoming Elementary school teachers who will promote the Indigenization of the curriculum. Our experience as Special Education Assistants have shown us that educational establishments contribute to Indigenous miseducation.

To create this Pressbook, we began by gathering consent from participants enrolled in EDUC 4210: Best Practices in Education facilitated and taught by Lilach Marom. The first core main assignment in this course, titled “Indigenous Learning Resource Planning” entailed students to “seek out an Aboriginal/ Indigenous education resource that draws on Indigenous perspectives, content, ways of knowing, or pedagogies that would be appropriate for use in the classroom or community learning” (Marom, 2021, p.7). This assignment allowed participants the opportunity to work alone or in pairs. As seen in the Pressbook, one resource may hold various authors, as many some students used the same resources or worked in pairs.

Rachel Chong, Kwantlen Polytechnic’s Indigenous Librarian, was gracious enough to hold an online resource planning informative session with the participants in EDUC 4210: Best Practices in Education this course. Rachel outlined Indigenous resources that are accessible through the Kwantlen Polytechnic University (KPU) online database. Furthermore, Rachel navigated students through the KPU database and also offered participants further support in completing this project to identify and choose suitable resources.

We incessantly emailed our classmates, assembled consent forms, and reviewed them to ensure they were complete. We wanted to offer wide participation in the creation of an open resource while ensuring proper consent. Finally, we collaborated through email, video conferences, and Microsoft Teams in order to organize the forms, biographies, and indicate which students were participating as well as those who did not wish to contribute. After we had assembled our classmates’ projects, we began the editing process. The projects had various formats. For some, we were able to edit a word document. With others, we had to view a PowerPoint or Kaltura presentation, pause it periodically, transcribe it, then begin the editing. Our goal was to take the hard work of our classmates and give the various resources one consistent voice.

Since we both have prior Indigenous Knowledge, we also ensured that the correct and consistent terminology was followed. In some cases, we had to edit entire sections that were unintentionally appropriating Indigenous culture.

Thankfully, we had Rachel and Lilach guiding us to help point out things we had missed and to answer questions. We also reached out to other professors, and they were gracious enough to give us input and contribute to this project. The book took many minds, perspectives, and much insight. We wanted to help create something that we and our classmates could be proud of.

Lastly, thank you to the President's Diversity and Equity Committee (PDEC) at Kwantlen Polytechnic University. We are grateful for PDEC's generosity as we received two grants that supported the creation of this project.



– Michelle & Katelyn

3. Foundational Resources

MICHELLE SOULIERE AND KATELYN BOUVIER

Throughout the editing process, several themes and resources emerged; therefore, it is pertinent for us to provide foundational resources of Indigenous Knowledges. In the next section, we have compiled a list of imperative resources that provide the educator with fundamental prior knowledge. The foundational resource weblinks will assist educators by providing the scholarly background needed to engage with issues of colonialism, first contact, Residential schools, and Truth and Reconciliation. We have also listed other sets of resources that could provide aid in Indigenizing the curriculum and could assist with identifying authentic Indigenous resources.

Historically, education in Canada has been used as a tool of Indigenous erasure. Indian Residential Schools (i.e., Residential Schools) segregated Indigenous children in Canada with the purpose of “killing the Indian in the child” (Joseph, 2018, p. 53). Residential Schools followed by Indian Day Schools were filled with abuse, neglect, and rampant racism. Within Canada’s education system that prioritized and privileged settlers, Indigenous erasure land dispossession, and resource extraction were key to the foundation of “modern Canada” (Joseph, 2018).

Indigenous Peoples, along with their ways of knowing and their relationships with the land were discarded. Colonial institutions cherry-picked Indigenous Knowledges and claimed them as their own (Smith, 1999). The Truth and Reconciliation Commission (TRC) (2008 – 2015) documents the atrocities of Residential Schools and identifies concrete steps Canadians need to take towards reconciliation. The TRC highlights “94 calls to action” in all spheres of Canadian society and its institutions (Truth and Reconciliation Commission, 2015). While the TRC analyses the Residential School system as a part of a “cultural genocide” committed by Canada, critics argue that the high death rates and ongoing colonial harm should be considered genocide (Allooloo, 2021).

As educators, we all have a role to play in reconciliation. Many BC schools have top-down implemented Indigenization curriculum imposed. These are rarely successful as educators are not given the preparatory tools needed to authentically engage with this content. In other cases, educators are asked to initiate Indigenization on their own without any support. Many non-Indigenous educators feel overwhelmed, guilty, and don’t know where to start. The resources provided in this book are curated to help educators in selecting and sharing Indigenous resources in their classrooms in a respectful way that will help us all work towards reconciliation.

References

Allooloo, S. (2021). Canada’s Indigenous genocide is ongoing. Truthout. <https://truthout.org/articles/canadas-indigenous-genocide-is-ongoing/>

Joseph, B. (2018). *21 things you may not know about the Indian Act: Helping Canadians make reconciliation with Indigenous Peoples a reality*. Indigenous Relations Press.

Smith, L.T. (1999). *Decolonizing methodologies: Research and Indigenous Peoples*. ZED Books.

Truth and Reconciliation Commission. (2015). *Truth and Reconciliation Commission of Canada: Calls to Action*. https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf

Authenticating Indigenous Resources:

<http://www.fnesc.ca/authenticresources/>

First Peoples Principles of Learning:

<http://www.fnesc.ca/wp/wp-content/uploads/2015/09/PUB-LFP-POSTER-Principles-of-Learning-First-Peoples-poster-11x17.pdf>

Indian Residential Schools and Reconciliation Resources

First Nations Education Steering Committee

<http://www.fnesc.ca/irsr/>

Truth and Reconciliation: Summary of Final Report and Call to Action (PDF)

https://web.archive.org/web/20200430162813/http://www.trc.ca/assets/pdf/Honouring_the_Truth_Reconciling_for_the_Future_July_23_2015.pdf

http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf

Indigenous Ancestral Territory World Map (includes territories, languages, and treaties)

<https://native-land.ca/>

First Peoples in Canada: A guide for Newcomers

<https://vancouver.ca/files/cov/First-Peoples-A-Guide-for-Newcomers.pdf>

4. A Note on Style & Terminology

RACHEL CHONG

Throughout this text we follow the most current and specific words for Indigenous Peoples in Canada. Indigenous is currently the term used by governments. In Canada, this encompasses First Nations, Inuit, and Métis (First Nations Studies Program, 2009). Within each group – First Nations, Inuit, and Métis – there are more specific terms to denote the specific Nation, community, etc. (Walsh, 2021). In some cases, dated or legal language may be used in reference to historic government policies and documents, such as the Indian Residential School System or the Indian Act. Please note these terms are only used in their historic and/or legal context in this work.

This book follows the American Psychological Association (APA 7) publication manual. However, when curating Indigenous resources APA might not cover Indigenous Protocols and knowledge systems. Hence, alternative capitalization and other features may be noted. In this case, we followed Opaskwayak Cree author Gregory Younging 'Elements of Indigenous style: A guide for writing by and about Indigenous Peoples'. Younging notes that "Indigenous style uses capitals where conventional style does not. It is a deliberate decision that redresses mainstream society's history of regarding Indigenous Peoples as having no legitimate national identities, government, social, spiritual, or religious institutions; or collective rights" (Younging, 2018, p. 77).

References

First Nations Studies Program. (2009). *Terminology*. University of British Columbia. <https://indigenousfoundations.arts.ubc.ca/terminology/>

Walsh, J. (2021). *Indigenous Terminology*. Simon Fraser University. <https://www.lib.sfu.ca/help/research-assistance/subject/first-nations/fn-terminology>

Younging, G. (2018). *Elements of Indigenous style: A guide for writing by and about Indigenous Peoples*. Brush Education.

PART II

POSITIONING

5. Lilach Marom

LILACH MAROM



Lilach Marom (she/her)

When doing critical and relational educational work, as this Pressbook aims to do, it is essential to position oneself. I want to weave my voice into the critical knowledge and reflections shared by Rachel.

I am a first-generation Jewish-Israeli immigrant to Canada, currently residing on Coast-Salish territories. When I first came to this land, I knew close to nothing about the history of this place. My motivation for immigration emerged from the ongoing land disputes and the occupation in my home country. I wanted my kids to grow in a safe and peaceful place, and Canada seemed to be just this.

I could have stayed in blissful ignorance, but I was lucky to take my graduate degree at the University of British Columbia. During this time, I've come to learn about the legacy of settler colonialism and asked myself ever since; what are my responsibilities as a new settler re-establishing my personal and professional life on this land?

The answer, of course, is not easy and is not final; it is an ongoing process of learning and unlearning. What I have understood from an early stage is that I have to position myself, commit to doing, and establish relations and collaborations. As an educator, I cannot leave the reconciliation and decolonizing work to "Indigenous courses," I need to weave it into my teaching.

I established a "finger rule" to myself that maintains that at any given moment, I will participate in a project that adds something, even if small, to the ongoing efforts of decolonizing and Indigenizing Western institutions. This project was done in collaboration with Rachel, Michelle, and Katelyn. The content in this Pressbook has emerged from the course EDUC 4210: Best Educational Practices of Spring 2021, and aids in Indigenizing the curriculum.

In one of the assignments in the above course, students were asked to choose and analyze an Indigenous learning resource. The goal was to help students, many of whom are aspiring educators, to navigate and identify teaching resources and engage in deeper learning. Rachel had generously agreed to “e-visit” the course and share her knowledge, guidelines, and resources with the students.

While grading the resources, we thought that, with some work, these assignments could be helpful in the wider KPU community. We are grateful for the President’s Diversity and Equity Committee (PDEC) grant that allowed us to hire two student assistants who were participants in my course for the curation and production of this book; this project could not have been done without them.

– Lilach

6. Rachel Chong

RACHEL CHONG



Rachel Chong (she/her)

Taanishi kiiyawow. Rachel Chong dishinikashoon. Niiya Michif, ooschin Win Nipiy Pik. I would like to start by thanking Michif teacher Joshua Morin (Edmonton, AB) for teaching me our Métis language. In Michif I said: Hi, my name is Rachel Chong. I am Métis, from the Red River Settlement.

I am the third generation of my family to live on Coast Salish lands. While I am Métis on my maternal grandfather's side, I also share the mixed settler-European heritage of three grandparents and the Chinese heritage of my in-laws. I am grateful to be currently living on the traditional territory of the Katzie, Kwikwetlem, Stó:lō, WSÁNEĆ, Kwantlen, and Stz'uminus Nations – which remains unceded – and the modern treaty territory of the Tsawwassen First Nation. I raise my hands in thanks to these host Nations for their historic and continued stewardship of the land. I also hold gratitude in my heart to these Nations for teaching newcomers' (me included) good relations with this land and the First Peoples who live here.

I come to the field of Indigenous Librarianship in a round-a-bout way. Growing up as an urban Métis in BC, I was not strongly connected to culture or community. After completing my undergraduate degree, I was drawn to the University of British Columbia's Master of Library and Information Studies program, because they offered a First Nations' Curriculum Concentration, and I was eager to learn more about my Métis relations. After completing the program, I worked in public libraries in a number of capacities, which included support to public schools Indigenizing curriculum work. When I saw the posting for Indigenous Engagement and Subject Liaison Librarian at Kwantlen Polytechnic University, I was drawn to the position. I saw an organization that was sincere in their desire to make change. I saw an

opportunity to create impactful work. I also saw an opportunity to deepen my connection with local First Nations and the local Métis community.

When Educational Studies (EDST) Instructor Dr. Lilach Marom approached me in Spring 2021 to support student research regarding a class assignment on Indigenous resources for instructional use, I was delighted to share. Lilach felt that the student submissions from this assignment were of high quality and would be of interest to current and future instructors. She proposed we write a President's Diversity and Equity Committee (PDEC) grant to hire students to help edit this work and make it publicly available. I am so delighted to support student editors Michelle Souliere and Katelyn Bouvier's work on this book. They have done such a tremendous job editing the work of their classmates, to create a cohesive and succinct work. I hope that this resource proves useful to instructors and that it helps guide respectful, culturally appropriate Indigenous resource use. As always, my heart is filled with gratitude to be doing this work alongside such genuine and sincere colleagues. Maarsi & thank you.

-Rachel

7. Katelyn Bouvier

KATELYN BOUVIER



Katelyn Bouvier (she/her)

I am a self-identified Métis and I have recently applied for my Métis Nation BC Card. I am the second generation to reside on Coast Salish lands and I currently live upon the traditional and ancestral land of the Kwantlen, W̱SÁNEĆ, Stó:lō, Tsawwassen, Katzie, and Semiahmoo Nations. After going through the long process of tracing back my Métis ancestry on my paternal side, I will be the first person from my immediate family to receive a Metis Nation BC card. I look forward to learning more about my heritage!

I have recently graduated from Kwantlen Polytechnic University with a Bachelor of Arts, Majoring in General Studies, Minor in Counselling, with a Stream in Education. I previously graduated from Kwantlen Polytechnic University's Educational Assistance Certificate Program in 2018. For the past three years I have worked as an Educational Assistant (EA), working with various students with disabilities and psychological diagnoses. Through my relevant hands-on experience within the classroom, I have been aspired to further my education in becoming a BC certified Elementary School teacher. I will attend the Bachelor of Education Program at The University of the Fraser Valley this Fall, where I will obtain my elementary teaching certificate.

In my role as an EA, I have been able to expand my knowledge and familiarity with the Indigenous curriculum and the resources available to classroom teachers. A highlight in my EA experience includes my collaboration with a classroom teacher to support a newly enrolled student, who had just left their reserve on what we now call Vancouver Island. I was able to find Indigenous materials to ease the transition to a structured school, by connecting their cultural traditions

with classroom activities. While I have come to realize that there is, sadly, a lack of accessible Indigenous resources in BC schools, I have become aware of successful tools and strategies I plan on integrating into my future classroom to promote Indigenous awareness.

As an educator, I am passionate about working with diverse students and look forward to creating a holistic, reflective-based, child-centred classroom. I envision a career working as an Indigenous resource support teacher. It would be fulfilling to work alongside and support Indigenous students, both academically and emotionally, as well as provide relevant materials to my colleagues, supporting their implementation of Indigenous-related curriculum.

-Katelyn

8. Michelle Souliere

MICHELLE SOULIERE



Michelle Souliere (she/her)

My name is Michelle Souliere, I currently work, study, and reside on the unceded traditional territories of the Stó:lō, Matsqui, Kwantlen, Katzie, and Semiahmoo First Nations. I also wish to recognize the long history of First Nations Peoples in the area in which I was raised. I acknowledge and wish to show respect to these communities today. I was brought up on the traditional territory of the Anishinaabe Peoples and graciously welcomed onto the lands of Nipissing First Nations, Dokis First Nations and Temagami First Nations. I am grateful to have been invited to participate in numerous ceremonies, Pow Wows, smudgings', to have spoken with local elders, and to have been embraced by local Indigenous communities. I moved to British Columbia (BC) ten years ago, when I decided to join my sister in the Western part of Canada, and I am fortunate to have the opportunity to learn about Indigenous communities in BC.

I am a Special Education Teaching Assistant (SEA) specializing in social-emotional development who is on the career path of becoming an Elementary School French Immersion Teacher. I am fluently bilingual in English and French. I have recently completed my Bachelor of Arts in General Studies with a minor in English. Next year, I will be attending teacher's college through the French Professional Linking Program (PLP) at Simon Fraser University, where I will obtain my teaching certificate and Bachelor of Education. The program is part-time which will allow me to continue working full time as a SEA and spend time with my family. I am a mother to two young and adorable children with who I have proudly begun to share Indigenous Knowledges. Once I complete the PLP program I will be seeking an exhilarating position as a French Immersion Teacher to bring a student-focused perspective to the team. I am passionate and dedicated to supporting and encouraging people to find their true potentials while working with other staff members and students.

Another one of my passions is Indigenizing the curriculum. I am a self-identified Métis who also has Mohawk, Algonquin, and French heritage. My particular research interest is studying Indigenous cultures. Although I am Métis, I strive to better understand the practices of diverse Indigenous cultures in BC in order to better share Indigenous cultures with my students. In my job, I have demonstrated cultural sensitivity when helping students learn new terms, concepts, and how to regulate emotionally. I have experience working with Indigenous children, Aboriginal Support Workers, and have been involved in Indigenous presentations at work. I want to help educate children and support the creation of a more just society for all.

My goal is to spread awareness surrounding Indigeneity. When I was a young student, we were not taught about cultural appropriation, Residential Schools, assimilation, the 60's scoop, inherent rights or treaties in school. My hope is that our contributions to this project will help educators address these topics with students in the best way possible. There is a dire need for Indigenous resources in schools as well as resources that guide educators on how to teach content respectfully. My objectives as a teacher are to educate students on Indigenous cultures and for myself to continue to learn from the wealth of Indigenous Knowledges. Hopefully, this resource will help equip educators with a better understanding of First Nations communities in BC. I am very grateful and proud to have had the opportunity to edit this project. The information within is invaluable.

-Michelle

PART III

CHAPTER 1: ELEMENTARY SCHOOL RESOURCES

9. Circle of Learning

COURTNEY CHISHOLM AND KATELYN BOUVIER

Contributors' Biographies:

Katelyn Bouvier is a fourth-year student at KPU who aspires to become an Elementary School Teacher. Katelyn self-identifies as Métis and is in the process of applying for a Métis Nation BC Card. Katelyn is passionate about integrating Indigenous education in their future classroom and looks forward to using resources provided in this Pressbook in their future career.

Courtney Chisholm is a fourth-year student graduating this year with a Bachelors of Arts in General Studies and a minor in Counselling. Courtney will continue their education at University of the Fraser Valley, where they will become an elementary school teacher.

Resource Overview

Digital Book Weblink:

Pol, M.V., & Bull, R. (2016). *Circle of learning*. Storyjumper. <https://www.storyjumper.com/book/read/40907066/Circle-of-Learning>

Grade Level: Kindergarten – Grade Three

Description:

This story-based resource is similar in format to a social story and includes keywords in the Secwepemctsin language of the Secwepenc Interior Salish Indigenous Peoples. The story shares an educational journey of a Secwepemc First Nations girl, Tsetsé7 (little sister), and her four friends: Sqlélten (salmon), Sek'lép (coyote), Kénkéknem (bear), and Speqmic (swan). Grandfather Speqmic loves to share stories with Tsetsé7, and her favourite of all is The Circle of Learning. The story carries on to explain the different symbolic "Circles of Learning": the four colours, the four directions, the four seasons, the four animals, and the four learning goals. The story concludes by expressing that everyone and every place is part of the Circle of Learning, making us all special and unique.

Significant Indigenous Knowledge:

The Circle of Learning is divided into four components, and each of its lessons consists of four elements. The lessons represent different Indigenous teachings. Therefore, familiarity with sacred meanings is essential. The lessons consist of four colours, four directions, four animals, four seasons, and four learning goals.

The colours lesson teaches the various symbolic meanings of the colours it illustrates. For example, red, black, yellow, and white are the colours of the Medicine Wheel, an Indigenous teaching tool, and spiritual guide. White is associated with the North and birth, yellow, the East and childhood, red, the South and adulthood, and black with West

and Elders (Four Directions Teaching, n.d). The Medicine wheel is interpreted differently by different Nations, and the Learning Circle depicts other representations of their teachings (Minister of Indian Affairs, 2010).

Each of the aforementioned directions signifies the learning journey of an individual. Healing and learning demand the continuous and ongoing reflection of oneself about others. Therefore, while shifting through the four directions, a balance must be maintained while the individual embraces change (Joseph, 2020).

The four seasons are also depicted in the Learning Circle lesson. They are part of the natural, dynamic process of change and the circle of life. Each season creates a cycle in nature, which corresponds to changes in lifestyle, food, social activities, religious and spiritual practices, as well as economic pursuits. Spring signifies renewal and a time for Indigenous Peoples to plant the seeds for harvest, bringing new life to Mother Earth. Summer is the time for hunting, gathering, and harvesting the fruits of their labour. Autumn is the end of the harvesting season when the last of the crops are collected then stored for winter. Lastly is the winter season, known as the storytelling season. It is a time for Elders to engage youth and embrace the long cold nights by using storytelling to socialize, instruct and entertain. (McCues & Associates for Indian and Northern Affairs Canada, 2010).

Each animal embodies unique gifts of learning. Beginning with the blessings of the salmon, this animal holds the ability to “navigate the environment and other systems” by modelling to participants how to use critical thinking skills. The gift of the coyote influences participants to embrace every aspect that makes up who they are. The bear’s gift invites participants to become more self-aware by fostering a strong sense of belonging. The gift of the swan is relational, encouraging participants to use their social and emotional skills to create a supportive environment (Pol & Bull, 2016).

Necessary Prior Knowledge:

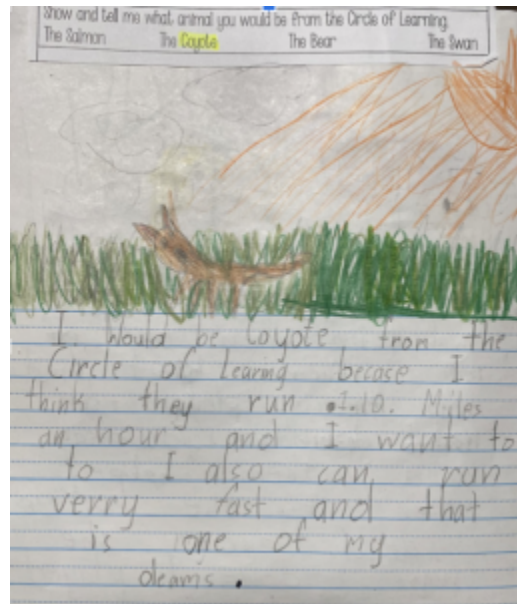
Before using this resource, it is recommended that the educator becomes familiar with the pronunciation of Secwepemctsín keywords presented in this social story. Familiarization of words would best happen by downloading the story’s audiobook and listening to the proper pronunciations. The facilitator should also review information on the five different Circles of Learning. It is recommended that the educator inform themselves of the significance of the four learning goals: resilience, knowing the culture, relationships, and a sense of belonging relative to Indigenous Voices. Furthermore, the educator should prepare strategies that can connect participants to these four values, encouraging participants to make personal connections. Lastly, facilitators should educate themselves upon the symbolic meaning behind the four animals (salmon, coyote, swan, bear) before continuing to the recommended activity.

Suggested Learning Activities

One activity that would complement this resource would be outlining each symbolic representation of the four animals: Sḡlélten (salmon), Sek’lép (coyote), Kénkéknem (bear), and Speqmic (swan). As the symbolic meanings are outlined within the resources, it is recommended that the facilitator reads these out loud to the class. After, invite participants to reflect on which animal they connect with and feel they relate with the most. When participants have chosen an animal, provide them with the following journaling question; “Draw and share what animal you would be from the Circle of Learning”. While giving participants time to complete this activity, the facilitator should discuss the reasoning behind their choice.

A second activity that may utilize participants’ artistic abilities, would be by creating a hand painted Circle of

Learning. Begin by gathering white, yellow, red, and black paints, as well as a classroom set of paintbrushes and white paper plates. After distributing needed art materials, direct participants step by step how to paint the Circle of Learning. Once complete, supply participants with pictures of their chosen animal to glue into the centre of the plate. Allow the plate time to dry and create a classroom display of participants' finished products.



The Learning Circle

Image description: student examples of suggested activities
Image by: Katelyn Bouvier [BY-NC-ND \(Attribution Non-Commercial No Derivatives\)](#)

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Pol, M.V., & Bull, R. (2016). *Circle of learning*. Storyjumper. <https://www.storyjumper.com/book/read/40907066/Circle-of-Learning>

10. The Gathering Tree

DANIELLE DAVIS

Contributor's Biography:

Danielle Davis is working towards a Bachelors of Arts majoring in History at Kwantlen Polytechnic University.

Resource Overview

Book/ Audiobook:

Loyie, L. (2006). *The Gathering Tree*. Theytus Books.

Grade Level: Grades Three – Seven

Description:

“The Gathering Tree” discusses how one family and their community cope with learning how to understand HIV. The book showcases some of the community’s spiritual traditions, such as the running journey to the Gathering Tree and its corresponding healing powers. The book elaborates on the works and reasons for gatherings. They are intended to share knowledge, in this case, understanding of a disease that many did not understand. During his journey to self-awareness, one of the main characters learns the traditional fishing methods and is honoured when he catches his first fish. A family shows prejudice towards people living with HIV, and another character has to learn coping strategies. Near the end, the story implies that prejudice was overcome through knowledge sharing and empowerment of the community. It showcases a sense of community and discusses how everyone at the gathering works together to make it a successful and joyous occasion.

Significant Indigenous Knowledge:

Indigenous communities are seeing more and more cases of HIV in both men and women. Although there have been strides in researching how to treat HIV, the most effective solution is taking preventative measures. Knowledge sharing within Indigenous communities helps to decrease the number of cases. By sharing HIV information in Indigenous communities, Indigenous children learn how to stay safe and healthy. The book highlights the significance that Elders play in Indigenous communities and how they can help influence and educate children on HIV through traditional gatherings.

Necessary Prior Knowledge:

Before using this resource, it is recommended that the educator reviews the content before presenting the lesson as it includes lots of detail. In the back of the book, there are commonly asked questions and answers regarding HIV. The book also highlights the importance of learning traditions that have been passed on through generations. Examples of

common traditions celebrated worldwide would help reinforce the concept and give participants context. Also, another theme the book features are learning how to cope with prejudice. Again, historical context would help solidify the lesson and theme. Lastly, Indigenous Peoples in this resource believe there is great strength in knowledge, and sharing this wisdom is essential in assisting participants in understanding its messages.

Suggested Learning Activities

One of the possible activities would start by reading the book to the participants and having an open discussion. These discussions can give the facilitator and participants a different perspective. The following day would focus on traditions, such as the traditional fishing in the book. Participants would then be invited to share and learn one another's cultural and familial traditions, helping them understand the plethora of traditional norms in various societal settings. Such discussions help broaden their perspectives and allow them to speak about their likes and dislikes, thus eliciting engagement. Lastly, the facilitator would guide the conversation into one which focuses on moments in which the participants have been taught how to do something and felt proud of their accomplishment. The lesson could end with the discussion or follow up with a journal entry that includes a drawing highlighting their learned skills and talents.

A second activity would be to teach participants about prejudice. The focus would be on how prejudice can often be caused by a lack of understanding and knowledge. Participants would be invited to voluntarily share examples of things that others may not understand about them. Perhaps they could also share something that may not be understood about one of their friends, allowing them to discuss challenges while remaining anonymous. Children would gain situational and circumstantial awareness of the members of their classroom community, allowing participants to understand each other better. It may even help connect participants who think they are different but unknowingly have a similar classmate. The discussion would also highlight a sense of community and its importance, helping participants feel supported.



The Gathering Tree

Image description: book and SheNative medicine pouch
Image by: Rachel Chong [BY-NC-ND \(Attribution Non-Commercial No Derivatives\)](#)

References

Loyie, L. (2006). *The Gathering Tree*. Theytus Books.

II. Shi-Shi-etko

ANONYMOUS

Contributor's Biography:

Some students chose not to identify themselves however gave their consent to share their work

Resource Overview

Storybook: *Shi-Shi-etko* by Nicola Campbell

Campbell, N. (2005). *Shi-shi-etko*. Groundwood Books. <https://resources.fnesc.ca/CatalogItems/Details/146>

Grade Level: Grades kindergarten to three

Description:

The story, *Shi-Shi-etko*, displays Indigenous practices and perspectives as a girl named Shi-Shi-etko is preparing to leave for Residential School. The book highlights the significant roles that Mother Earth and her family play in her life. The resource shows how “learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place)” (First Nations Education Steering Committee (FNESC), 2014). *Shi-shi-etko* has already experienced connectedness through her community and surrounding land. However, as she is soon to attend Residential school, the story calls attention to the emotional attachments to the girl’s homeland. In short, the tale empathizes with the character who must leave her culturally embedded roots (FNESC, 2014). In the book, her family discusses cultural practices like oral stories and experiences (FNESC, 2014).

Significant Indigenous Knowledge:

The book *Shi-Shi-etko* demonstrates that Indigenous Knowledges can be taught through storytelling. The resource uses the character as an embodiment of Indigenous Ways of Knowing and learning. It demonstrates that *Shi-Shi-etko* learns her cultural foundations from her family and creates connections with the land. She asks questions regarding plants, their uses, and their cultural significance. Through discussion, storytelling, and first-hand experiences with tangible objects, she learns more about the land, relevant to her Indigenous roots, medical practices, spiritual enlightenment, and survival skills.

Necessary Prior Knowledge:

Before using this resource, it is recommended that the educator becomes familiar with the story ahead of time. By reading the story ahead of time, the educator can ensure that the resource is appropriate for their audience. The story could trigger emotional reactions; therefore, the educators should prepare for the various responses the story will have on their participants. As this story shares the experience of a child preparing to attend an implied Residential School,

the educator should familiarize themselves with the history of Residential Schools from an Indigenous perspective. Educators should research relevant information and resources surrounding Residential Schools to understand better how to approach the heavy topic with primary participants. The educator should be prepared to refer participants to an Indigenous Support worker or a counsellor if necessary. As this topic may be challenging for families with Residential School Survivors it is highly recommended that the educator shares a notice with parents beforehand, giving students the choice to opt out.

Suggested Learning Activities

For the first possible activity, the educator could send home a letter explaining the story and the participants' homework to create a personal memory bag. The memory bag serves as a way for families to connect by learning more about their own culture and family values by getting participants to find items that symbolize their family and culture(s). When the educator has received all memory bags, each participant will share the items in their memory bag with the class. The activity will provide the opportunity for the educator and participants to understand their peers more personally. Additionally, it opens up dialogue and questions between the participants and community, expanding their knowledge about other cultures (The Manitoba Teacher Society, 2018).

For the second activity, the educator will utilize the words found on the sort and predict activity sheet within the resource. The educator will provide the keywords to all the participants. Participants will then sort through the words and try to predict what they mean and any connections to the terms. Educators can also connect the words back to the story as they work with the words and expand their knowledge (First Nations Education Steering Committee (FNESC), 2020).



Image description: book and teapot in cedar coaster, Skwalwen Botanicles tea (Squamish Nation)
Image by: Rachel Chong [BY-NC-ND \(Attribution Non-Commercial No Derivatives\)](#)

References

Campbell, N. (2005). *Shi-shi-etko*. Groundwood Books.

First Nations Education Steering Committee. (2014). *First Peoples' principles of learning*. <http://www.fnesc.ca/first-peoples-principles-of-learning/>

First Nations Education Steering Committee. (2020). *Shi-shi-etko sort and predict activity*. <http://www.fnesc.ca/wp-content/uploads/2020/07/IRSR-5-rev-2-LM-Part-1-IRSR-5-2020.pdf>

The Manitoba Teachers Society. (2018). *Shi-Shi-etko*. https://www.mbteach.org/pdfs/pd/osd/2018/MTS_OSDStories_Shishietko_ENG_2018.pdf

12. Indian Residential Schools and Reconciliation

Teacher Resource Guide

JORDAN KIDD

Contributor's Biography:

Jordan Kidd is a fourth-year student at Kwantlen Polytechnic University who will be receiving a Bachelor of Arts with a minor in Counselling. Jordan is on the road to becoming an elementary school teacher and aspires to teach children significant Indigenous Knowledges.

Resource Overview

Weblink-PDF Document

First Nations Education Steering Committee and First Nations Schools Association. (2015). *Grade 5 Indian Residential Schools and reconciliation*. <http://www.fnesc.ca/wp/wp-content/uploads/2020/07/PUBLICATION-IRSR-5-rev-2b-Full-Documents-2020-07.pdf>

Grade Level: Grade five

Description:

The resource was created by the Truth and Reconciliation Commission of Canada to aid in educating children about Residential Schools. This particular resource aims to help strengthen relationships between Indigenous and non-Indigenous Peoples by providing participants with historical context. The resource is from The Royal Commission on Aboriginal Peoples, which talks about four principles, a renewed mutual recognition, respect, sharing, and responsibility (First Nations Education Steering Committee [FNESC], 2015, p. 3). The resource demonstrates how to navigate this topic sensitively by providing books, vocabulary, questions, and other resources. It also supplies information to help participants connect with someone if they have struggles regarding the topic, such as the Indian Residential Schools Crisis Lines and Kids Help Phone.

Significant Indigenous Knowledge:

One of the pedagogies that this resource uses is the First Peoples pedagogy which shows participants different ways of learning through Indigenous worldviews. The curriculum focuses on the learner being at the centre and engages participants through experiential learning. It also allows participants to be aware of self and others and demonstrates the value of the group process, and supports all learning styles while teaching through an Indigenous perspective (FNESC, 2015, p. 6). The resource's pedagogy is based on the First Peoples' Principles of Learning which centres on learning that supports self, family, community, land, spirits, and ancestors (FNESC, 2015, p. 7).

Necessary Prior Knowledge:

Before using this resource, it is recommended that the educator becomes familiar with the history of colonization and its effects on Indigenous communities. To enhance the understanding and the effects of historical colonialism, it

is essential that the educator review either a summary of the final report or the entirety of documents within the Truth and Reconciliation Commissions of Canada. The resource effectively dissects concepts for the educator. For example, it defines reconciliation and Residential schools to make the content easier to understand. It also provides links to different websites to help educators gain proficient knowledge on these themes. Since the topic is emotional, it is recommended that the educator be prepared to approach the subject with sensitivity. The resource is best taught when encouraging classroom discussions by asking questions and encouraging engagement from the participants (FNESC, 2015, p. 7). As this topic may be challenging for families with Residential School Survivors it is highly recommended that the educator shares a notice with parents beforehand, giving students the choice to opt out.

Suggested Learning Activities

The resource provides an activity titled “Remembering the Land” intended for the English Language Arts for grade five participants. The lesson is paired with a book called “Shi-shi-etko.” The book is about a young Indigenous girl who spends her last few days with her family before leaving for school. They teach her the importance of the land, and she collects plants to put in a memory bag to help her remember the lessons. The book does not explicitly mention Residential Schools but implies that this is where she is going. An essential theme of the book is remembering because we must not forget the effects of Residential Schools. There is also a video option available for purchase at http://movingimages.ca/store/products.php?shi_shi_etko, or there is a 6-minute clip of it on YouTube. The educator would ask the class to listen to what the family members teach her before reading the book. Next, the educator would focus on sensory imagery, which invokes one of the five senses by asking participants to reflect on such images in the book. After, a lesson on the literary device would ensue. The educator can lead a discussion on how sensory images help us better understand. Educators can also pair a writing activity with the lesson to help participants better understand imagery when writing. The educator could get participants to write a short story with examples of sensory images (FNESC, 2015, p. 13).

Another possible activity is that the educator can discuss the memory bag from the story and ask participants why Shi-shi-etko was putting different plants in her memory bag. Then, they can shift the conversation to focus on which plants grow in their neighbourhood. They could go outside for a walk to look at the different plants growing and take pictures to document them. Participants should be discouraged from taking plants during the walk unless they have been taught to respectfully take from the land. Alternatively, the educator could use this opportunity to teach participants how to respectfully take from the land. Robin Wall Kimmerer discusses the teachings of plants in “Braiding Sweetgrass.” She explains that to respect the plant one must be thankful and leave a gift such as tobacco. The picker must also ask the plant if it can be picked and be delicate when cultivating. To be respectful one must be “careful not to disturb the roots” and “take only what we need” (Kimmerer, 2013, p.157). The activity can also tie in with the sensory imagery writing activity because they could be asked to note what senses were engaged during their walk (FNESC, 2015, p. 13).



Indian Residential Schools & Reconciliation

Image description: book and Every Child Matters orange shirt
Image by: Rachel Chong [BY-NC-ND \(Attribution Non-Commercial No Derivatives\)](#)

References

First Nations Education Steering Committee and First Nations Schools Association. (2015). *Grade 5 Indian Residential Schools and reconciliation*. <http://www.fnesc.ca/wp/wp-content/uploads/2020/07/PUBLICATION-IRSR-5-rev-2b-Full-Documnet-2020-07.pdf>

Truth and Reconciliation Commission of Canada. (2015). *Honouring the truth, reconciling for the future: Summary of the final report of the truth and reconciliation commission of Canada*. https://web.archive.org/web/20200430162813/http://www.trc.ca/assets/pdf/Honouring_the_Truth_Reconciling_for_the_Future_July_23_2015.pdf

Kimmerer, R. (2013). *Braiding sweetgrass*. Milkweed Editions.

13. An Aboriginal Alphabet

NEEVE MATHEWS

Contributor's Biography:

Neeve Mathews is a third-year student at Kwantlen Polytechnic University. They aspire to be an elementary school teacher once they complete a Bachelor of Education. Neeve enjoys dancing, playing and watching sports.

Resource Overview**Book:**

Holloway, P. (2013). *An Aboriginal alphabet*. Cedar Moon Creations.

Grade Level: Kindergarten to grade one

Description:

The book *An Aboriginal Alphabet* by Pam Holloway from Kwakwaka'wakw First Nation includes captioned Indigenous-themed photographs centred around each letter of the English alphabet. The book alphabetically highlights important people, places, objects, and significant events in various Indigenous communities. For example, the letter "A" would match with a photograph of an abalone shell (Holloway, 2013).

Significant Indigenous Knowledge:

Teaching the alphabet through an Indigenous lens as opposed to a Westernized lens offers participants a different perspective. The First Peoples Principles highlights: "...the understanding that Indigenous Peoples hold an extensive wealth of knowledge, even if this knowledge has not always been recognized by Euro-centric cultures. It also recognizes that Indigenous Knowledges contributes to the non-Indigenous understandings in the world" (Chrona, 2016, para, 1). The book, *An Aboriginal Alphabet*, offers Indigenous voices while teaching core curricular competencies at kindergarten and grade one levels. It offers participants a broader perception of literacy and demonstrates the value found in various knowledge systems (Chrona, 2016). The resource also facilitates relationship building with Indigenous participants and non-Indigenous participants in the classroom since it promotes inclusivity and mutual respect. It also provides an opportunity for Indigenous participants to deepen their cultural understanding, "the First Nations children of today must know their past, their true history, to understand the present and plan for the future" (Maina, 1997, p. 294). The use of *An Aboriginal Alphabet* in the classroom can help participants create bridges to new understandings and learn more about themselves.

Necessary Prior Knowledge:

Before using this resource, it is recommended that the educator becomes familiar with each item presented within the alphabet and their respective significance to First Nations communities. For instance, even though it is not explicitly stated in the book, the educator should know that the berries depicted are salmonberries. They must understand salmonberries' holistic and practical uses as well. Within the book there is also: an abalone shell, a berry bunch, a canoe, a drum with an Indigenous design on it, an eagle, a feather, a grizzly bear painting, a cedar weaved hat, Vancouver Island on a map, silver carved jewellery, a kingfisher bird, ladies dressed in button blankets, a mask, a silver carved necklace, an oyster shell, a paddle, a qulus mask, a raven, a salmon, a totem pole, an umbrella, a vase, a whale, an extra big Indigenous house, a yellow skunk cabbage plant, a weaved zig zag pattern on a mat. The educator should

research the cultural and historical significance connected to each item represented in the book. For example, they would need to understand that the animals featured have spiritual significance. It is crucial to have guidance from local Indigenous Peoples while teaching Indigenous content so that it is not misunderstood by those who lack experience with Indigenous Knowledge systems (Kerr & Parent, 2018).

***Note from the editors: if you are unable to access the resource An Aboriginal Alphabet by Pam Holloway, below we have provided web links to alternative Indigenous-inspired alphabets.**

The Aboriginal Alphabet for Children by Evelyn Ballantyne:

https://www.strongnations.com/store/item_display.php?i=1435

My Alphabet Book by Stuart Pagaduan:

<http://abed.sd79.bc.ca/wp-content/uploads/2011/12/Updated-Alphabet-Book1.pdf>

First Nations, Métis and Inuit FNMI Alphabet Cards by Chocolate Covered Classroom Creations

<https://www.teacherspayteachers.com/Browse/Search:first%20nations%20alphabet>

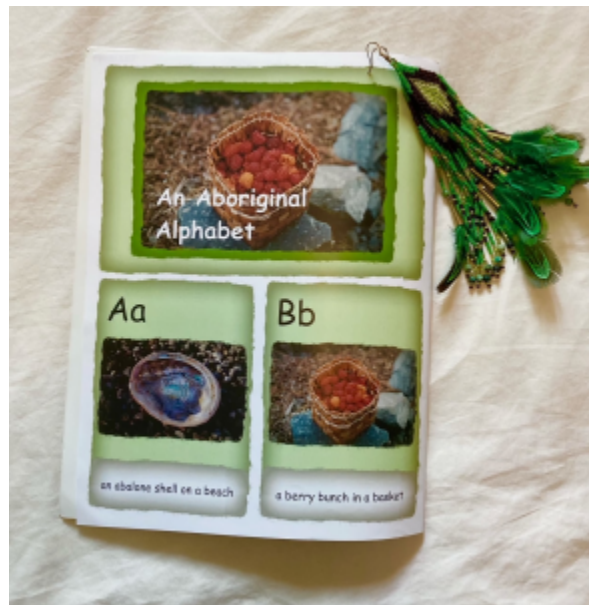
Learn the Alphabet by Native Northwest:

https://www.strongnations.com/store/item_display.php?i=1500

Suggested Learning Activities

One possible activity used to facilitate An Aboriginal Alphabet could be to create an alphabet puzzle. The participants would match Indigenous-inspired images found within the book to the corresponding letters. For example, the card that states “E is for eagle in a tree” (Holloway, 2013, p.2) would pair with the letter E card. As the puzzle contains 52 different components (26 letters cards and 26 Aboriginal-inspired images) participants would be encouraged to complete this activity in groups.

As a second activity, the educator could go to the following website, where they will find the letters of the alphabet adorned by Coast Salish designs <http://abed.sd79.bc.ca/wp-content/uploads/2011/12/Salish-Alphabet.pdf>. Each participant would receive a printed piece of paper from the website with the first letter of their name. Participants would then colour the Coast Salish inspired letter. Once participants finished colouring the letter, they would draw the item that is associated with the letter of their name, from An Aboriginal Alphabet.



An Aboriginal Alphabet

Image description: book with beaded earrings by beading_michif and participant example of a suggested activity

Image by: Rachel Chong [BY-NC-ND \(Attribution Non-Commercial No Derivatives\)](#)

References

Chrona, J. (2016). *Learning recognizes the role of Indigenous knowledge*. <https://firstpeoplesprinciplesoflearning.wordpress.com/learning-recognizes-the-role-of-indigenous-knowledge/>

First Nations Education Steering Committee. (2013). *Authentic First Peoples resources*. <https://resources.fnesc.ca/CatalogItems/Details/4>

First Nations Education Steering Committee. (2016). *Authentic First Peoples resources, K-9*. <http://www.fnesc.ca/wp/wp-content/uploads/2015/06/PUBLICATION-61502-updated-FNESC-Authentic-Resources-Guide-October-2016.pdf>

Holloway, P. (2013). *An Aboriginal alphabet*. Cedar Moon Creations.

Kerr, J. & Parent, A. (2018) The First Peoples principles' of learning in teacher education: Responding to the Truth and Reconciliation Commission's Calls to Action. *Canadian Journal of Native Education*. 40 (1), pp 36-53.

Maina, F. (1997). Culturally relevant pedagogy First Nations education in Canada. *First Nations Education in Canada*, (2), 293-314. http://www3.brandonu.ca/cjns/17.2/cjnsv17no2_pg293-314.pdf

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14. Count to Ten: The Métis Way

MICHELLE SOULIERE

Contributor's Biography:

Michelle Soulière is a fourth-year student at Kwantlen Polytechnic University. They intend to become a French immersion elementary school teacher and integrating Indigenous Knowledges in the classroom. They are self-identified Métis and passionate about advocating for the Indigenization of the curriculum.

Weblink:

Cowichan Valley School District. (2021). Printable resources. *Indigenous education*. <http://ined.sd79.bc.ca/curriculum-resourcess/printable-resources/>

Additional access point to a Weblink PDF:

https://ied.sd61.bc.ca/wp-content/uploads/sites/112/2019/01/Count_to_10_the_Metis_Way.pdf

Grade Level: Kindergarten

Description:

The resource consists of ten printable colouring pages which depict the numbers one through ten. Each page has a spelled-out number in Michif, the language of Métis Peoples', as well as the numerical equivalence. There are also images of culturally significant items on each page, which correspond with the respective number. There are written instructions on the bottom of each page that indicate different activities that supplement the colouring pages. For example, the first page elaborates that the participant must "connect the dots to draw one infinity symbol on the Métis flag" (Cowichan Valley School District, 2021, p. 3). The resource focuses on numerical curricular core competencies. It has activities that pertain to fine and gross motor skills, such as cutting images on the pages with numbers six and seven while integrating culturally significant items.

Significant Indigenous Knowledge:

In the resource, there are nine different Métis Peoples' culturally significant items. Each of the items can also be found on page thirteen, which summarizes the articles the book highlights. It is pertinent for the educator to know what the items are named and their cultural significance to better educate participants on Métis Nation throughout the colouring activities. The Métis flag is the first item depicted. The flag represents the cultural identity of Métis People; therefore, understanding it is a significant Indigenous Knowledge. On the flag is a white infinity symbol that symbolizes the joining of French and Indigenous Peoples, the founders of Métis Nation. The logo also represents that their people will live forever (Lee, 2021). Lastly, the flag has either a red or blue background.

Necessary Prior Knowledge:

Before using this resource, it is recommended that the educator becomes familiar with Michif, the language of Métis Peoples. To best articulate the Michif language respectfully, the educator should learn how to correctly pronounce each of the ten numbers from a Métis Nation member. A YouTube video with the proper pronunciation in the Michif-cree dialect can be found at this link: <https://www.youtube.com/watch?v=irtkNi38qto>. The educator should watch the video first but may also want to watch it with the participants. There is also an app that the educator can download on their smartphone which translates English to Michif. It is called the “Heritage Michif To Go.” and it can be found on your smartphones’ app or at <http://www.metismuseum.ca/michif-app/>

This resource includes a page that requires the participants to circle the three ingredients of Pemmican. To do so, the educator must teach what the item is as well as the ingredients that hunters and gatherers use to create Pemmican. Métis Peoples would dry meat, dry berries, then pulverize them and combine with lard (Academic Kids, 2005). The food was very healthy, could last for years, and be brought anywhere since it was cut into small strips (First Peoples of Canada, 2007).

Another page requires participants to colour the “capote,” a coat worn by Métis People (Morris, 2020). The page tells participants to use the four colours to colour the coat. Thus, an educator needs to know the four colours and their significance. Red represents the lives lost in battle. Blue represents the spirit and soul. Green represents the land. Lastly, yellow represents future prosperity (Morris, 2020). The page with the number five depicts five beavers. The educator should know that the Métis people are the “Children of the fur trade,” and that Indigenous and European union’s often happened during fur trading. Educators must also know that Métis People were very skilled hunters and trappers (Fur Trade, 2018).

On page fourteen there are moccasins to be coloured in, which have beaded flowers embroidered onto them. The educator needs to know that Métis people were “The Flower Beadwork People,” well known for their intricate beadwork and brightly coloured floral motif (Morris, 2020). Lastly, the Red River Carts are pictured, and Métis People first fabricated them. To supplement the colouring page, promote literacy in the classroom, and elaborate on the cart, the educator can read a kindergarten grade-level book written by Indigenous Canadian Métis author Leah Marie Dorion named “A Red River Cart.”

Suggested Learning Activities

One of the possible activities geared for this age group could be a Science, Technology, Engineering, and Math (STEM) activity. The aforementioned book *A Red River Cart* by Leah Marie Dorion details how the Red River cart is made. It also describes the functionality and construction (Dorion, 2021). After reading it, the educator could ask participants what they would use to build their own miniature Red River carts. After hearing suggestions, the educator could gather supplies for the participants to construct small Red River carts. Some suggestions on supplies that could be used are bottle cap wheels, paper clips, egg cartons, Legos, paper, K-nex pieces, and elastics.

Another possible activity would coincide with the colouring of the fiddle on the page with the numerical

number 8. There is an artistic component when colouring the page, and there is an opportunity to elaborate on the Métis jig and incorporate some physical education. The most popular jig is The Red River jig which is rooted in Métis culture. Métis dance while the fiddle is playing. Participants can dance along to the music. The activity would start with a short video explaining what the jig is and demonstrating some simple dance movements for participants: <https://www.youtube.com/watch?v=i9BgghUnB8M>. Additionally, the educator could integrate a literacy component into the activity. There are three books written by Wilfred Burton and Anne Patton that tell of Métis culture and how it is strongly rooted in the Métis fiddle and jig. Fiddle Dancer, Dancing in My Bones, and Call of the Fiddle include CD's that have English and Michif versions of the stories as well as fiddle music (Burton and Patton, 2021). To ensure inclusiveness and encourage participation, there could also be optional music playing aspect. Participants could use a pair of spoons to play along with the music. Another video would demonstrate how to play musical spoons: <https://www.youtube.com/watch?v=Cc7lnBPalcU>. Finally, the link to the Red River jig is: <https://www.youtube.com/watch?v=8txmJPbBPLA>. The activity encapsulates art, music, and physical education.



The Métis Way

Image description: children sample from suggested activity
Image by: Michelle Souliere [BY-NC-ND \(Attribution Non-Commercial No Derivatives\)](#)

[References](#)

15. In Our Own Words- Bringing Authentic First Peoples Content to the K-3 Classroom

RHIANNON MARSHALL

Contributor's Biography:

Rhiannon Marshall did not provide a biography.

Resource Overview

Weblink PDF:

First Nations Education Steering Committee. (2020). *In our own words: Bringing authentic First Peoples content to the K-3 classroom*. <http://www.fnesc.ca/learningfirstpeoples/k-3/>

Grade Level: Kindergarten to grade three

Description:

The resource is a guidebook that provides thematic lesson plans, integrating Indigenous Knowledges in various subject areas for participants in kindergarten to grade three. The resource provides a list of supplementary resources, frequently asked questions, and self-evaluations. Furthermore, it outlines eight different unit plans that incorporate both introspective learnings as well as Indigenous perspectives. Within the units, there are rubrics and teaching approaches that detail the lesson's grade level suitability and the content. The resource works to support educators needing relevant and culturally appropriate Indigenous Knowledges, as it recognizes an absence of guidance on Indigenizing the curriculum.

Significant Indigenous Knowledge:

Focusing on unit five in the resource, it teaches participants about Traditional Ecological Knowledge. Traditional Ecological Knowledge, also known as TEK, "is the most popular term to denote the vast local knowledge First Peoples have about the natural world found in their traditional environment" (First Nations Education Steering Committee [FNESC], 2020, p.16). It also touches upon topics like spirituality, astronomy, medicine, and technology. Essentially, "TEK is the intellectual property of the First Nation that holds it" (FNESC, 2020, p.18). Through TEK, animals are depicted as mythological beings which have significant lessons embedded in their stories. The animals offer spiritual guidance and signify culturally relevant beings in various Indigenous communities. TEK introduces Indigenous traditions, understandings, values, and beliefs. Lastly, the resource highlights that arts, songs, and stories are all different ways of sharing Indigenous Knowledges.

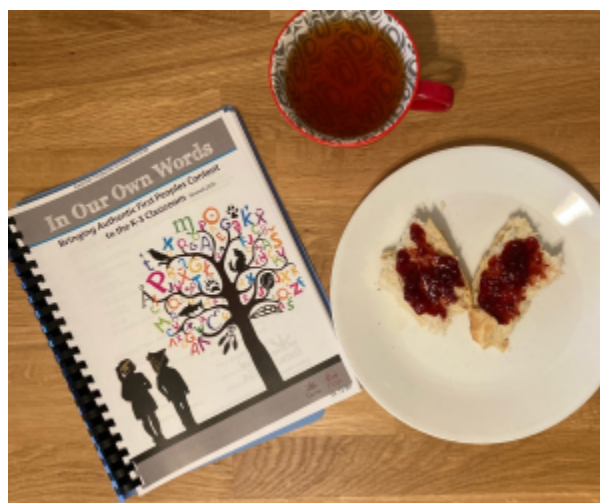
Necessary Prior Knowledge:

Before using this resource, it is recommended that the educator becomes familiar with TEK. The educator must understand that TEK is complex and varies from Nation to Nation. On page 110 of the resource, the key features of TEK are described. Firstly, TEK is like a living encyclopedia. It is not one static knowledge but rather a body of different Knowledges. The core of Knowledges is grounded in interconnectedness. TEK shares connections in relations to “worldviews, values, and beliefs shared by a group of First Peoples” (FNESC, 2020, p.110). The system of knowledge varies as it is based on the ecological synergy in different regions. This type of knowledge is progressive as it accumulates over space and time. Most importantly, this TEK promotes environmental sustainability. It fosters survival skills and allows people to become adaptable and resilient in a changing environment.

Suggested Learning Activities

For the first possible activity, participants will learn how to pronounce significant places in local Indigenous languages. The instructor should familiarize themselves with correct pronunciation before teaching the lesson. The resource suggests that this may happen best by working with “a language teacher or other community members” who may be familiar (FNESC, 2020, p.111). The educator should also provide websites, like First Voices found at firstvoices.com (First Peoples Cultural Council, 2020), that pronounce words in some Indigenous languages.

Another possible activity could be to create a map with the class which indicates the region in which they are learning. The map would display significant locations and traditional territories of local Indigenous Peoples. The educator could help the participants find both the commonly known region names and the traditional Indigenous names. Participants could also outline nearby bodies of water. The emphasis would be on using traditional names and the proper pronunciation, which can be found online or with the help of the school's Indigenous support worker.



In Our Own Words

Image description: book, bannock and jam, tea in Native Northwest cuo
Image by: Rachel Chong [BY-NC-ND \(Attribution Non-Commercial No Derivatives\)](#)

References

First Nations Education Steering Committee. (2011). *Authentic First Peoples resources*. <http://www.fnesc.ca/authenticresources/>

First Nations Education Steering Committee. (2020). *In our own words: Bringing authentic First Peoples content to the K-3 classroom*. <http://www.fnesc.ca/learningfirstpeoples/k-3/>

First Peoples Cultural Council. (2020). *FirstVoices*. <https://www.firstvoices.com/>.

PART IV

CHAPTER 2: MIDDLE SCHOOL RESOURCES

16. Science First Peoples Teacher Resource Guide

KIRSTEN WIRSZ; SARAH KEANE; AND VANESSA MAGTIBAY

Contributors's Biographies:

Kirsten Wirsz is in the final year of completing a Bachelor of Arts, majoring in Sociology and minoring in History. Kirsten aspires to be an elementary school teacher and enjoys working with grades four and five. Kirsten is passionate about teaching in various ways and integrating Indigenous perspectives into the education system and in the future. Sarah Keane is a fourth-year student working towards a Bachelor in Arts with a double minor in English and Sociology. Vanessa Magtibay is a fourth-year student at Kwantlen Polytechnic University majoring in General studies and minoring in Journalism. They have always had the dream to be a teacher and be part of the education system. Learning about all the wonderful Indigenous resources available has been very helpful and they look forward to incorporating them in their teachings as a future educator.

Resource Overview

Weblink PDF Document:

First Nations Education Steering Committee. (2016). *Science First Peoples teacher resource guide: Grades 5-9*. <http://www.fnesc.ca/wp/wp-content/uploads/2015/08/PUBLICATION-61496-Science-First-Peoples-2016-Full-F-WEB.pdf>

Grade Level: Grades five to nine

Description:

The Science First Peoples guide seeks convergence of Indigenous Knowledges and contemporary evidence-based science. The resource discusses perspectives from numerous traditional territories including: Kwadacha First Nation, Tk'emlúps First Nation, or Tsawwassen First Nation, Tahltan First Nation, Dakelh First Nation or Nuxalk First Nation, Secwepemc First Nation, Haida First Nation, Kwakwaka'wakw First Nation, Sto:lo First Nation, Musqueam First Nation, Lil'wat First Nation, Nle'kepmxcinm First Nation, Tsilhqot'in First Nation, Sanikiluaq First Nation.

It aims to incorporate holistic understanding into the Grades five to nine Science curriculum (First Nations Education Steering Committee [FNESC], 2016). The resource helps educators teach Science from Indigenous perspectives, provides strategies to assist Indigenous participants' engagement, and explains Indigenous Peoples' connection to the land. Additionally, it utilizes Indigenous pedagogies to promote learning through Indigenous worldviews (FNESC, 2016). It helps "build student capacity for intercultural understanding, empathy and mutual respect" (FNESC, 2016, p 63). It also includes information on Traditional Ecological Knowledge (TEK) and the interconnectedness of Ecology (FNESC, 2016, p. 44). The resource summarizes seven techniques that Indigenous Peoples' use to sustainably live off the land, including soil aeration, crop rotation, selective harvesting, replanting, pruning, landscape burning, and women as managers. It highlights the connection to the land on which people reside and the many uses of various plants, animals, and their components. It highlights

that Indigenous Knowledges includes the culmination of scientific and evidence-based learning. Lastly, it teaches the connection of the environment to animals, humans, geography, weather conditions, and storytellers.

Significant Indigenous Knowledge:

The teaching guide highlights six main components: interconnectedness, connection to the land and sense of place, stewardship and sustainability, language, Traditional Ecological Knowledge (TEK), and Indigenous pedagogies, all working together to embody relevant Indigenous Knowledges and perspectives within science.

Beginning with interconnectedness, the guide acknowledges that everything in the universe, including humans, is connected to nature and must be respected and cared for. Essentially, all life is interconnected and interrelated. Indigenous practices understand balance and how species rely on each other for survival. They recognize that each species in this world needs each other in some way or another.

Next, the resource states that the Indigenous beliefs regarding the connection to the land and sense of place are influenced by emotional and spiritual connections, thus creating strong relationships with Earth. Indigenous Peoples' understanding of land has been passed on through generations, and these understandings of the land have contributed to the longevity of Indigenous communities (FNESC, 2016).

As for stewardship and sustainability, Indigenous Peoples have fostered practices that sustain and care for the land. Land and resources sustain Indigenous Peoples and their culture. Therefore, part of this practice includes giving back to the land by utilizing natural resources effectively (FNESC, 2016).

The Science First Peoples teaching guide states that Indigenous Knowledges and understanding are passed down to future generations through language. Language may include using Indigenous languages to name physical places, as well as incorporating language in the practice of storytelling. Elders are the keepers of Traditional Knowledge and share meaningful connections to science. This lesson shows the importance of learning through storytelling as it discusses Elders carrying knowledge to younger generations regarding the significance of their environment (FNESC, 2016, p. 48).

For Traditional Ecological Knowledge (TEK), the resource recognizes that Indigenous Peoples hold Knowledges about the natural world and environment, which helps participants learn about sustainability and resource management (FNESC, 2016). The interconnectedness factor is also a crucial part of TEK since Indigenous Knowledges state that we are all interrelated with land. The land is an essential part of physical beings and culture.

Lastly, Indigenous pedagogy fundamentally encourages inquiry-based learning in which participants and educators learn together. The participants are responsible for their education, and educators assist in teaching concepts (FNESC, 2016).

Necessary Prior Knowledge:

Before using this resource, it is recommended that the educator becomes familiar with the topic of interconnectedness between land, animals, language, culture, beliefs, topography, and other significant resources (FNESC, 2016, p. 44-48). To teach this resource, the educator must understand that contemporary science, Indigenous Knowledges, and the typical science curriculum can converge. The educator should also understand the relationships between the beings and how they work together to maintain balance. Furthermore, the educator should understand that knowledges and practices are unique within different Nations. Educators will likely find commonalities and differences of resource management in different First Nations. Educators should realize how TEK is cumulative knowledge meaning it is passed through generations, and knowledge/learning is a crucial part of land management and survival (FNESC, 2016, p. 44).

Suggested Learning Activities

For the first possible activity, the educator could conduct a lesson around Indigenous TEK about the significance of berries, as well as the sustainability of berry plants for future generations. Participants could go on a nature walk into a local environment to study berry plants. They would learn how these plants are sustained through a Coast Salish perspective. After the nature walk, participants would then reflect on what they learned about Indigenous TEK regarding berries, connections to Coast Salish Peoples, and the importance of sustainability (FNESC, 2016). Guiding questions may include: What kind of berries do Coast Salish Peoples eat? How are they prepared and eaten? Why are berries important to Coast Salish Peoples? How do Coast Salish Peoples protect berry bushes, and why is this important?

Another possible activity suggested in the First People's Science book would be for participants to work in groups and research plant resource management strategies used by local First Nations. Once the research is complete, participants would create posters or videos to demonstrate their knowledge of Indigenous plant resource management. After presentations, participants would complete a personal reflection on how the plant resource management lesson assisted their understanding of Indigenous cultures.



Science First Peoples

Image description: book with ribbon skirt from ribbon and roots
Image by: Rachel Chong [BY-NC-ND \(Attribution Non-Commercial No Derivatives\)](#)

References

First Nations Education Steering Committee. (2016). *Science First Peoples teacher resource guide: Grades 5-9*. <http://www.fnesc.ca/wp/wp-content/uploads/2015/08/PUBLICATION-61496-Science-First-Peoples-2016-Full-F-WEB.pdf>

First Nation Education Steering Committee. (2015). *First Peoples principals of learning*. <http://www.fnesc.ca/wp/wp-content/uploads/2015/09/PUB-LFP-POSTER-Principles-of-Learning-First-Peoples-poster-11x17.pdf>

Truth and Reconciliation Commission of Canada. (2015). *Honouring the truth, reconciling for the future: Summary of the final report of the truth and reconciliation commission of Canada*. https://web.archive.org/web/20200430162813/http://www.trc.ca/assets/pdf/Honouring_the_Truth_Reconciling_for_the_Future_July_23_2015.pdf

PART V

CHAPTER 3: SECONDARY SCHOOL RESOURCES

17. English First People Grade 10-12 Teacher Resource Guide

KELVIN CHAN AND SARA NOEL

Contributor's Biography:

Kelvin Chan is in their fourth year at Kwantlen Polytechnic University and is completing a Bachelor of Arts in Journalism. Kelvin is an avid sports fan, specifically hockey and hopes to pursue a career in sports journalism.

Sara Noel, another contributor, did not provide a biography.

Resource Overview

Web link- PDF Document:

First Nations Education Steering Committee and First Nations Schools Association. (2018). *English First Peoples: Grade 10-12 teacher resource guide*. <http://www.fnesc.ca/wp/wp-content/uploads/2018/08/PUBLICATION-LFP-EFP-10-12-FINAL-2018-08-13.pdf>

Grade Level: Grades ten to twelve

Description:

The resource is a guide for educators to teach a course called English First Peoples (EFP), a qualified English course in British Columbia for grades ten to twelve. The curriculum is based on providing authentic knowledge through primary sources in hopes that diversifying the curriculum will contribute to reconciliation. The resource allows participants to learn about a wide variety of local Indigenous cultures and societies. It contains a wide range of information for educators to deliver the course content, including in-depth descriptions of teaching theories, recommended readings, lesson plans, and approaches to teach Indigenous content. The material covered in this guide is specifically for an English-style course; therefore, it covers written, oral, visual, and digital literature surrounding Indigenous cultures. There are many interactive activities throughout the resource to help participants better understand Indigenous perspectives, including movies, documentaries, readings, and reflection questions for the participants to begin in-class discussions. It also indicates how to determine the relevance and validity of classroom resources. It suggests that for this course, the materials must be written by Indigenous Peoples. It acknowledges that non-Indigenous Peoples write some seemingly Indigenous resources. Therefore, they offer a Eurocentric lens as opposed to the much-needed Indigenous perspective.

Significant Indigenous Knowledge:

One area of Indigenous Knowledges shared in this resource would be the languages spoken by Indigenous Peoples. In the resource, it is recommended that the educator includes some Indigenous vocabulary into their course content.

They have also provided a website for participants to learn Indigenous languages and dialects. One key component of this resource is understanding the perspectives of Indigenous Peoples. Sharing stories is valued in Indigenous cultures therefore, the educator must understand its significance when teaching Indigenous literature. The resource reiterates the importance of using Indigenous authors to share Indigenous Knowledges appropriately and respectfully.

Necessary Prior Knowledge:

Before using this resource, it is recommended that the educator become familiar on how to share Indigenous Knowledges respectfully. The resource guide helps educators navigate the sharing of Indigenous Knowledges; therefore, it is vital to familiarize oneself with the guide beforehand. The resource describes the different themes and topics that will be covered throughout the course. To best teach the course, the educator needs to familiarize themselves with the listed themes and topics. Some examples of the themes covered are the “experience and impacts of colonization, decolonization, humour and its role in First Peoples’ cultures, intergenerational roles, loss, resilience, healing, connection to ancestors” (First Nations Education Steering Committee [FNESC], 2018, p.13) and many more.

Suggested Learning Activities

One activity that the educator could do with the class is to watch a movie called “Reel Injun,” as recommended in the resource. The film is a documentary that examines stereotypes and discusses Indigenous identity. The film helps participants recognize misconceptions embedded in society and participants better understand the realities of Indigenous identity. After watching the documentary, the educator will form small groups and have the participants tackle provided discussion questions. The resource supplies questions for the movie; however, the educator is encouraged to add additional relevant questions. After discussing in small groups, the entire class could have a discussion to summarize the group’s answers. They could use the film or other readings and resources to help write a short reflection paper.

Since sharing oral stories is valued in Indigenous cultures, a guest speaker could come into the class to share a story relevant to the literature being studied. The resource guide provides educators with a standard Protocol for inviting an Elder to the classroom. Accurately and respectfully before the guest speaker comes to the classroom, the educator must determine how the speaker will support taught material. For example, the aforementioned activity will occur after the class has finished reading a selected piece of literature. Next, the lesson details must be discussed with the speaker beforehand and any necessary preparations to help facilitate the session. The class must then prepare a gift for the guest speaker for sharing their time and knowledge. For example, the class will then be instructed to create a thank you gift relating to the literature. Before the guest speaker arrives, the classroom must be appropriately set up to accommodate the session.

During the guest speaker’s presentation, the educator will introduce the speaker. Participants are highly encouraged to engage in the activity. The facilitator needs to lead by example. Ensure that there is enough time for questions and answers and a formal presentation of the class gift. After the guest speaker’s departure, debrief with the participants. A follow-up activity and reflection are strongly encouraged. Specifically, to compare and contrast written literature to an oral story. Finally, to conclude the activity, the resource suggests sending a thank you letter to the guest.

Another possible activity encourages participants to take part in a reading circle. The educator will instruct

participants to move their chairs in the shape of a circle within the classroom. The activity starts with a participant who begins the circle by reading aloud a section of a written text. Once the participant has finished reading their section, the next participant will read aloud. Each participant learns when it is their time to read and respectfully and quietly listen to the speaker. The activity involves roles and responsibilities concerning the First Peoples Principles of Learning.



English First Peoples

Image description: book with beaded sash from Anne Mulaire
Image by: Rachel Chong [BY-NC-ND \(Attribution Non-Commercial No Derivatives\)](#)

References

First Nations Education Steering Committee and First Nations Schools Association. (2018). *English First Peoples: Grade 10-12 teacher resource guide*. <http://www.fnesc.ca/wp/wp-content/uploads/2018/08/PUBLICATION-LFP-EFP-10-12-FINAL-2018-08-13.pdf>

First Nation Education Steering Committee. (2015). *First Peoples principals of learning*. <http://www.fnesc.ca/wp/wp-content/uploads/2015/09/PUB-LFP-POSTER-Principles-of-Learning-First-Peoples-poster-11x17.pdf>

18. Knowing Home: Braiding Indigenous Science with Western Science

DAKOTA REID AND KAYSHA TICKNER

Contributors's Biographies:

Dakota Reid is a fourth-year student at Kwantlen Polytechnic University and wishes to teach High School participants in the future. To do this, they are gaining a major in Geography and a minor in Counselling Psychology. Dakota is passionate about education and creating equal learning opportunities for all students; this resource will help do just that!

Kaysha Tickner is working towards becoming an Elementary school teacher and looks forward to integrating Indigenous Knowledges in their future classroom.

Resource Overview

Pressbook:

Snively, E. G., & Williams, W. L. (2016). *Knowing home: Braiding Indigenous science with Western science: Book 1*. The University of Victoria. <https://pressbooks.bccampus.ca/knowninghome/>

Grade Level: Grades five to twelve

Description:

The resource assists educators in gaining a more comprehensive understanding of Indigenous science and how educators can intertwine these teachings and knowledge systems into the Western science curriculum relating to our Earth, home, and land. This book exemplifies important Ways of Knowing that reach beyond the Westernized approach. With this resource, educators can easily incorporate the following forms of Indigenous education: 1. Traditional Ecological Knowledge (TEK), 2. Indigenous Knowledge (IK), 3. Indigenous Science (IS). The book *Knowing Home* discusses intent by stating that:

“since Indigenous Peoples have developed time-proven approaches to sustaining both community and environment, Elders and young people are concerned that this rich legacy of Indigenous Science with its wealth of environmental knowledge and the wisdom of previous generations could disappear if it is not respected, studied, and understood by today’s children and youth” (Snively & Williams, 2016, p. xiv).

The book is a reminder that many people living in Canada are settlers, meaning people who have immigrated and settled on land that they reside on.

Significant Indigenous Knowledge:

The resource predominantly takes an Indigenous Science Approach and framework. Snively & Williams demonstrate Indigenous Ways of Knowing by discussing Indigenous children's ideas, beliefs, and worldviews. The resource's approach to learning is significant for all participants and extends beyond those with Indigenous culture, status, or ancestry. The authors reiterate that "this book refers to the science knowledge of all peoples who, as participants in culture, are affected by the worldview and interests of their home communities and homelands" (Snively & Williams, p. 80, 2016). One of the significant differences between Westernized views and Indigenous views is the teaching strategies. Within Indigenous science frameworks, the term "coming to know" is used. An important question to consider is how do we come to know things, and how do we pass down the things we know to others? Indigenous teachings and learnings revolve around lifelong journeys "towards wisdom" (Snively & Williams, 2016, p. 80).

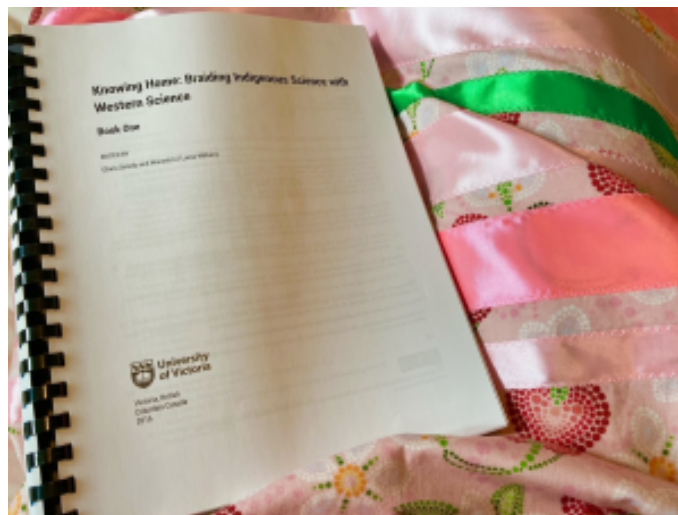
Necessary Prior Knowledge:

Before using this resource, it is recommended that the educator becomes familiar with Indigenous perspectives. It is imperative for reconciliation that educators move away from Eurocentric views of teaching and learn how to incorporate multiple perspectives, as "[r]esearch shows that a majority of participants prefer to understand nature through other worldviews" (Snively & Williams, 2016, p. 2). Educators must understand the importance of different views and the benefits these various teachings bring to classrooms. Knowing Home is not stating Westernized teaching is wrong. However, it acknowledges that Indigenous perspectives are just as valuable. The book suggests Westernized, and Indigenous science should coexist or be taught alongside each other. The parallel of teaching both cultural science views will enhance one another.

Suggested Learning Activities

The first possible activity that incorporates both Westernized and Indigenous science is learning about the Salmon life cycle. The activity can begin by teaching anatomy and the life cycle of salmon from the curriculum with a Western approach. Next, discuss the significance of the salmon life cycle for Indigenous communities and how the exploitation of natural ecosystems can have negative repercussions. Furthermore, it is essential to incorporate how Indigenous communities spiritually view salmon. The activity could be reinforced by learning about hatcheries with an experiential field trip or class video. Numerous sections in Knowing Home refer to the Salmon Cycles, including pages 52, 92, 172, 200, 247, and 248 (Snively & Williams, 2016).

The second possible activity may look at plants with a blended approach of Western and Indigenous science. The activity may be supported by incorporating the Gitga'at Plant Project as found in the resource. Within Knowing Home, Chapter 15 discusses in-depth the Gitga'at Plant Project. To promote hands-on learning, the educator can incorporate a field study into this lesson. Participants are asked to find a plant that is important to a local Indigenous community. Participants could create a diagram of their chosen plant and label the parts accordingly. Participants could also discuss how this plant relates to others by discussing how Indigenous Peoples' use the plant, and how the plant responds to the seasons or other plants/animals in the bioregion. Then, the participants could present their studied plant to the group. Depending on the age of participants, the educator may incorporate a microscope component using the research plants (Snively & Williams, 2016, pp. 215-224).



Knowing home: Braiding Indigenous science with Western science

Image description: book with ribbon skirt by ribbon and roots – heart berry fabric by Indigenous nouveau
Image by: Rachel Chong [BY-NC-ND \(Attribution Non-Commercial No Derivatives\)](#)

References

- Snively, E. G., & Williams, W. L. (2016). *Knowing home: Braiding Indigenous science with Western science: Book 1*. The University of Victoria. <https://pressbooks.bccampus.ca/knowninghome/>

PART VI

CHAPTER 4: INTERGENERATIONAL RESOURCES

Contributor's Biography:

Amanda R. Dumoulin is a 3rd year student at Kwantlen Polytechnic University studying Education.

*Resource Overview***Weblink PDF:**

KAIROS. (2012). *The blanket exercise*. https://teacherlauragroome.files.wordpress.com/2015/05/kairos_blanketexercise_afn_version-revised_aug2012_lowresolution.pdf

Grade Level: Grades 4-12

Description:

The KAIROS Blanket Exercise is an interactive guided workshop that examines the relationship between Indigenous and non-Indigenous Peoples in Canada, from history to present times. The Blanket Exercise provides two different formats. One format is shorter, uses more straightforward language, and aims to educate children in grades four to eight. The other format is more descriptive and complex, geared towards participants in grades nine to twelve, also applicable for adults. To implement this resource, the facilitator briefly discusses Canada's history and the subjugation of Indigenous Peoples in North America. The KAIROS Blanket Exercise ranges from 1-3 hours. It incorporates an interactive demonstration which takes approximately one hour, while the discussion and reflection component takes the final 1-2 hours. The activity portion is a role-playing exercise. The facilitator separates participants into two roles: Indigenous Peoples and European settlers. A participant narrates the activity and a script is provided to help participants empathize with Indigenous Peoples by portraying the realities of colonization. The activity is supported by giving participants tangible objects, the blankets, representing the effects of colonization from an Indigenous perspective.

Significant Indigenous Knowledge:

The Blanket Exercise by KAIROS educates students on Indigenous history and discusses the colonization of North America, also referred to as Turtle Island. It effectively describes Indigenous historical circumstances by raising awareness of the "[...] nation-to-nation relationship between Indigenous and non-Indigenous peoples in Canada" (KAIROS, 2012, p. 3). It offers both an Indigenous and settler perspective and teaches students the often-overlooked history of Canada.

Necessary Prior Knowledge:

Before using this resource, it is recommended that the educator becomes familiar with Indigenous histories regarding topics of First contact and settler colonialism. In short, prior to the arrival of Europeans on Turtle Island, Indigenous Peoples inhabited the land as thriving populations. At First contact, European and Indigenous populations had more equitable relationships with each other (Wilson, 2018). Indigenous Peoples taught Europeans the ways of the land and

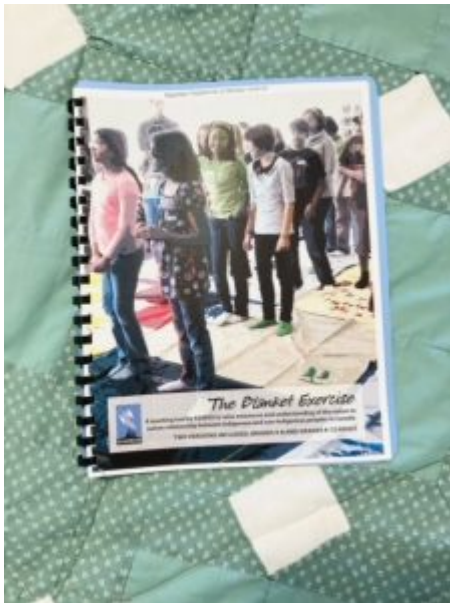
key survival skills whilst Europeans traded new goods. Relationships became strained as Canada forcibly removed Indigenous Peoples from their homes, offering Indigenous lands and resources to settlers. In the eyes of the settlers, “the land was theirs to colonize. As time went on, more and more settlers took over the traditional territories of Indigenous Peoples” (Wilson, 2018). Europeans believed themselves to be superior and sought to assimilate Indigenous Peoples. A land where Indigenous Law reigned supreme was supplanted with European laws and customs.

Suggested Learning Activities

A possible activity is the enactment of the KAIROS Blanket Exercise. The facilitator will provide many of the tools necessary for the activity: 10 or more blankets, scrolls, index cards, three maps “Turtle Island,” “Treaties,” and “Aboriginal Lands Today,” which are all provided in the resource link (KAIROS, 2012). Participants are assigned roles: a narrator, Europeans, and Indigenous Peoples of North America. Blankets, which represent Turtle Island, are laid out on the floor. Participants portraying Indigenous Peoples are then instructed to stand on the blankets, that represent their land. Throughout the activity, the narrator reads through a script, calling on participants to read from scrolls and perform actions. The re-enactment demonstrates the historical interactions between Europeans and Indigenous Peoples. It provides a timeline that shows the systematic and oppressive treatment of Indigenous Peoples. Participants are offered a new perspective on why it is vital to understand Indigenous histories and the effects of colonization as they have a physical representation of Indigenous land theft.

After the hour-long re-enactment, another possible activity includes a debrief through an independent reflection, as well as a group discussion. A project may be assigned to demonstrate the knowledge acquired through the KAIROS Blanket Exercise and encourage further research on Indigenous voices. The assigned task will be a flexible format to attune to the participant's strengths and interests. For example, the participant could write an essay, create a presentation, or lead an informal group discussion on content provided in the activity. The group discussion can discuss and unpack the themes and issues represented within the KAIROS Blanket Exercise.

The participants will sit in a circle, providing the opportunity to reflect upon their experiences and share their thoughts and feelings with the group. KAIROS encourages using a feather or stone to indicate the speaker and ensure that one participant speaks at a time. Some potential questions may include “What have you learned today? What was the most emotional moment for you? Was there something you didn’t understand?” (KAIROS, 2012, p. 14).



Knowing home: Braiding Indigenous science with Western science

Image description: book on quilted blanket
Image by: Rachel Chong [BY-NC-ND \(Attribution Non-Commercial No Derivatives\)](#)

References

KAIROS. (2012). *The blanket exercise*. https://teacherlauragroome.files.wordpress.com/2015/05/kairos_blanketexercise_afn_version-revised_aug2012_lowresolution.pdf

KAIROS blanket exercise community. (2020). *Home*. <https://www.kairosblanketexercise.org/>

Wilson, K. (2018). *Pulling Together: Foundations guide*. BCcampus. <https://opentextbc.ca/indigenizationfoundations/chapter/43/>

20. Shared Learnings: Integrating BC Aboriginal Content K-12

SAMANTHA MICHL

Contributor's Biography:

Samantha Michl is in their fourth year at Kwantlen Polytechnic University, majoring in General Studies. Samantha is working towards becoming an elementary school teacher.

Resource Overview

Weblink PDF Document:

BC Ministry of Education Aboriginal Education Enhancements Branch. (2006). *Shared learnings: Integrating B.C. Aboriginal content K-10*. Ministry of Education. https://www2.gov.bc.ca/assets/gov/education/kinderergarten-to-grade_12/teach/teaching-tools/aboriginal-education/shared_learning.pdf

Grade Level: This resource could be used for a variety of grades and themes content that is presented in this guide includes areas of focus towards specific sections of grade levels or subject areas. For example, grades kindergarten to three and subjects as diverse as science, math, health and career, music.

Description:

The Indigenous learning resource is Shared Learnings- Integrating BC Aboriginal Content K-10 from the British Columbia (BC) Ministry of Education in the Indigenous Education Resource Inventory. The document provides educators in British Columbia with a list of classroom materials and activities which integrate BC Indigenous Knowledges into the curriculum. It aims to provide information that is “accurate and that reflects the Aboriginal concept of teaching and learning, [as well as provides] opportunities to share experiences with Aboriginal Peoples” (BC Ministry of Education Aboriginal Education Enhancements Branch, 2006, p. 4). Instructional strategies teach specific Indigenous content and resources that instructors can access as part of their lesson. There are also instruction tips that enhance the effectiveness of the instructional method and a “Did you know?” section, which provides information and statistics for each subject area. Lastly, there are examples of various lesson plans which help facilitate units that incorporate Indigenous Knowledges (British Columbia Ministry of Education Aboriginal Education Enhancements Branch, 2006).

Significant Indigenous Knowledge:

Indigenous Knowledges discussed within this resource include, but is not limited to, Indigenous Peoples' relationship with the natural world, Indigenous artistic traditions, Indigenous languages, communication, and Indigenous social, economic, and political systems (British Columbia Ministry of Education Aboriginal Education Enhancements Branch,

2006). Some of the practices and perspectives reflected in the document are that Indigenous Peoples have strong evolutionary cultures that strengthen the change in world events (British Columbia Ministry of Education Aboriginal Education Enhancements Branch, 2006). It emphasizes that Indigenous Peoples' values and beliefs are significant and relevant and that "language is the base of culture" (British Columbia Ministry of Education Aboriginal Education Enhancements Branch, 2006, p. 4). Lastly, as learners of Indigenous Knowledges, we must first recognize and appreciate the roots of Indigenous histories. The overall significance of The Shared Learnings is that it expresses a holistic view of the natural world as "complete systems that are interrelated parts of a larger whole" (British Columbia Ministry of Education Aboriginal Education Enhancements Branch, 2006, p. 4).

Necessary Prior Knowledge:

Before using this resource, it is recommended that the educator becomes familiar with prominent topics found within the resource. First, educators should ensure that they have an Indigenous lens on history, especially regarding the more prominent relevant topics such as Residential Schools, since the guide goes into greater depth as the grade level increases. Next, it is necessary to know traditional activities such as canoe carving, Indigenous arts, Indigenous dances, wood carving, and storytelling to teach specific learning outcomes. Lastly, family life and caregivers are vital in Indigenous traditions, specifically teaching languages and traditions. Therefore, educators need to understand the indispensable role of Elders and their connection to intergenerational knowledge transmission.

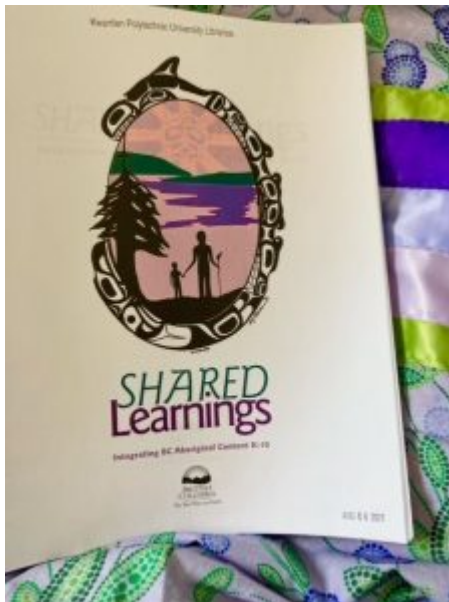
Each section of the resource has unique necessary prior knowledge needed on the parts of educators to utilize it effectively. The educator must keep in mind the importance of modelling content carefully, appropriately, and respectfully by conducting respective research for the module they select. For example, one prominent area to focus on when utilizing this resource in the classroom is that every school in British Columbia resides in traditional Indigenous territories. Thus, the geographical area should first focus on the study and expand to include other regions. Participants should be aware of the Indigenous land they reside on and why they need to recognize and acknowledge it. Educators must also understand and be prepared to address sensitive topics and help participants deal with the emotional impact both history and current events cause (British Columbia Ministry of Education Aboriginal Education Enhancements Branch, 2006).

Suggested Learning Activity

One activity that could be conducted with participants in grades 9-12 would be to assign homework in which participants must play an Indigenous video game. Participants should have a week to try the video games and be encouraged to try a variety. To ensure content that respectfully teaches Indigenous Knowledges the educator is highly encouraged to use one of the following video games for the assignment: Never Alone, Path of Elders, Terra Nova, and any games by Elizabeth LaPensee. Never Alone is an alternate reality game that allows participants to explore Inupiat culture and can be purchased and downloaded through the App store or Google play. The game can also be purchased for video gaming consoles such as Play Station 3 or 4 (PS3, PS4), XBOX ONE, Wii U, and can be played through a Nvidia Shield (Never Alone). Path of Elders is a free game that can be played on any device on which the internet can be accessed. It is an adventure game that incorporates Cree, Anishinaabe and Mushkegowuk Peoples (On The Path of The Elders). [Terra Nova](#) can be downloaded onto any device which has Windows installed, the participant chooses the cost of the game, they may get it for free or pay if they would like to support the creator. It is a game that is set in a future time and imagines what First

Contact between colonizers and settlers would resemble (Terra Nova). Lastly, there are numerous games by Elizabeth LaPensee that feature Indigenous led media (LaPensee, 2021). Afterwards, the educator would lead a group discussion with the class allowing students the opportunity to reflect on the experience and provide feedback.

***Note from Editors:** Please note that the activity is based on an activity from Dr. Jennifer Hardwick's Indigenous Lit and Culture class, lecture 10, on Indigenous Video Games.



Shared Learnings: Integrating B.C. Aboriginal content K-10

Image description: book with ribbon skirt by ribbon and roots, fabric by Indigenous Nouveau
Image by: Rachel Chong [BY-NC-ND \(Attribution Non-Commercial No Derivatives\)](#)

References

BC Ministry of Education Aboriginal Education Enhancements Branch. (2006). *Shared learnings: Integrating B.C. Aboriginal content K-10*. Ministry of Education. https://www2.gov.bc.ca/assets/gov/education/kindergarten-to-grade-12/teach/teaching-tools/aboriginal-education/shared_learning.pdf

Hardwick, J. (2020). *Lecture 10 on Indigenous video games in Indigenous lit and culture* 3390. Personal collection of Jennifer Hardwick, Kwantlen Polytechnic University, Surrey, British Columbia.

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On The Path Of The Elders. (2010). *Explore Treaty 9: As told by our Elders*. <https://www.pathoftheelders.com/>.

2I. Math First Peoples Indigenous Resource Guide

HANNA ERCEG AND ZACK RUSSEL

Contributors's Biographies:

Hanna Erceg is a third-year Arts student studying to get a Bachelors if Arts with a major in Psychology, a minor in Counselling, as well as an Education Stream Certificate. Hanna aspires to be a Clinical Psychologist. Outside of school, they enjoy reading, watching movies, and eating pasta.

Zack Russel, another contributor, did not provide a biography.

Resource Overview

Web Link-PDF Document:

First Nations Education Steering Committee. (2020). *Math First Peoples: A teacher resource guide*.
<http://www.fnesc.ca/wp/wp-content/uploads/2020/09/PUBLICATION-Math-FP-TRG-2020-09-04.pdf>

Grade Level: Grades kindergarten to twelve

Description:

The Math First Peoples is a resource guide intended for mathematics instructors in British Columbia at the Elementary and Secondary levels (First Nations Education Steering Committee [FNESC], 2020). The document allows individuals to approach mathematics with a different perspective and learn more about the role Indigenous Knowledges and cultures can play in a mathematical context (FNESC, 2020). The publication emphasizes this understanding through the use of Indigenous stories, demonstrations of practices, songs, and traditions. This guide is a resource that allows educators to integrate First Peoples Knowledges in a respectful way and recognizes that few educators have a full understanding of Indigenous cultures and traditions (FNESC, 2020). Through the use of this guide, both participants and educators gain a deeper intercultural understanding.

Significant Indigenous Knowledge:

The Math First Peoples resource guide incorporates several significant Indigenous Knowledges, practices, perspectives, and content into lesson plans. It focuses heavily on interconnectedness, teaching individuals to recognize the relationship between each other as well as nature. Further, it teaches the foundations of the concepts of place and land-based learning. The lessons focus on how place is multidimensional, relational, and experiential, holding stories and memory. Additionally, the importance of First Peoples' languages is taught, and the resource discusses the language loss that occurred due to colonization (FNESC, 2020). Storytelling is fundamental to Indigenous culture, as it is the main method of traditional learning and teaching (FNESC, 2020). This educator resource incorporates storytelling through a variety of methods, such as songs, dances, poetry, and pictures, while integrating mathematical concepts. Moreover, the guide emphasizes that respect for Indigenous Peoples should always be maintained during teaching.

Educators must be aware of acts that require permission as well as certain practices that are not appropriate (FNESC, 2020).

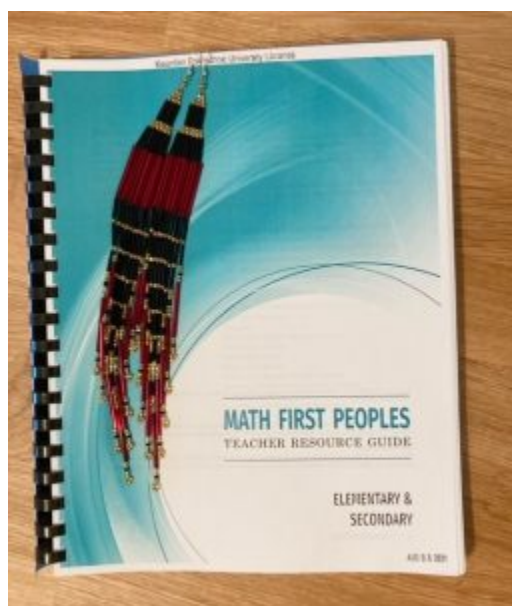
Necessary Prior Knowledge:

Before using this resource, it is recommended that the educator becomes familiar with the corresponding grade level of mathematics. As the resource is multi-grade, the specific level of background will differ. Educators should have a good understanding of the First Peoples Principles of Learning, as it is utilized throughout the guide. The guide provides an in-depth explanation for each activity of how Indigenous Knowledges and cultures can be integrated into the course materials; so, educators do not need to be experts on the topic. However, it is recommended that educators gain an adequate amount of prior knowledge on the subject before teaching the resource to demonstrate a deeper understanding and reinforce the ideas that are presented. Participants will have questions on the topic at hand and educators should have enough information to answer such or guide participants in an appropriate direction. Educators do not necessarily need to be experts; however, they should have a basic understanding and know where to access accurate and culturally appropriate resources. The resource provides guiding questions to aid educators in leading deep discussions, and these must be understood and discussed so that participants and educators are not superficially engaging with the material. This would be an example of how participants and educators should be open to learning together.

Suggested Learning Activities

On page 155 of Math First Peoples, there is an activity titled A Map of Home (FNESC, 2020). This activity is suitable for grades eight and nine. Participants are asked to create a map of an area near them and then calculate the distances between each place. Concepts such as unit conversion, map-reading, and scales can be taught through this activity. Before starting this activity, educators facilitate a lesson highlighting the importance of land in Indigenous cultures. Land use decisions and stories of travel should be included and discussed (FNESC, 2020).

A second activity is known as Hubbub and can be found on page 257 of Math First Peoples. The activity teaches participants the concept of probability. Hubbub is a dice game often played in the Okanagan in big groups using partially decorated peach pits (FNESC, 2020). Since this game is most commonly played in the Okanagan, educators could reach out to an Indigenous member in that area and ask if they would be willing to do a live video call in which they discuss the significance of the game. If an Indigenous community member does engage with the lesson, they could share their own stories of playing the game and discuss how the game was created. Additionally, the educators and participants should prepare and present a gift of reciprocity in thanksgiving for sharing their knowledge.



Math First Peoples

Image description: book with beaded earrings by bwilson
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References

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Additional Resources

KATELYN BOUVIER AND MICHELLE SOULIERE

Children's Books on Residential schools:

I am not a number by Jenny Kay Dupuis and Kathy Kacer

When We Were Alone by David A. Robertson and Julie Flett

When I was Eight by Christy Jordan-Fenton & Margaret Pokiak-Fenton

Not My Girl by Christy Jordan-Fenton & Margaret Pokiak-Fenton

Stolen Words by Melanie Florence

Shin-chi's Canoe by Nicola I. Campbell

Cowichan Valley school district printable resources for Indigenous Education:

<http://ined.sd79.bc.ca/printable-resources-2/>

Education & Teaching Resources from the National Centre for Truth and Reconciliations:

https://nctr.ca/education/?fbclid=IwAR2Y3ZgBKe7zGo6Jr44A3agmYQbikouXNWpZyN7wz5EhZVfFctGeIH_LkpQ

Teaching and learning aids for teachers including modules, videos, books, and guides that also incorporate Indigenous knowledge into B.C. classrooms from different sources and authors:

<https://curriculum.gov.bc.ca/curriculum/indigenous-education-resources#inventory>