

*Integrating First Nations and Métis Content and Perspective*

*Grade 1*

*Name of Unit – Examining Healthy Behaviours*

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**School Division:** Prairie School Division No. 246

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### **Rationale:**

Students will explore different ways in which they can care for their whole self: spiritual, physical, mental and emotional. Students will explore the First Nation's belief that each part must be well balanced in order to achieve full health. Students will understand how one's relationship with the environment and nature affects their personal health. Students will explore the First Nation's beliefs around respect and honouring the basic rights of all. Students will understand that having positive relationships with people in their lives enhances their health.

### **Incorporating Medicine Wheel Philosophy**

#### **Spiritual**

Students will explore their place within our world as well as our connections to and relationships with other parts of the medicine wheel. Students will reflect on their interconnectedness with the world around them. Students will discover that everything living and non-living is created equally and important to connectedness of the universe.

#### **Physical**

Students will gain a better understanding of how to care for their bodies. Students will participate in a variety of traditional First Nations games and practices. Students will understand that the purpose of our bodies is to provide a physical protection for our spirits. We must therefore be mindful of how we use our bodies so that we will be able to perform our duties in the best way possible throughout our lifetime. Students will understand that for our bodies to remain healthy and strong, our bodies need consistent, positive sources of movement, nutrition, stimulation, and rest.

#### **Emotional**

Students will appreciate that we are all connected and therefore we are never alone. Our support systems give us a strong sense of belonging, which is necessary for healthy self-confidence, and emotional stability. Learning traditional values, as well as learning the history, teachings, songs, and ceremonies of First Nations and Métis people can help us to find inner peace and understanding.

#### **Mental**

Students will have the opportunity to explain how our positive relationships with the Earth and others affect our mental health. Students will articulate why having the four parts of self in balance is important to their overall health and well-being.

## Deeper Understanding Questions

*The following is a list of some of the bigger questions that could be explored throughout this unit. These questions are based on the understandings which originate from the Tipi Teachings and universal values that First Nations peoples deem imperative.*

*For further understanding of Tipi Teachings go to “Four Directions Teachings” and select Cree Teachings by Elder Mary Lee, [www.fourdirectionsteachings.com](http://www.fourdirectionsteachings.com) . For further information on Universal Values refer to “Office of Treaty Commissioner” website, [www.otc.ca](http://www.otc.ca), and look for Treaty Essentials Learnings We Are All Treaty People , or look in the Treaty Resource Kit by the Office of the Treaty Commissioner (2008) for the book. Reference information on this title can be found at the end of this document.*

**Respect** - all things are created equally

**Humility** – humans are not above other things in creation

**Happiness** – the world is an interesting and beautiful place

**Love** – humans need to be encouraged to appreciate all things in the natural world

**Kinship** – we are related to and affected by all things in nature and by changes experienced by any parts of nature

**Thankfulness** – we are fortunate to live in such an interesting and beautiful place and we are privileged to be able to use things like rocks and minerals for our own use.

### **Ideas to think about:**

- Why is important that we keep our self in balance?
- Why are having positive relationships critical to staying healthy?
- How does good nutrition affect your balance?
- How do you show respect towards others within your community, school and home?
- What contributes to a balanced life-style?
- How is our life affected if one of our quadrants is not in balance?
- How would we be affected if there was no balance?
- How do you seek balance in your life?
- Why is having a healthy relationship with our environment important to our overall health and well-being?

-What does a healthy relationship with ourselves, our community, and our environment look like and feel like?

-How can we live in harmony with each other while respecting and celebrating each other's differences?

## Unit Outcomes

- USC1.1            Examine healthy behaviours and opportunities and begin to determine how these behaviours and opportunities may affect personal well-being.
- USC1.5            Explore the association between a healthy sense of "self" and one's positive connection with others and the environment.

## **Suggested Resources**

Atimoyoo, P. (1980). *Nehiyaw metawewina: Games of the Plains Cree*. Saskatoon: Saskatchewan Indian Cultural Centre.

Bouvier, Rita (2007). *Better That Way*. Gabriel Dumont Institute.

Bruvold, L. A. (2003). *The Powwow*. Eaglecrest Books.

Burton, W. & Patton, A. (2007). *Fiddle Dancer*. Saskatoon, SK: Gabriel Dumont Institute.

Cuthand, B. (1999). *The Little Duck - Sikihpsis*. Theytus Books.

Delaronde, D.L. (2000). *Little Métis and the Métis Sash*. Winnipeg, MB: Pemmican Publications.

Denny, E. (2008). *Jenneli's Dance*. Penticton, BC: Theytus Books.

Eyvindson, P. (1996). *Red Parka Mary*. Winnipeg, Manitoba: Pemmican Publications Inc.

Joose, B. (1991). *Mama Do You Love Me?* New York: Scholastic Inc.

Jumbo, S. (2010). *Come and Learn With Me*. Fifth House Ltd.: Markham, ON.

Kalman, B. (2006). *Native North American Foods and Recipes*. Crabtree Publishing Company.

Kalman, B. (2006). *Native North American Wisdom and Gifts*. Crabtree Publishing.

Lam, S. S. (2009). *Grandfather What is a Powwow*. Native Reflections Inc.

Lam, S. S. (2009). *Grandfather, What is a Sweat Lodge?* Native Reflections Inc.

Lam, S. S. (2009). *Grandfather, Why Do We Use the Drum?* Native Reflections Inc.

- Lam, S. S. (2009). *Grandmother, What is Smudging?* Native Reflections Inc.
- Lecoy, D. (2005). *Looking After Me*. Penticton, BC: Theytus Books.
- Leighton, A. (1983). *A Guide to 20 Plants and Their Uses by the Cree*. Lac La Ronge.
- McKay, R. (1997/2000). *Little Yellow Flower*. Saskatoon, SK: Saskatchewan Indian Cultural Centre.
- McLellan, J.M. (1989). *The Birth of Nanabosho*. Winnipeg, MB: Pemmican Publications.
- McLellan, J. M. (2007). *Goose Girl*. Winnipeg, Manitoba: Pemmican Publications Inc.
- Miller, Bruce. (2002). *Our Original Games: A Look at Aboriginal Sport in Canada*. Ningwakwe Learning Press.
- Olson, K. W. (2005). *Eat, Run, and Live Healthy*. Penticton, BC: Theytus Books.
- Pelletier, D. W. (1992). *Lisa and Sam*. Regina: Canadian Cataloguing in Publication Data.
- Pelletier, J. (2007). *Little Metis and the Metis Sash*. Saskatoon: Gabriel Dumont Institute.
- Pelletier, J. (2007). *The Story of the Rabbit Dance*. Saskatoon: Gabriel Dumont Institute.
- Scow, A. S. (2006). *Secret of the Dance*. Victoria, BC: Orca Book Publishers.
- Swanson, B. (2007). *Gray Wolf's Search*. Toronto, ON: Second Story Press.
- White, T. (2008). *I Like Who I Am*. Penticton, BC: Theytus Books.
- Zoe, T. (2009). *Living Stories*. Markham, ON: Fifth House Ltd.

## *Engaging Activities*

This is a LIST of activities that focus on inquiry, discovery learning, observation, hands on....This is the whole teaching part and methods of our integration.

- Have students make their own medicine wheel (ex: make a large medicine wheel out of rocks outside). Discuss what each quadrant represents and how the student's actions can fit into each.
- Students could study traditional First Nations food and make some to share.
- Have an elder come in to speak about the importance of each part of self.
- Using the First Nations, Inuit and Métis food guide, create a healthy, balanced meal.
- Invite a medicine man in to speak about the traditional use of plants and herbs. Discuss the importance of giving thanks to Mother Earth when taking from her.
- Go on a nature walk to identify specific medicinal plants common to your area. Have a discussion about the proper protocol as to harvesting medicine.
- Study the traditional methods of food preparation and storage and compare it to modern day practice. Discuss what is in the foods that we eat today that was not there naturally. How does this affect our health?
- Have students present at a smudge ceremony to understand the protocol.
- Explore the traditions of smudging, sweat lodge, feast, and powwow and understand the connection to your whole well-being.
- Play traditional First Nations games of skill. Understand the skills developed in the games and their purpose.
- Do activities within your community that strengthens the connection between self and others (ie: visit a nursing home, create a buddy program with another grade in your school, etc.)
- Do activities within your community that strengthens the connection between self and environment (ie: clean up garbage, plant a flower bed, etc.)
- Make medicine wheel collage showing how we help keep ourselves balanced within each quadrant.
- Have a dancer come in to demonstrate a traditional dance (round dance, jig, hoop dance, powwow dance, etc). Have willing students participate.
- Invite a storyteller in to share traditional stories. Understand that traditional stories were passed on orally.

## Outcome

### USC1.1 Examine healthy behaviours and opportunities and begin to determine how these behaviours and opportunities may affect personal well-being.

- Examine traditional First Nations and Métis medicines and health care practices (Appendix 1).
  - Native North American Wisdom and Gifts by Bobbie Kalman. This book explains a variety of First Nations traditions and medicine. (Kalman, 2006)
  - Come and Learn with Me by Sheyenne Jumbo. This is a story teaches about traditional medicines. (Jumbo & Willett, 2009)
  - Living Stories by Therese Zoe. This book teaches about traditional medicine practices, as well as the legends of First Nations people. (Zoe, 2009)
  - A Guide to 20 Plants and Their Uses by the Cree. Explains what each plant is used for and also gives suggested activities. (Leighton, 1983)
  
- Examine traditional First Nations and Métis food and healthy food choices
  - Eat, Run, and Live Healthy by Karen W. Olson (2005)
  - Native North American Food and Recipes by Bobbie Kalman (2006).
  - Eat, Run, and Live Healthy by Karen W. Olson. This story discusses the importance of choosing healthy foods, within a First Nations setting. (2005)
  - Eating Well with Canada's Food Guide: First Nations, Inuit and Metis.
    - Go to "Canada's Food Guide for First Nations People" [http://www.hc-sc.gc.ca/fn-an/alt\\_formats/fnihb-dgspni/pdf/pubs/fnim-pnim/2007\\_fnim-pnim\\_food-guide-aliment-eng.pdf](http://www.hc-sc.gc.ca/fn-an/alt_formats/fnihb-dgspni/pdf/pubs/fnim-pnim/2007_fnim-pnim_food-guide-aliment-eng.pdf) accessed on (03/30/11)
  
- Discuss a variety of healthy behaviours over which one has control over such as smudging, sweats, powwow ceremonies, feasts, etc. (Appendix 2)
  - Grandmother, What is Smudging? By Sandra Samatte and Susan Lam (2009).
  - Grandfather, What is a Sweat Lodge? By Sandra Samatte and Susan Lam (2009).
  
- Explore traditional First Nations and Métis activities and games (Appendix 3). Traditionally, games/activities were to strengthen body, hunting skills, co-operation and teamwork skills.
  - Our Original Games: A Look at Aboriginal Sport in Canada by Bruce Miller (2002)
  - Nehiyaw metawewina: Games of the Plains Cree compiled by Pat Atimoyoo (1980)

**USC1.5 Explore the association between a healthy sense of “self” and one’s positive connection with others and the environment.**

- Explore the First Nations and Métis understanding that relationships and connections with family members and within their communities are important and affect one’s health. (Appendix 4)
  - Red Parka Mary by Peter Eyvindson (Eyvindson, 1996) . This story is about a young boy who is afraid of an old woman, until he realizes that she is not frightening and that she has a lot to give.
  - I Like Who I Am by Tara White (2008).
  - The Little Duck – Sikihpsis by Beth Cuthand (1999). A story about how not having community or family connections affects Little Duck.
  - Little Métis and the Métis Sash by Deborah Delaronde (2000). A story of how family members must work together to reach a common goal.
  - Mama, Do You Love Me? by Barbara M. Joosse (1991). This story explains the true love that a parent has for their child.
- Explore the First Nations and Métis understanding that relationships with the physical environment affect health. (Appendix 5)
  - Lisa and Sam by Darrell W. Pelletier (1992). In this story, Lisa loves to explore outside and captures a snake. Her mother teaches her that wildlife belongs in its natural environment.
  - Gray Wolf’s Search by Bruce Swanson (2007). This story demonstrates the respect and close relationship between man and Mother Earth.
  - The Birth of Nanabosho by Joseph McLellan (1989). This is a story about how Nanabosho came to earth to teach respect for all living things.
  - Little Yellow Flower by Ronda McKay (1997/2000). Teaches students about the importance of having respect for all living things.
- Explore the importance of the four parts of self as represented in the Medicine Wheel: spiritual, physical, emotional, and mental. How do we keep them in balance? (Appendix 6)
  - Looking After Me by Denise Lecoy is a story about learning through the love of family about a variety of emotions (2005).
- Explore and represent one’s many accomplishments in various authentic activities and how this helps you maintain balance with the four quadrants of the medicine wheel
  - Shona Plays the Fiddle by Lorraine Adams is a story about a young girl who learns how to play the fiddle from her friends and teacher (2009).
- Examine First Nations and Métis stories, traditions and celebrations that foster a sense of self and a connection to others and the environment.



- Goose Girl by Joe and Martine McLellan (2007). This picture book is about a girl named Marie who forms a close connection with geese. This book demonstrates the close connection that First Nations and Métis people share with nature.
  - The Powwow by Lorraine Adams and Lynn Bruvold (2003). This is an easy reader that tells the story of a young girl who is taught to dance powwow by her cousin.
  - Grandfather What is a Powwow? By Sandra Samatte and Susan Lam (2009). This story explains what happens at a powwow.
  - Grandfather Why Do We Use the Drum? By Sandra Samatte and Susan Lam (2009).
  - Fiddle Dancer by Anne Patton and Wilfred Burton (2007). This is a picture book about the Métis heritage and tradition of dance.
  - Secret of the Dance by Andrea Spalding and Alfred Scow (2006). This story tells of the importance of a traditional Potlatch dance.
- Examine similarities and differences in people and understand that differences do not make one person or group superior to another. Deepen the understanding that people are just within a strand of life as represented in the medicine wheel.
    - Jenneli's Dance by Elizabeth Denny (2008). This picture book instills a sense of pride in the Métis culture, and deals with issues of overcoming low self-esteem.
    - The Story of the Rabbit Dance by Jeanne Pelletier (2007). This story teaches the moral that everyone is equal.

## **Appendices Table of Contents**

- Appendix 1 Plant uses and Traditional medicines
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- Appendix 4 Healthy Relationships
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- Appendix 6 The Medicine Wheel

## Appendix 1 – Plant Uses and Traditional Medicines

Native beliefs stress that it is important to maintain a balance among all things in nature. To maintain the balance, people must treat one another, plants, animals, and the land with respect. Native people show respect by offering thanks for the gifts that they receive from nature. People show thanks with prayers, songs, dances, and offerings. Respecting nature means using all parts of the plant and not wasting.

### Saskatoon Berry pg. 47

- Eaten fresh or canned, syrups, and mixed to make pemmican
- Pemmican is a mixture of bison, deer, or moose meat and fat mixed with the berries
- Used during long voyages as it is rich in Vitamin C and iron
- Would be dried to keep and last through winter months
- Made into formulas for upset stomach
- Boiled berries used to cure earaches

**Christi Belcourt**, *Medicines to Help Us, Traditional Metis Plant Use* (Belcourt, 2007)

### Stinging Nettle pg. 51

- Whipping the plant onto achy joints, treatment for arthritis
- Tea made from roots used for stomach aches and related problems
- Tea purifies the blood
- Used to make thread and twine fishnets, blankets and linen.
- As a food steamed with butter; good source of protein, iron, calcium, potassium, magnesium, complex B Vitamins, Vitamin A and C and dietary fibre

**Christi Belcourt**, *Medicines to Help Us, Traditional Metis Plant Use* (Belcourt, 2007)

### Strawberry pg. 53

- Food
- Used in ceremonies and feasts
- Leaf and root tea used to purify the blood and to treat diarrhea, kidney and bladder problems
- Used to prevent night sweats

**Christi Belcourt**, *Medicines to Help Us, Traditional Metis Plant Use* (Belcourt, 2007)

### Wild Rose (rose hips) pg. 61

- Source of Vitamin C, more than oranges also high in Vitamin A and K and many B Vitamins

- Metis used both the rose and its petals to make jellies and syrups

**Christi Belcourt, Medicines to Help Us, Traditional Metis Plant Use (Belcourt, 2007)**

#### Plantain pg.41

- Used for kidney and bladder troubles
- Used for healing sores
- Seeds and stems used to treat diarrhoea in children
- Crushed leaves used to treat insect bites, burns, and cuts
- Crushed leaves used to treat skin that came into contact with stinging nettle and poison ivy

**Christi Belcourt, Medicines to Help Us, Traditional Metis Plant Use (Belcourt, 2007)**

#### Dandelions – leaf, flower, root are used

- Dandelion root helps decrease high blood pressure
- Dandelion leaf tea helps clean to kidneys
- Rich in calcium, potassium and iron

*Wild Medicines of the Prairies by Root Woman and Dave*

#### Jack Pine

- inner bark edible and good tasting, usually eaten the spring or early spring as the trees thawed
- burn dry open cones or rotten wood when tanning moose hides

**Anna Leighton, A Guide to 20 Plants and their Cree Uses (Leighton, 1986, rev.)**

#### Horsetail

- Parts of the fern-like plant Horsetail has been and is still commonly used today as a tea for kidney and bladder ailments and to ease constipation.
- ashes of the sterile plant can be used on the sores of the mouth
- Cree women used the tea to correct menstrual irregularities

Kahlee Keane, Native Medicines (Keane, 1993)

#### Uses of Plant Parts

- Stem - building/crafts ex) willow baskets,
- Roots – medicinal uses often to treat colds, fevers, diarrhea, and other stomach problems
- Leaves – tobacco for ceremonies and offerings,
- Petals for tea to help heart troubles
- Flower/seeds – eat used to help stop bleeding and bowel

## Appendix 2 -Ceremonies to Strengthen Mind, Body, Spirit Ceremonies

First Nations peoples are spiritual in nature. The Creator provided many spiritual ceremonies to First Nations peoples so they would be able to show their appreciation and spiritual connection to him. These ceremonies are carried out in recognition of certain life achievements and events which have special significance. Ceremonies are a means of showing respect and gratitude to the Creator, to others and to the natural world.

Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 2, pg. 26

Office of the Treaty Commissioner, 2008

Each of these ceremonies are further summarized at [Vancouver Coastal Health](#):

<http://aboriginalhealth.vch.ca/terms.htm> Go to “Aboriginal Health Aboriginal Terminology”, accessed on 04/01/10.

- Opening Prayer
- Work
- Give Away
- Feast
- Prayers
- Elders
- Four Directions
- The Medicine Wheel
- Smudge
- Four Main Plants
- Talking Stick
- Healing Circle
- Eagle Feathers
- Sweat Lodge
- The Pipe Ceremony
- The Sun Dance
- Fasting
- Pow-Wow
- Giveaways
- Winter Ceremonies
- Potlatch
- Naming Ceremony
- Witness Ceremony
- Burning

For Seasonal ceremonies and moon ceremonies see resource, Keepers of Life by Michael J. Caduto and Joseph Bruchac, and The Learning Circle Classroom Activities on First Nations in Canada Ages 4-7 (Harvey McCue and Associates, 2000). For online access follow the two links below:  
<http://dsp-psd.pwgsc.gc.ca/Collection/R32-195-2000-1E.pdf> and  
<http://dsp-psd.pwgsc.gc.ca/Collection/R32-195-2000-2E.pdf>

### Appendix 3 - Traditional Games and their meanings

Historically, Aboriginal people had plenty of time for recreation, sport and leisure as forms of *socialization*. These activities provided refreshment of health and spirit as well as educational instruction. Recreation, sport and leisure filled an important role in Aboriginal people's lives by *cultivating* life skills together with their physical, social and mental development. All aspects of life were connected in Aboriginal societies. Work, play, leisure and culture were interconnected. Life was based on the need for fitness in order to survive; fitness of the body, mind and spirit.

In the past, the survival of many North American Indian people depended on their skills as hunters. Children were taught these skills in the form of games and activities at an early age either by our elders, our fathers or by playing amongst themselves. Games and activities filled an important role in educating the young by cultivating life skills together with their physical, social and mental development.

**Bruce Miller**, pp. 5-7, [Our Original Games: A Look at Aboriginal Sport in Canada](#) (Miller, 2002)

#### Background Information of Aboriginal Games

Long ago, the survival of many Indian people depended on their skills as hunters. The children were taught these skills at an early age either by their fathers or by playing among themselves. Games filled an important role in educating the young by cultivating life skills together with their physical and social development.

The adults also had games which were played purely for enjoyment. They were generally based on gambling, A favourite pastime of many Indian people.

New games could be received as gifts from other another tribe or a tribe could invite someone to teach them a new game. Children often played the same games that their fathers once played or they might receive them in a familiar fashion to that of the adults. The games were usually modified in some form by each tribe that received them. One game could be used by many tribes, each using their own variations. Despite these slight differences, one tribe would often challenge another tribe in some other their games. This usually happened at the "KO WE TA SQUEEK", a time when certain tribes would meet together in times of peace. Sports often dominated these gatherings. The best runners or players from both tribes would compete against each other, while the spectators placed wagers on their favourites.

After the treaties were signed, many bands from one agency would gather together on treaty day to socialize with others. During the day, the adults would spend their time visiting with others or taking part in gambling games. The children were usually busy in track and field events or racing ponies.

Today, on many reserves, these games are still played by the children on sports days or whenever there is a large crowd gathered.

Instructions and equipment used to play the games are described in a modified method in this book. Equipment has been adapted to fit material easily accessible today. Attempts have been made to give the standard method of playing, listing a few of the variations. Technical details such as rule, equipment and field size are left for the reader to decide, although suggestions are included. The game had one simple rule: the ball could only be moved with the lacrosse stick. Beyond this rule, the game was played with an equal number of players on each team. There was no limit on the number of athletes who could be goaltenders or in offensive and defensive positions at any given time. With few exceptions, lacrosse was mostly played by men and was associated as a religious rite of passage or for warrior training.

P. Atimoyoo, *Nehiyaw metawewina: Games of the Plains Cree*  
(Saskatchewan Indian Cultural Centre, 1980)

## Recreation in the Past

There are many descriptions within early literature, which detail recreational activities of Aboriginal people across Canada. It is clear that the life of the North American Indians was by no means an endless search for food as others have pictured it. In fact the system of governing appears to have been a fair system of self-control, allowing plenty of time off for recreation. Today, our recreation, sport and leisure in Canada has a European influence rooted in our colonial past.

Aboriginal people had plenty of time for recreation as forms of socialization, through activities that provided refreshments of health and spirit, as well as educational instruction. Time and circumstances have changed many of these activities today. Nonetheless, very few activities remain very much as they were recorded last century, while others have been adapted to the changing circumstances. The game of Lacrosse is a game that has transformed with a large influence by Euro-North American affecting the unique culture and social structure of Aboriginal people and how they play the game today.

In the past, the survival of many North American Indian people depended on their skills as hunters. Children were taught these skill sin the form if games and activities at an early age either by our elders, our fathers or by playing amongst themselves. Games and activities filled an important role in educating the young by cultivating life skills together with their physical, social and mental development.

Games were received as gifts from one tribe to another. Many tribes played similar games, however, using their own variations. Despite these slight differences, one tribe would often challenge another tribe in some of their games and activities. This usually happened during



celebrations when tribes would meet together in periods of peace. Games and activities often dominated these gatherings. The best runners or players from both tribes would compete against each other, while the spectators placed wagers on their favourite team, player or runner.

After the treaties were signed in the early nineteenth century, many Nations would gather on treaty days to socialize. During the day, adults would spend their time visiting or taking part in games and activities. The children were usually busy in contests like track and field events or play wrestling, and traditional games. Today, we celebrate international contests like the North American Indigenous Games and the Arctic Winter Games.

Historically, there were two common games:

- 1) Games of chance, including the moccasin, hand, and stick game; and
- 2) Games of skill, including ball, target, and shooting games for the development of hunting skills.

Recreation was not only looked at as an activity; it affected our culture deeply through song and dance. In addition, children were encouraged to explore the world through play. There were also contests of strength and endurance that came in many forms.

**Bruce Miller**, pp. 5-7, [Our Original Games: A Look at Aboriginal Sport in Canada](#) (Miller, 2002)

## Games of Skill

### Ball Games

Ball games were very popular among many North American Indians. These games involved agility, teamwork and skill in running, passing and throwing. Since many of these games involved hitting or passing the ball with a stick, players had to be alert to avoid blows from their opponents. Three popular versions were played: Lacrosse, Shinny and Keep Away.

Occasionally, other Nations would compete against one another in these games.

Shinny was played in two basic formats; in the south it was played with a round ball and was very familiar to the modern game of field hockey. Women in the Lower Great Lakes area frequently played this game. In the north, the James Bay Cree played shinny on frozen rivers with a frozen piece of wood. This, in many ways was our earliest form of hockey.

In the south, shinny was played with a ball. Four to six players were on each side; each player was equipped with a curved stick, resembling a modern hockey stick, with which the ball is hit. The sticks were formed from hickory and they were curved on the bottom and were only about four feet in length. It was not permissible to touch the ball with any part of the body. At each

end of the field, objects sticks were placed in the ground as goal line markers. The game was won when one side succeeded in sending the ball across the opponent's goal line. There were no rest periods; the game continued until one side had scored, thereby winning. Both men and women played but never together.

The James Bay Cree played shinny on frozen rivers with a wooden puck. The objective of the game was to score on your opponent's goal. This game played with small groups or even large groups depending on the size of the community who wanted to play. The game did not worry about rules like off-side or too many participants on the ice.

In the Plains district of Canada, a ball game commonly referred to as Keep Away, was played everywhere by both sexes, either individually or in teams. In the latter case, the ball was thrown from one to the other as the participants tried to intercept it while still in the air. Sometimes, games like tossing the ball could be classed as a developmental game for the modern game of volleyball. It was also one of the games that women participated in. A large ball was used and the objective of the game was for players to volley the ball back and forth or around a circle of people. When a player missed the ball he or she would be out and someone else would replace them. The winner is the player who had not missed the ball when everyone else was out.

### Lacrosse

Lacrosse is often referred to as the oldest athletic competition played in North America. According to most accounts, it is the most common game played by North American Indians.

The original game of lacrosse was often a contest between two villages or tribes, with up to 500 or 600 players on each team playing over a field that could vary from several hundred metres to several kilometres in size.

The game had one simple rule: the ball could only be moved with the lacrosse stick. Beyond this rule, the game was played with an equal number of players on each team. There was no limit on the number of athletes who could be goaltenders or in offensive and defensive positions at any given time. With few exceptions, lacrosse was mostly played by men and was associated as a religious rite of passage or for warrior training. In fact, historically, it is viewed in a holistic manner.

### Contest of Strength and Endurance

Contests of strength and endurance were often held and wagers were placed on their outcome. Wrestling bouts were of several types. The loser was the first man to be down on the ground. Two falls were necessary to win a bout. Yet another way of wrestling was to lock fingers at arms length with each contestant pulling the other forward. Foot races were very common and were usually over courses of several miles.

## Target Games

Historically, target games involved skill development for hunting and were frequently played by young men. The idea was to offer fun experiences while learning relevant life skills.

Traditionally, some tribes survived only by hunting, gathering of berries, and in some regions, farming. The community always held a good hunter in high esteem, as he provided food, dress and other necessities for the community. Hunting skills were developed at an early age, largely through games and activities. Target games in the Plains were similar to other universal games like shooting arrows. The purpose was to develop accuracy in the use of the bow and arrow to develop hand and eye co-ordination. As one became skilled, he could compete in the more difficult games like the Hoop Game, another popular lead up game for developing hunting skills.

Many target games served also as social past times. These games and activities were played by all ages and both sexes in some varied forms. Shooting Arrow or Hoop Game was played many years ago during the summer months. Young men would gather together to test their skill in archer. The objective of the Shooting Arrow game was to lean an arrow next to a target arrow and see who could shoot their arrow closest to the designated target arrow. The Shooting Arrow game could be played between two teams consisting of two players each. One of the players would shoot a target arrow ten or fifteen meters away. Each player was given a set amount of arrows to be determined before the game would start. If one player was successful he would receive all the arrows as well as any wages that might have been placed. Once the game was becoming too easy they would add the element of moving target, which was a hoop they would roll down a hill or roll across the plains. The objective behind the Hoop Game was to act as a lead-up to hunting real moving targets.

**Bruce Miller**, pp. 5-7, Our Original Games: A Look at Aboriginal Sport in Canada (Miller, 2002)

## **Appendix 4 - First Nations Family Life**

First Nations peoples believe the Creator provided them with many gifts so they could live happy and fulfilled lives. One of these gifts is children. They believe that children are loaned to them for a short period of time, usually until the children are grown and are able to live on their own as adults. Throughout their childhood and into adolescence, children are to be loved and cared for according to the cultural beliefs and values of their nations. These children are the future of their respective nations.

In the traditional First Nations family composition, babies and toddlers spent their first years with the extended families, consisting of parents, grandparents, aunts, uncles and siblings, who all shared the responsibility of protecting, caring for and teaching them. First Nations peoples believed that the rearing of children was a most important and integral part of their First Nations way of life. The entire community provided a holistic learning environment for children so they would receive a solid foundation that would help them to live and exist in a full and productive lifestyle. With minimal adult interference, children were allowed to exert their wills in order to develop independence through their learned life experiences. These learned skills allowed for a natural integration into the rhythm of daily life in the family and community.

Teaching Treaties in the Classroom, A Treaty Resource Guide for Kindergarten, p. 23

Office of the Treaty Commissioner, 2008

### **First Nations Share their Knowledge**

First Nations peoples assisted the newcomers to survive life on the plains. Without the help of First Nations peoples, the newcomers would not have survived. The knowledge and skills needed for survival were: how to use birchbark to make and mend canoes; how to use the bark for drawing maps and writing messages; how to build shelters; how to hunt the buffalo and the many uses of the buffalo; what plants and animals to eat; and how to make clothing from animal hides. The newcomers adopted and adapted the lifestyles of First Nations peoples.

Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 1, p. 21

Office of the Treaty Commissioner, 2008

First Nations peoples not only supplied furs to the fur traders, they showed them how to survive on the prairies. They provided food (pemmican, corn, squash and wild rice), clothing (moccasins and fur robes) and transportation (canoes and snowshoes), and shared their knowledge of the land. The fur traders needed guides and interpreters so they often recruited First Nations peoples to assist them in trading and to protect them as they traveled throughout First Nations territories.

Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 2, p. 20

Office of the Treaty Commissioner, 2008

### Other Suggested Resources

- Read People of the Buffalo by Maria Campbell pg. 13-15 to get an understanding not only of beliefs but also the significance in ones development from birth to adult and pages 19-21 explain and define the family structure

Woman – Connection to mother Earth as both and take care of the needs to bare fruit for that life.

Men – Need to protect this life, earth, children, and Women.

Grandmothers and Grandfathers – Creator created all that you see out there because we need it all to survive that is why we were created last.

## **Appendix 5 - First Nations Relationship with the Land**

The First Nations were well adapted to the natural environment: they were knowledgeable about the geography of the land; they were experts at hunting, trapping and gathering food; they knew how to survive the harsh winters; they had a special relationship with the land and they respected all living things. As natural conservationists, they used only what was necessary for survival and did not abuse the land, nature or the environment.

First Nations peoples used plants, animals and other resources carefully so that their children and grandchildren would be able to use them as well. They cared for these resources as a way of respecting the land which they believed the Creator gave them; therefore, they treated the resources and took what it had to offer as gifts. First Nations peoples realized their relationship to the land gave them the big responsibility of caring for the natural resources.

Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 3, p. 27  
Office of the Treaty Commissioner, 2008

First Nations peoples are spiritual in nature. The Creator provided many spiritual ceremonies to First Nations peoples so they would be able to show their appreciation and spiritual connection to him. These ceremonies are carried out in recognition of certain life achievements and events which have special significance. Ceremonies are a means of showing respect and gratitude to the Creator, to others and to the natural world.

Teaching Treaties in the Classroom, A Treaty Resource Guide for Grade 2, p. 26  
Office of the Treaty Commissioner, 2008

First Nations peoples only use what was needed from the land. In recognition of thanks an offering would be made back to Earth. Offerings are made during hunting and gathering of different plants and foods. Most commonly used as an offering was tobacco. As plants and animals were taken from the Earth tobacco was offered with a prayer of thanks in which it is believed that the offering and prayer would please the Earth and the resources and allow for replenishing to take place.

## Appendix 6 - The Medicine Wheel

### The Medicine Wheel and Understanding Identity

The medicine wheel is a model of hope and healing. The medicine wheel has four quadrants that hold many stories and teachings. It is a model that represents all life and the interdependence between all the important teachings. One of its' teachings is about understanding our growth as individual human beings. Within the unit the following medicine wheel teachings will be implemented:

	Four Parts of Self	Stages of Life	Principles of Life	
East	Spiritual	Birth/Infancy	Control	Love
South	Physical	Childhood	Order	Honesty
West	Emotional	Adulthood	Balance	Unselfishness
North	Mental	Old Age	Harmony	Purity

We will examine and determine where we are within each stage of its' teaching. We will realize which areas of our being are weak and strong. We will identify examples of people we know that represent these qualities. We will consider where we come from, who we are, who we want to be. Understanding these quadrants and how they relate to our present lifestyles and actions will give students opportunity to self-reflect and apply their beliefs and knowledge.

These teachings are important in order to live a balanced life. The medicine wheel is a circle in which represents our healing and learning journey, it never ends, it is everlasting. The circle also represents the importance of knowing that we are equal within the circle, it reminds us that we share our lives and experiences with other life forms and teachings.

Within the unit students will understand that the medicine wheel teachings are apart of the relationships and experiences they have. These relationships and experiences mould them into who they are and how they act today and in the future. Students will share their beliefs, weaknesses and strength and work together to reach self-healing and develop strong personal standards and identity. The wheel must have balance in order for us to live happily. Too much or too little to any area will throw life off balance.

## The Medicine Wheel

Following information from: *Empowering the Spirit II* (Elliot, 2004) pg. 3 and *Empowering the Learner 2* (Hawker, 2005) pg.5

### Purpose:

The four directions of the medicine wheel are gifts given by the Creator. It represents change, equality, unity and interconnectedness with all creation. The medicine wheel is a circle of hope and of healing. It contains many stories and many teachings. We will never see in our lifetime all the wisdom that comes from these doorways.

### Shape:

The spiral within the wheel represents change and moving toward another level of growth and development. All people will go through these cycles. The wheel is an important tool because of its constant movement. When the earth completes a full cycle of the four seasons, we also mature and grow as we complete a full circle. The circle is a sacred symbol used by most aboriginal people. There is no beginning and no end. When sitting in a circle all are equal; no one is greater than anyone else. We can see all who is in the circle and know what strengths the circle holds.

The circle shape also keeps us in mind of the many circles found within Creation. It reminds us of the sun and the moon. Not only is their shape a circle, but so also is their journey. The natural cycles of life move in a circle. Think of the four seasons.

### Gifts from Creator within the Quadrants

- Four seasons
- Four original races
- Four principles to live by
- Four stages of life
- Four parts of self
- Four medicines
- Four types of animals

### Understanding the 4 Parts of Self - Making personal connections within your medicine wheel?

*Physical:* What are you putting in your body that makes it weak?

*Mental:* What is causing stress in your life?

*Emotional:* Share a story that relates to your feelings.

*Spiritual:* When was the last time you participated in a ceremony?

### Purpose:

The medicine wheel helps people balance and heal themselves and use it to provide a sense of direction and guidance to their lives.

It helps people achieve a greater understanding of themselves in relation to all of creation.



Medicine Wheel  
Four Parts of Self

Mental

- Knowledge
- Learning
- What you need to know
- Life-Long learning

What are your beliefs?

Spiritual

- Prayer
- God
- Ceremonies
- Love
- Things of the 'Spirit
- Beliefs
- Traditions

Where did your beliefs come from? How taught them to you?

Emotional

- Feelings
- Understanding your feelings
- Handling your feelings
- Self-Esteem
- Self-Concept
- Identity

How do you and others feel when you practice your beliefs?

Physical

- Wellness
- Food/Sustenance
- Exercise
- Healthy Choices
- Things of the body

How do you practice what you believe in?

## EAST

The woman spirit comes from the east, where the sun rises, where our warmth and vision starts. And the spirit of women brings that warmth into the home.

One of our four sacred medicines, sage, also resides here in the east, because it is women's medicine. It comes from the buffalo plant that was gifted to the women. It is called prairie buffalo sage. There are many sacred teachings about the plants and medicines, and of how they decided to be where they are, but that is another teaching for another time.

Here in the east is the beginning of all life, when the spirit is conceived and gifted to the womb of the mother-to-be. And because that being is identified as a person at conception, the older women taught us how to balance ourselves during that nine-month journey, how to look after ourselves so that journey would not be disrupted. My mother would sit and talk with the young women, and the men too, about how to make that connection with that spirit, before the child was even born. Because it hears your voice, has your emotions, feels your spiritual state during that nine-month journey. She used to say, "Your child can hear everything you say, feels all your emotions."

My mother also taught how human life is conditioned in the first year. She called it Eshkawasis, meaning "new child." She stressed the importance of this first year - that the new child's journey in this time should be especially safe. For example, you would always carry your child with two hands, with the greatest respect; you don't carry such a special gift under one arm.

A newborn is very powerful, the greatest of all teachers. They can sense things that are not the norm, and let you know, protect you spiritually. We call it having a nightmare, but that's not what it is. And they continue to teach us as they grow. For example, they will crawl, stand, fall down and get up again, and learn to walk. My mother used to say, "That child teaches you what life's going to be - you don't just get up once and walk forever - you will fall, and you will have to get up. Maybe you'll need to crawl a little bit, but you will get up and walk again."

She said, "look at that child, how they struggle. They teach us that we don't give up just because we fell. Even as they get older, they fall by playing. Again, that's a reminder: we must always persist in getting up and doing things again and again."

My mother also taught us to give thanks to Mother Earth for accepting our child to walk upon her. When that time comes, a celebration feast happens, and Elders come and pray for that young person on the next stages of their journey.

**Elder Mary Lee**, "Cree (NEHIYAWAK) Teaching", Accessed on 01-13-10. Retrieved from: <http://www.fourdirectionsteachings.com/transcripts/cree.html#top>

## **SOUTH**

Here in the south all life is active. It's the time of summer. Our physical aspect is represented here. In this part of our journey, we become young people. The young are very physical beings, very active, continuously moving, changing themselves, even their moods. We have good energy at this time of our journey.

A lot of people today are scared of youth; we don't quite understand or trust them. But there's a reason why: we've kept them apart from that circle of life. We need to respect youth, and accept them into our world. In our Cree language, there's no word for "teenagers." They're young adults. And we need to encourage youth. We don't need to say, "You're bad," because there are no bad people; we only do bad things.

But sometimes youth need to be reminded by the old people. And that's okay. I notice older people saying, "I can't tell my grandchildren that, because they don't believe me, they don't listen; they think I'm wrong." Say it anyway. Like my mother used to say, "You don't hear everything today, but someday you will hear what's been said. When you need it you will hear it." So it's good to take young people to older people, to have them sit there and listen. Because they might be blocking out that day, but their spirit never blocks out; their spirit will take in the information.

And we should take the youth to see different people. My mother used to say, "If you only go to one elder all your life, you will only know what that one elder knows." So expand your wings and learn. Go and listen. You might not agree, but hear how that person is teaching. Hear the teachings from other nations, and remember yours. But don't ever contradict or correct them. Only when you're asked do you share. Young people sometimes disrespect the Elders when they're talking about stories and teachings; they're correcting them. But that Elder can only share with you what they've heard and what they remember. Maybe you heard it different, but that's okay. If you listen, you'll be richer, because now you've heard different sides of the story.

**Elder Mary Lee**, "Cree (NEHIYAWAK) Teaching", Accessed on 01-13-10. Retrieved from:  
<http://www.fourdirectionsteachings.com/transcripts/cree.html#top>

## **WEST**

Here in the West is the time of adulthood, of responsibility. You're responsible at that time for other people. It's also the parenting stage of your life journey when you have that bond with the child in the eastern direction.

And most often we are so touched by our children that we want them to have a better life than we have as adults.

And those children teach us, help us to remember to go back and do things over and over again even when we fall. It's never a smooth journey when you are an adult

because you have a lot of responsibility. You're responsible for the children that you brought into this world. And once you're a parent, you're a parent for life.

So at that time, thinking about those responsibilities, people tend to seek advice from older people and sometimes the emotions and stories from your childhood experience come out at that time.

That's why that gift of emotion is also in the West with the adult. We can do our own thinking and speak out more as adults we're stronger, more capable, if we have grown in a good way. And if we know we need to get healthy, that's usually when we come out and talk about issues that have held us back in our journeys to be good people, to live a good life.

It's a time to let go of anger and disclose emotion because a lot of times emotion turns to anger and that's when it's no good. It can be very harmful. It's better if the emotion turns into a release through crying, which is a good way. It is a time when you can process your emotions and no longer be afraid or shy, when you are brave enough to tell your story. If there's anything we need to get rid of most often that's when we do it on our adult journey because sometimes we keep our mourning, our losses in family and life until that time when we realize we need to let go if we're going to have a healthy journey.

And it often takes that long until we are adults to finally grow that way, when we are faced with great responsibility.

**Elder Mary Lee**, "Cree (NEHIYAWAK) Teaching", Accessed on 01-13-10. Retrieved from: <http://www.fourdirectionsteachings.com/transcripts/cree.html#top>

## **NORTH**

We started from the east, we went to the south, and in the emotion part we went to the west in our journey. That's like any ceremony we go to. We start our ceremonies in the east, and then we'll finish in the northern direction, which is our life journey. We finish our journeys as older people in that direction - which is the mental part of our journey.

I think the mental part is there because we're capable then to stop and think, and look at our journeys and foresee the journeys of our people. Because we have the capability to be mentally intact, to know a lot of things that are needed in our communities, in our people. We have time to think; we're not so rushed, not so physical any more. We went through our emotional stage of life. Now we are sort of the thinking part of the community, of the family. We are the ones that make decisions for families. We're supposed to be the brain people; if we've looked after ourselves, we get to that stage in our journey.

And in this place we also have that relationship with the youth – who are looking to us from the south.

And we're in that stage for a certain amount of time. Then we go back into infancy. You often see old people starting to forget, starting to act like children. They need help to walk, to be fed. We go back into that spirit world of being an infant one more time. In Aboriginal society that was accepted. When you see old people go into that stage in their journey, beyond their mental capabilities and back into that infancy, spirit, they talk a lot about their childhood, remember it like it happened today, remember those stories so vividly, but they won't remember much about their adulthood or their youth. They'll remember, because they're going back into that journey. My grandmother used to talk about how they played and how they climbed trees. She was 92 years old and she would tell me stories about when she was little, being a child. Because she was going back into being a child one more time.

**Elder Mary Lee**, "Cree (NEHIYAWAK) Teaching", Accessed on 01-13-10. Retrieved from:  
<http://www.fourdirectionsteachings.com/transcripts/cree.html#top>

Audio link of the information is also available at the following link:  
<http://www.fourdirectionsteachings.com/transcripts.html>

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