

UNIT 1
Begin the Journey



AUTHOR PROFILE

Moose Hide Campaign

The Moose Hide Campaign is a grassroots Indigenous non-profit inviting men and boys, alongside 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 were 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. This connection to land, to our first mother - the earth and to the traditional Indigenous ways of walking in this world could lead to powerful conversations and personal commitments to healing a broken society and being accountable to participating in respectful relationships. Through this Indigenous-led initiative, teachers and students have the opportunity to put reconciliation into action and engage in an active response to the Truth and Reconciliation's Calls to Action and the National Inquiry into Missing and Murdered Indigenous Women and Girls' Calls for Justice.

The Moose Hide Campaign has now distributed nearly 3 million moose hide pins across Canada, translating into approximately 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, however, 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 embed the materials into their practice. We have lesson plans, we have pre-recorded "workshop" style activities that are accessible and target various age ranges. We are proud of the teachers across Canada who act as the hands and feet, hearts and minds of this grassroots movement; those who champion this work and help the next generation of Canadians know that we can each take a personal commitment to be part of the solution to end violence and build reconciliation.

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)



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



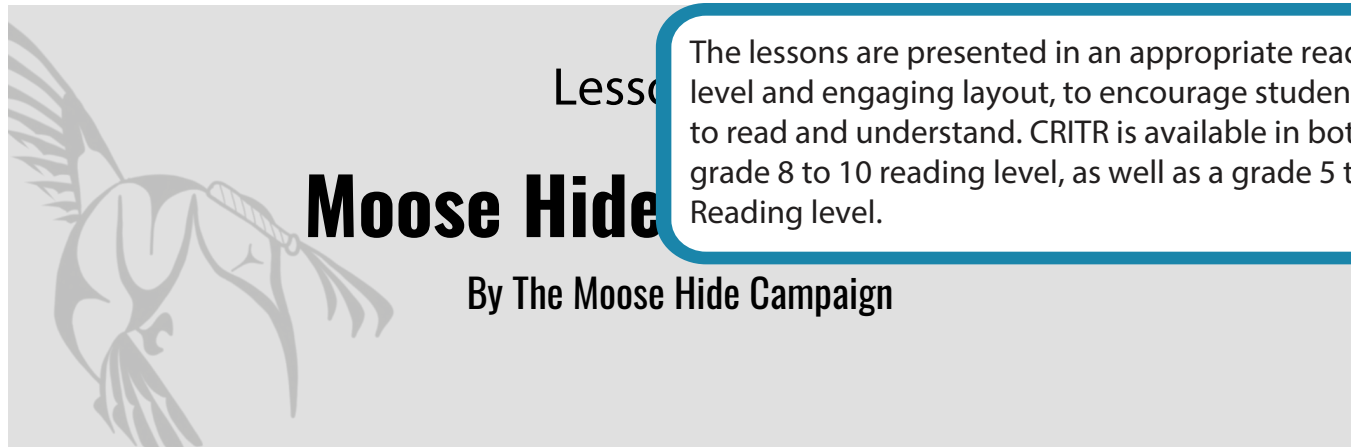
Contact MHC

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.



The lessons are presented in an appropriate reading level and engaging layout, to encourage students to read and understand. CRITR is available in both a grade 8 to 10 reading level, as well as a grade 5 to 7 Reading level.

For time and **millennia**, 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** in this world.

Many Indigenous groups put different meanings behind different animals, and many have stories of their animal relatives that give us insights into the medicine those animals offer.

Indigenous Peoples may wear sustainably harvested 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, and when wearing it you are **embodying** part of that spirit and thus you carry its medicine. The **moose** is a peaceful animal that has brought **sustenance** to Indigenous communities across Turtle Island; however, it is powerful and shows strength and **resilience**.

Also, the moose 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 alongside the strength to help end violence.

The Indigenous communities are wearing it you are peacefully and non-violently to create a safer and healthier Canada.

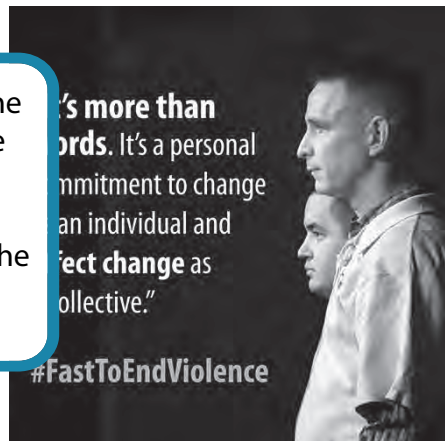
Just as the moose hide pin is seen as medicine, we ourselves can also be medicine. People can be good medicine for others by lifting each other up, respecting one another, listening to one another, and speaking up when we see someone doing something that does not **align** with our community's values.

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 **regulate** our emotions and can give us an outlet 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?

Note the Bold Words and find them in the Word Power section, created to enhance student vocabulary.

Check out the word search activities in the back of the book for more vocabulary building words!



Word Power

Millenia: Several thousand years

Relation: A person connected with another by ancestry or marriage or ceremony

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 and Eurasia.

Sustenance: Food or drink regarded as a source of strength or nourishment

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 Peoples

Align: To change something so that it agrees with or matches something else

Regulate: To bring order or method to something

Questions

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

2. Indigenous Peoples may wear sustainably harvested 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?

Questions are asked based on the lesson, and are created to be easy to find. Improved learning and retention is the result.

Critical Thinking

1. What is good medicine for you and why is it good medicine?

2. Think about how the day has been so far. Was there a moment when someone was good medicine for you? Were you good medicine for someone else? Explain your answer.

Activities

THE MOOSE

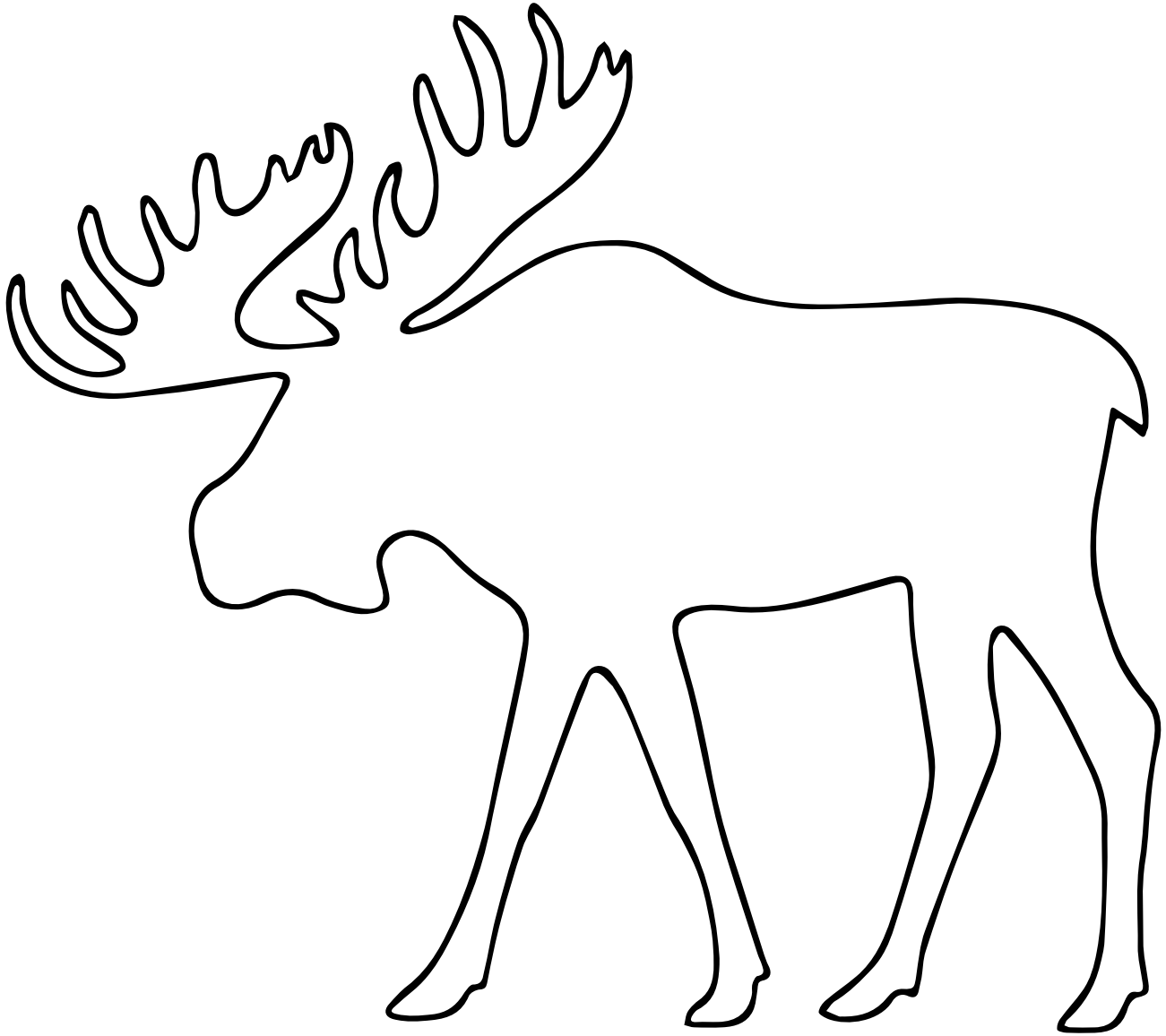
This activity uses the moose template. (for additional moose templates visit www.classroomready.com/CRITR)

The moose represents respect. Respect is a feeling of admiration for someone or something. For example, I have a lot of respect for our planet because without it we wouldn't be able to survive. I recognize that our planet gives us life, food, medicines, and everything we need to be happy. I also respect my friends because they make me smile, and laugh, and without them I wouldn't be nearly as happy or have as much fun.

In this blank moose outline draw something or someone that you have a lot of respect for. Around the moose write down 3-5 ways that you can show your respect for the thing or person you drew.

Various Lessons have associated activities that individuals or groups can engage in. Additional activity templates and tools are Offered for download at:
www.classroomready.com/CRITR

Moose Hide As Medicine - Activity



**FIND ADDITIONAL
MOOSE TEMPLATES HERE.**

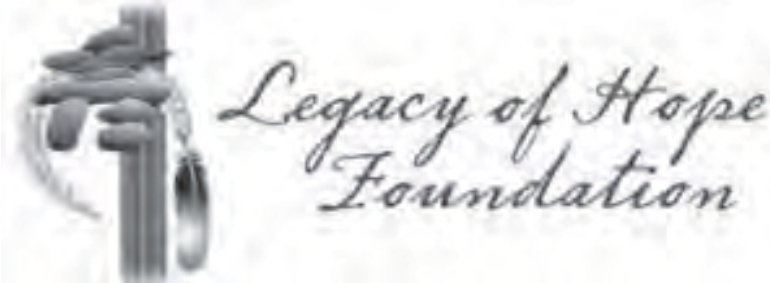


www.classroomready.com/CRITR



AUTHOR PROFILE

Legacy of Hope Foundation



Each of our Indigenous Authors and Artists benefit through increased awareness and net proceeds from the sale of CRITR. We invite all readers to check out the Indigenous Authors, Artist and their organizations and support their work. Engage with them and establish an ongoing relationship and make a donation if that is appropriate.

Legacy of Hope Foundation is a national Indigenous charitable organization that provides awareness and understanding about the Residential School System, including the removal of generations of Indigenous children from their families, including the Sixties Scoop, the intergenerational trauma 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/>



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 *Voices Lost—The Residential School System in Canada*.




Contact LHF

TOLL-FREE: 1-877-553-7177
EMAIL: info@legacyofhope.ca



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 Four

Sky Woman

The Haudenosaunee Creation Story

By Legacy of Hope Foundation

Before there was Earth as we now know it, there was a vast body of water, and above it was the Sky World. In the Sky World, there lived a Sky People who looked like regular people; however, they were not human beings. They had powers human beings did not have. Also, in this Sky World was a great tree unlike any other. It produced many different kinds of fruit. It also grew blossoms that bloomed with a great light, illuminating the Sky World. No one was to take fruit from the tree.

In the Sky World, there was a couple, a woman and a man, who would soon have a child. This Sky Woman was experiencing many **cravings**, and one day she asked her husband to gather roots from the tree to make a tea. Sky Man dug a hole at the foot of the tree to **expose** the roots for ingredients. However, he dug through to the other side, revealing the sky below. So surprising and amazing was this view that Sky Woman leaned too far in to look, and she fell through the hole.

As she fell, Sky Woman reached out and clutched the earth at the roots of the tree and pulled away a few seeds with her.

Far, far below there was water. There were creatures in the water and birds above it. The creatures heard Sky Woman begin to fall, and they tried to help her. The birds flew up to meet her, and they flew under her to slow her descent. The animals in the water knew Sky Woman would need a surface on which to land. A giant turtle surfaced and offered to let the Sky Woman stay on his back. The birds lowered her to his shell. Although he was a very large turtle indeed, Sky Woman needed more land to live upon. She asked the creatures if any of them

had soil to share with her. The creatures knew there was earth deep below the water, too far below for them to safely retrieve. However, one by one, they tried to dive down to reach the soil and bring it back up. Each found it was too far down to reach, and they returned with nothing.

Legacy of Hope Foundation contributes this amazing history lesson detailing the Indigenous story of Sky Woman, Sky World and Turtle Island.

Share what you learned and what you found most interesting on the CRITR site. www.classroomready.com/CRITR

three times counterclockwise around the turtle, and each time the turtle's back grew larger and the amount of soil increased.

As the land grew, she planted the seeds she had brought with her from the Tree of Life. Soon, the turtle's back had **sprouted** life and had grown to become the North American continent, or Turtle Island. This was Sky Woman's new home.

After more time had passed, Sky Woman gave birth to a baby girl. Sky Woman raised her on Turtle Island until the baby grew into a young woman. For a time, there was only Sky Woman and her daughter on Turtle Island. One day, Sky Woman's daughter was out gathering food when she decided to lie down and take a nap. She dreamed that a man approached her as she lay on the ground. He placed two crossed arrows on her stomach and then quietly walked away. When she woke up, there were no arrows, but she would soon learn that she was pregnant.



AUTHOR PROFILE

Indian Residential School Survivors Society



About

IRSSS, the Indian Residential School Survivors Society, has over twenty-five years of experience in providing emotional and cultural support to Indian Residential School Survivors and Intergenerational Survivors.

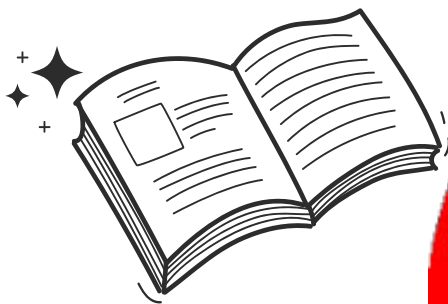
IRSSS has offices throughout British Columbia and operates a Canada-wide crisis line for those in need. IRSSS also assists those impacted by Indian Day Schools, MMIWG and the 60's Scoop; and offers educational workshops on the history and impacts of Indian Residential Schools.

Links to resources

& education material IRSSS would like to share

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

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



Contact IRSSS

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, awareness, establishing partnerships, and advocating for justice and healing.

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



IRSSS's Wish for this resource

"It is the hope of IRSSS (Indian Residential School Survivors Society) that this project contributes to greater awareness amongst readers of the diversity and richness of Indigenous cultures and languages."

Lesson Eight

Behind the Name

By Indian Residential School Survivors Society



Were you ever unsure of what to say, what name to use? Did that feel awkward or make you feel uncomfortable? This lesson from IRSSS serves to clear up a lot of questions!

Names, titles, or labels given to people can be tricky! This is important to consider because it is 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.

Some people have different levels of comfort with names. There are over 600 First Nations bands of Indigenous Peoples in Canada, speaking over 60 distinct languages and various dialects, each with their own **independence** and unique cultural traditions. That is just the number that the government of Canada has formally 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 once 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 Native bands are still comfortable with using the title “Indian” to describe themselves. The term is inaccurate, however, as it comes from Christopher Columbus’ mistaken belief that he had travelled to

India. On Indigenous Peoples’ land in spite of their ancestry. Therefore, some Indigenous Peoples consider the word “Indian” to be degrading.

However, it is not advisable to use the name “Indian” beyond historical discussion, unless someone is of Indigenous ancestry. Unfortunately, this name still holds significant legal **context**, as the Indian Act is the primary law that the federal government uses to administer Indigenous legal status in Canada. Occasionally, “Native” will be used as a shorter name for First Nations in discussion. Although the name “Aboriginal” has also been used, it has largely been replaced by the word “Indigenous” in Canada. Any of the previously mentioned titles should be capitalized to show respect for the distinctiveness of Indigenous Peoples. Language will continue to evolve over time as our society moves further from its colonial history.

