The background features a large, stylized hand with a bird in flight, rendered in a high-contrast, graphic style. The hand is positioned centrally, with the bird flying upwards from the palm. The background is composed of various elements: a top section with glowing, faceted crystals, a bottom section with silhouettes of evergreen trees, and a central area with a large, stylized eye or face. The entire composition is framed by a decorative, repeating geometric border.

UNIT 1
Begin the Journey



AUTHOR PROFILE

Moose Hide Campaign

The Moose Hide Campaign is an organization that invites men and boys (and all Canadians) to stand up and be part of the solution to end gender-based violence and to build reconciliation. The campaign began in 2011 when a father-daughter duo was out hunting on their traditional territory near the infamous Highway of Tears in northern British Columbia. As they discussed what their own family could do to start conversations that would shine a light into these dark spaces of silent suffering in our society, they decided to tan the hide of the moose from that hunting trip and cut it up into small squares.

The Moose Hide Campaign has distributed almost three million moose hide pins across Canada. This translates into about 15 million conversations about standing up to end violence. The campaign is creating resources and opportunities for teachers and students to join this movement of reconciliation and this discussion about ending violence.

Achievements



The Moose Hide Campaign has been inviting Canadians to stand up to end violence since 2011. The work specific to the K-12 sector is much more recent. We have been creating resources as well as inviting schools to join us for Moose Hide Campaign Day each year. We offer every aspect of the campaign free of charge for all participants and encourage educators to find ways to embrace the campaign and include the materials into their practice. We have lesson plans and pre-recorded “workshop” style activities that are accessible and target various age ranges.

Links to resources

& education material MHC would like to share

[moosehidecampaign.ca/
get-involved/k-12-
education-platform](http://moosehidecampaign.ca/get-involved/k-12-education-platform)



[education.
moosehidecampaign.ca/](mailto:education.moosehidecampaign.ca)



Contact MHC

EMAIL: education@moosehidecampaign.ca




MHC's Wish for this resource

As a tangible Reconciliation in Action initiative, we hope you will feel connected to Indigenous ways of knowing and being through this Indigenous innovation for all Canadians. Wearing a moose hide pin is a personal commitment to honour and respect the women, children, and all those on the gender spectrum we have in our lives. It is a daily reminder to stay grounded and committed to healing and healthy relationships with one another, the land, and between Peoples. This is true reconciliation and it begins with you.

Lesson One

Moose Hide as Medicine

By The Moose Hide Campaign



For thousands of years, Indigenous Peoples have learned from and lived alongside the natural world. Our four-legged, gilled, and feathered **relations** have given us the knowledge to know which foods to eat, how much to harvest, and how to live **sustainably**.

Indigenous Peoples may wear animal furs and hides, but with that comes responsibility. It is the Indigenous belief that part of that animal's spirit continues in their hide and fur. When wearing it, you are **embodying** part of that spirit and thus you carry its medicine.

Many Indigenous groups put different meanings behind different animals, and many have stories of their animal relatives that give us understanding of the medicine those animals offer. The **moose** is a peaceful animal that has brought food to Indigenous communities across Turtle Island. It is powerful and shows strength and **resilience**.

The moose also represents respect and so we must always choose to respect ourselves and others around us when we wear the **moose hide pin**. The moose hide carries strong medicine to embody peaceful living, as well as the strength to stand up and show our support to help end violence. Embrace the medicine within the moose hide. Know that when you wear it you are being

gifted the medicine to live peacefully and to stand up for others to create a safer and healthier Canada.

We can also be medicine. People can be good medicine for others by lifting each other up, respecting one another, listening to one another, and speaking up when we see someone doing something that does not fit our community's values.

Good medicine is a term Indigenous Peoples often use to describe something that brings them happiness, laughter, or peace. For some people, sports might be good medicine. Often physical activity can help us order our emotions and can be a way for us to get some of our feelings out in a healthy way. For others, art might be good medicine, or peace and grounding may happen when drawing, painting, writing, or playing music.

Think about how the day has been so far. Was there a moment when someone was good medicine for you? Did they make you smile or laugh? Were you good medicine for someone else?

Word Power

Relation: A person connected with another by ancestry or marriage

Sustainably: In a way that does not completely use up or destroy natural resources

Embodying: Representing something in human or animal form

Moose: A large deer with broad flat antlers, a sloping back, and a growth of skin hanging from its neck that is native to northern North

America, Europe, and Asia

Resilience: The ability to recover from difficulties

Moose hide pin: An Indigenous innovation for all Canadians to be used as a personal commitment to stand up against violence against women and children, but also as a reminder to be a strong ally of the Indigenous People

Questions

1. What have our four-legged, gilled, and feathered relations given us?

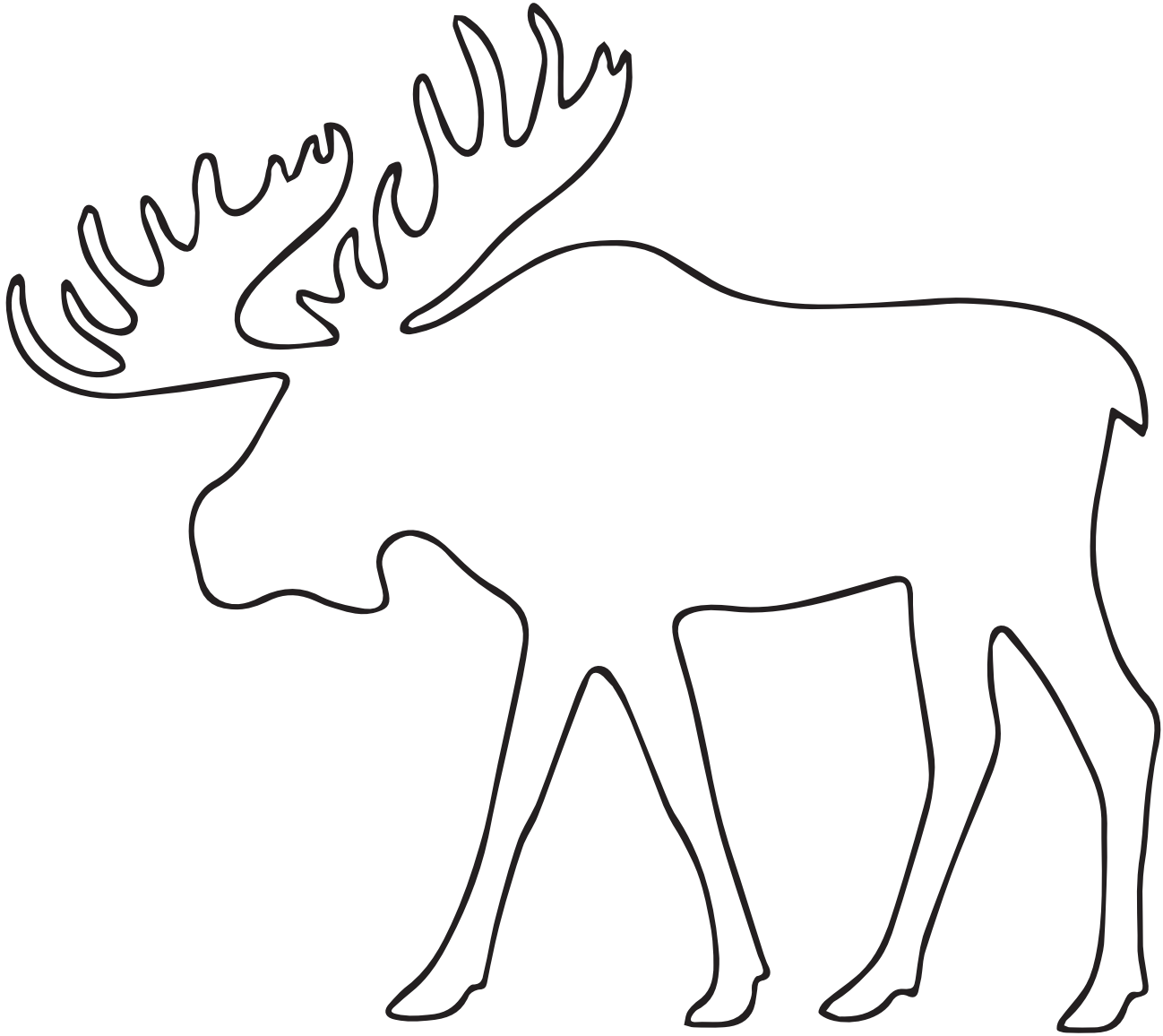
2. Indigenous Peoples may wear animal furs and hides, but what comes with it? Why?

3. What must we do when we wear the moose hide pin?

4. What does the moose hide carry?

5. How can we be good medicine?

Moose Hide As Medicine - Activity



FIND ADDITIONAL
MOOSE TEMPLATES HERE.



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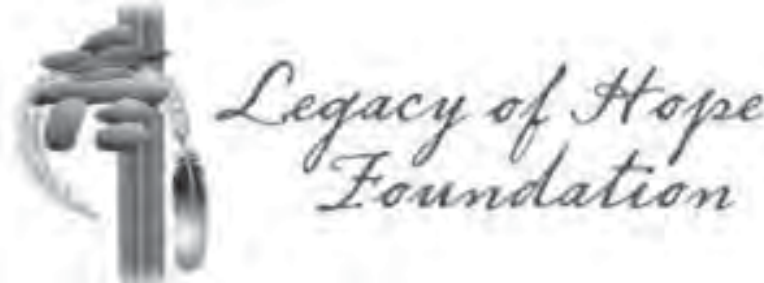


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AUTHOR PROFILE

Legacy of Hope Foundation

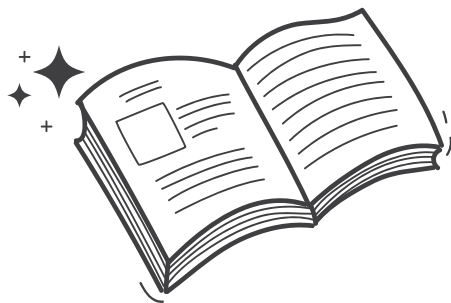


Legacy of Hope Foundation is a national Indigenous charitable organization with the mandate to educate and create awareness and understanding about the Residential School System and the intergenerational impacts of the removal of generations of Indigenous children from their families. This includes the Sixties Scoop and the post-traumatic stress disorders that many First Nations, Inuit, and Métis continue to experience, all while trying to address racism, foster empathy and understanding and inspire action to improve the situation of Indigenous Peoples today.

Links to resources

& education material LHF would like to share

<https://legacyofhope.ca/english/education/>



Contact LHF

TOLL-FREE: 1-877-553-7177

EMAIL: info@legacyofhope.ca

Achievements

Since 2000, we have worked with Survivors, Indigenous communities, researchers, curators, and educators to develop educational resources to increase public awareness and knowledge of the history and effects of the Residential School System and the ongoing experiences Indigenous Peoples continue to face. Our projects include mobile exhibitions, websites, applications, publications, and several bilingual curriculums, including a program called Generations Lost–The Residential School System in Canada.



LHF's Wish for this resource

The LHF supports the ongoing healing process of Residential School Survivors, and their families and seeks their input on projects that honour them, and our hope is that this resource achieves that outcome as well.

Lesson Two

From Time Immemorial

By Legacy of Hope Foundation



To the First Nations and **Inuit**, **time immemorial** means that the two groups have been in North America since the beginning of time. Their creation stories show their belief that they are the First Peoples of North America.

An example of a creation story is the Story of Sky Woman, which is a **Haudenosaunee** legend. There are many different stories across North America that describe this important part of Indigenous cultures.

Before European contact, each Indigenous group had their own traditional teachings, languages, governments, economies, histories, local cultures, worldviews, and territories. Based on their differences and location, they were **sovereign** nations. This sovereignty is still maintained today.

These sovereign nations established relationships with other sovereign nations. They continue to interact with each other in nation-to-nation relationships until the present time. They also act in a nation-to-nation relationship with the Government of Canada.

Indigenous **worldviews** are circular. They are based on the natural rhythms of the Earth, the seasons, and the cycles of the Moon. Indigenous Peoples measure time by cyclical events such as

spring, summer, fall, and winter.

Included in Indigenous beliefs is the importance of the quality of relationships with people. For example, keeping their word regarding a commitment or showing respect to another person or nation is very important. They also see humans as a part of creation, but not **superior** to the rest of creation. Wealth is considered important if it is for the good of the community, not the individual. Finally, natural resources are respected and shared among nations.

In contrast, the Europeans brought linear worldviews such as calendars and schedules to measure time. Setting and reaching goals was a sign of success. They believed humans were superior and had authority over the Earth. Acquiring wealth for personal gain was not only acceptable but encouraged.

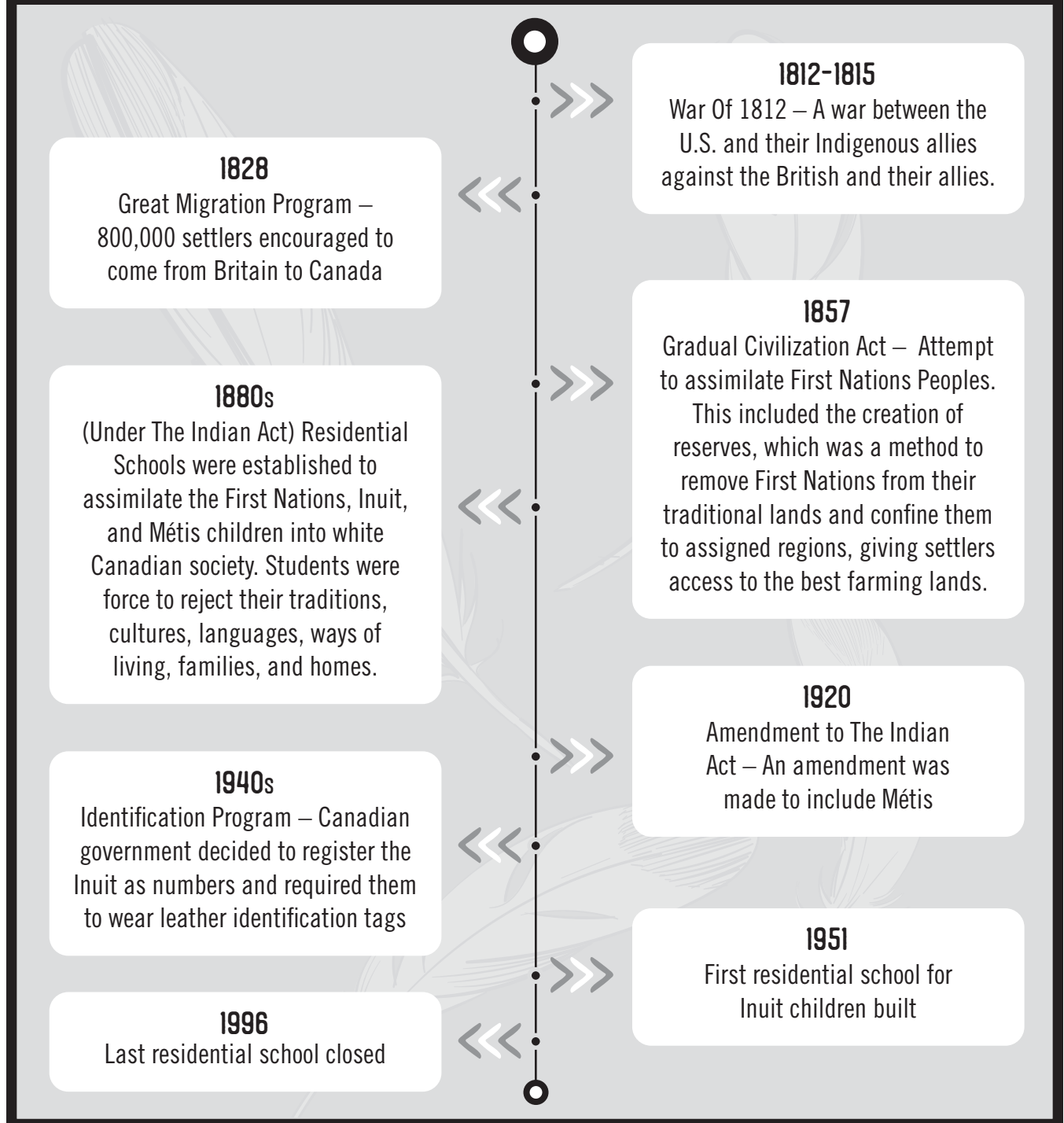


settlements. The Inuit languages, cultures, and spiritual beliefs were also targeted to be erased, along with their hunting and survival skills.

attend residential schools, but the schools were willing to take Métis children as well. The last residential school closed in 1996.

The Indian Act required First Nations children to

EVENTS TIMELINE





AUTHOR PROFILE

Indian Residential School Survivors Society



About

The Indian Residential School Survivors Society (IRSS) has over 25 years of experience in providing emotional and cultural support to Indian Residential School Survivors and Intergenerational Survivors.

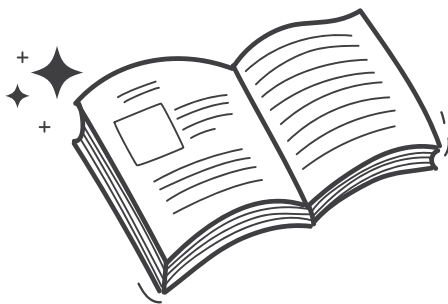
IRSS has offices throughout British Columbia and operates a Canada-wide crisis line for those in need. IRSS also assists those impacted by Indian Day Schools, MMIWG, and the 60's Scoop; and offers educational workshops on the history and impacts of Indian Residential Schools.

Links to resources

& education material IRSS would like to share

<https://www.irsss.ca/home>

See the additional resources and information under the "LEARN MORE" heading



Contact IRSS

Indian Residential School Survivors Society
413 W Esplanade
North Vancouver, BC V7M 1A6

MAIN: 604-985-4464

TF: 1-800-721-0066

EMAIL: reception@irsss.ca

Achievements

Assisting First Nation Peoples in British Columbia to recognize and be holistically empowered from the primary and generational effect of the Residential Schools by supporting research, education, and awareness, establishing partnerships, and advocating for justice and healing.

The Society assists Survivors with counselling, court support, information, referrals, workshops, and more.



IRSS's Wish for this resource

It is the hope of IRSS that this project contributes to greater awareness among readers of the diversity and richness of Indigenous cultures and languages.

Lesson Seven

Behind the Name

By Indian Residential School Survivors Society

The names, titles, and labels given to people are important to consider because they are a sign of respect. Throughout the history of North American **colonization**, Indigenous Peoples were not shown this respect. We can change this. If someone speaks in a good way—with a good heart—then people listening are generally willing to help.

There are over 600 First Nations in Canada, speaking over 60 languages, each with their own **independence** and cultural traditions. That is just the number that the Government of Canada has recognized at this time. Such cultural diversity is a true benefit, but it can make classification more difficult. Usually, “Indigenous” is a larger term that includes **First Nations, Inuit, and Métis**—three distinct Peoples with their own practices, beliefs, and customs.

There is sometimes **inconsistency** in what name Indigenous Peoples in Canada like to be known by. For example, Angela White, executive director of the Indian Residential School Survivors Society, remembers her grandmother saying, “You are not Indian, you are not First Nations, you are not Indigenous, you are not Aboriginal—You are Snuneymuxw,” referring to the First Nation to which she belongs.

Some First Nations bands are still comfortable

with using the title “Indian” to describe themselves. The term comes from Christopher Columbus’ mistaken belief that he had travelled to India. Colonialist governments forced this name on Indigenous populations, so some Indigenous Peoples consider the word “Indian” to be **degrading**.

It is best not to use the name “Indian” except when you are discussing history. Sometimes “Native” will be used as a shorter name for First Nations. The name “Aboriginal” has also been used, but it has mostly been replaced by the word “Indigenous” in Canada. Any of these titles should be capitalized to show respect.

Language will continue to change over time as our society moves further from its colonial history.

