Land Based Learning Experiences

Land based learning is more than simply being outdoors and connecting to curriculum outcomes. For the Mi’kmaq and Indigenous peoples, the land holds our history, our language, the spirits of our ancestors and reminds us that we are all related. Msít Nokomaq, all my relations, speaks to the relationship we have to all living things; the water, the earth, the air, and the sky. Each element gives us life and is an amazing, intricate, continuous circle of sustaining life for all living things. The trees and plants provide oxygen that living things need to breathe; we are born from the breaking of water and our bodies are made of 60% water which we need to replenish to maintain healthy bodies; trees and plants need water to grow and live. The animals that consume the plants and redistribute it back into the earth provide the nutrients for those same plants and trees to grow. Plant medicines bring healing and connection to our spiritual life. The animals that give their lives for our food sustenance need water, air and food from plants, fish and other animals. It is a never-ending circle of interdependence.

The Mi’kmaq language comes from the land and describes the purpose of every living thing and place. Our language reflects our relationship to the earth, water, sky and every living being. Human beings are the most dependent upon the land and all it provides to sustain life. Netukulimk honours that dependence and relationship. It is a foundational teaching to ensure we respect the spirit of all livings things by expressing gratitude for the gifts the land gives to us. Netukulimk is a practice of humility and mindfulness for the generations to come. Netukulimk teaches us to take only what we need and care for the land in a way that ensures there will be enough for every living thing for the next seven generations and beyond.

Etuaptmumk “Two-Eyed Seeing” refers to learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledge and ways of knowing...and learning to use both these eyes together, for the benefit of all.

Elder Albert Marshall and his wife, the late Elder Murdena Marshall gifted the teaching and practice of Etuaptmuk to educators as a way to bring Mi’kmaw ways of knowing, being and doing into western education. Their work is used across Turtle Island to guide Indigenous educators in grounding their work in the language, ceremonies, values, beliefs and teachings of their families, communities and nations. Etuaptmumk connects Mi’kmaw teachings and understandings of the land, language and culture to western outcomes in education in a way that enriches learning for all.

The activities described in this resource are meant to provide opportunity for students and teachers to learn together from the land, not just out on the land. To get the full experience of land-based learning, these teachings must be shared respectfully and with the responsibility to connect with the land physically, mentally, emotionally, and spiritually. It is not our way to go out on the land and tell the land what we want to learn (curriculum outcomes). The most authentic way to engage in land-based learning is to be on the land or water and let it tell us what we need to learn. Western educational practices have disrupted this way of learning, but we offer this resource as a place to begin. In the spirit of etuaptmumk, we encourage educators to research land-based learning, Netukulimk, and Msít No’komaq from your heart, spirit, and body; not only your minds. Connect with Mi’kmaq educators, Elders and Knowledge Keepers and build respectful, reciprocal, relationships with Mi’kmaq communities, learning alongside your students and modeling Treaty Education. We are all Treaty people.
Purpose

Mi’kmaw Circle Teachings

“Circles are perhaps the most sacred Mi’kmaw concept. A circle is a reflection of a cycle, and there are many cycles found in nature and in life. Like a circle, a cycle flows continuously and repeatedly. Cycles are at the heart of “non-linear” thought—the belief that the most important patterns and experiences are cyclical. This is just one example of pattern recognition. Pattern recognition is what we have used for thousands of years to survive. The circle representing cycles is the most important of all patterns in our lives. Circles are essential to healing journeys.” (Bernard, et.al, P.21)

Learning

Indigenous communities are diverse and hold teachings, traditions and knowledges that are unique to their identity and place. There are worldviews, values and practices that are shared among many First Nations, Metis and Inuit communities that demonstrate connection to land, the natural elements and cycles of life. The circle is one of those teachings that weaves a common thread between Indigenous peoples and is the foundation of Indigenous ways of knowing, being and doing.

Circles are perhaps the most sacred Mi’kmaw concept. A circle is a reflection of a cycle, and there are many cycles found in nature and in life. Like a circle, a cycle flows continuously and repeatedly. Cycles are at the heart of “non-linear” thought—the belief that the most important patterns and experiences are cyclical. This is just one example of pattern recognition. Pattern recognition is what we have used for thousands of years to survive. The circle representing cycles is the most important of all patterns in our lives. Circles are essential to healing journeys. (Bernard, et.al, p.21)

Sharing Circles can be used to discuss ideas, build relationships, and resolve conflict. The circle gives us opportunity to learn from one another and consider perspectives other than our own. Circles reflect Mi’kmaw values such as msĩt nokomaq, we are all related; we are connected within the circle; our voices are equally respected, and all perspectives are welcomed.

Common Circle Practices:

- A sharing circle is a safe place
- Everyone is equal and everyone’s perspective matters
- Listen respectfully
- No one is obligated to share
- Share your own stories and experience
- What is shared in the circle, stays in the circle

We are taught a common understanding of interconnectedness: that all things are dependent on each other. All things and all people, though we have our own individual gifts and special place, are dependent on and share in the growth and work of everything and everyone else. We believe that beings thrive when there is a web of interconnectedness between the individual and the community and between the community and nature. (Graveline, p.55)
Learning

The circle represents life stages, cardinal directions, and the aspects of human beings—physical, mental, emotional and spiritual. Western theory models tend to focus on objectivity, logic and scientific reasoning, excluding spirit and spiritual connection within practice. Using circle teachings and practices creates space for spirit and spirit is where our gifts and purpose live. “In Aboriginal thought, the Spirit enters this earth walk with a purpose for being here and with specific gifts for fulfilling that purpose.” (Battiste, p. 15)

Reaching Consensus:
Consensus is a way of reaching agreement that allows all members of a decision-making group to have a voice. Group members must agree that they can support the decision of the group, whether or not they are in complete accord with everyone else. If a someone cannot agree to support the decision, the group must “go back to the drawing board” until they can make a decision that has unanimous support from the members. Elders often teach us that consensus is coming to a decision everyone can respect and live with, even if you do not totally agree.

Key lesson resources:
Mi’kmawe’l Tan Teli-kina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wpcontent/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf

Kekinua’taqn: introduction (P. 19-22)
The circle carries Mi’kmaw cultural values, life cycles, gifts of the four directions, governance framework, the four aspects of humanness—physical, mental, spiritual, emotional; and so much more. Circle teachings and practices can be applied to any subject area.

Visual representations on P. 20 and P. 22)
**Land-based Experience**

**Preparation**

**Teacher:**

Connect with a local Elder, Knowledge Keeper or Mi’kmaw Educator and meet with them to talk about what your students are currently learning (Science, Social Studies/English) and that you would like to introduce Circle Teachings and Practices into your classroom. Invite them to share Circle Teachings with the class out on the land, ideally where the Elder/Knowledge Keeper chooses. Protocol for the Elder/Knowledge Keeper/Mi’kmaw community educator should always be offered, along with an honorarium for their time.

*If you are unfamiliar with protocol ask the Elder/Knowledge Keeper what protocol they would like to be offered as well as invite them to share protocol teachings with you and again when they come to visit the class.*

Submit necessary requests in order to have an honorarium presented to the Elder the day of the class. Prepare and distribute notices/permission slips to students’ families as required.

**Experiential Learning:**

To understand and practice Circle Teachings, it is important to learn from an Elder, Knowledge Keeper and/or Mi’kmaw educator. The experience is an essential part of the learning process. This learning experience will be led and taught by the Elder/Knowledge Keeper/Mi’kmaw Educator. Ask them to share stories about animals, plants, humans and the land, demonstrating how circles are a part of many things.

It is important to be open and flexible, as the Elder may choose to begin or end the circle in ceremony. Towards the end of the Elder’s time with the class, ask them to lead the students in a sharing circle. The purpose of this circle is for students to experience reflecting and sharing with their peers in a safe space.

For this circle, the Elder will share their guidelines for participating (they may use a talking stick, rock or feather; they may have a question that they would like students to share about). This also reminds everyone of the diversity that exists within Mi’kmaw families and communities.

Experiencing Circle Teachings on the land helps learners make connections to the circles that exist in nature and in life. Circle Practices used in the classroom will draw upon the experience and teachings the class had with the Elder/Knowledge Keeper/Educator.

**Circle Practices in the classroom:**

Sharing Circles can be used to discuss a new learning, to build relationships between all learners and as a way to bring Mi’kmaw teachings into the classroom. The circle gives everyone an opportunity to learn from one another and have their voices and perspectives valued.

Your class can develop their own Circle practices based on the experience and teachings from the Elder.

**Common Circle Practices:**

- A sharing circle is a safe place
- Everyone is equal and everyone’s perspective matters
- Listen respectfully
- No one is obligated to share (the class can create a respectful phrase instead of “pass”)
- Share your own stories and experience
- What is shared in the circle, stays in the circle
Etuaptmumk: Two Eyed Seeing (connecting to curriculum)

These are a few examples of connections to the Treaty Education framework and some general outcomes of Nova Scotia Education. As you engage in land-based learning and the concepts and values held in Circle Teachings and practices, you will see many more connections within the areas you teach.

<table>
<thead>
<tr>
<th>Grades P-3</th>
<th>Treaty Education Connections</th>
<th>NS Education Connections</th>
</tr>
</thead>
</table>
|            | Creating a Foundation of Appreciation, Celebration, and Positive Perceptions | Primary: Mathematics  
|            | ➢ As we move through life, many Mi’kmaw believe we pass through the seven sacred gifts bestowed by the Creator: love, honesty, humility, respect, truth, courage, and wisdom. | Patterns & Relations |
|            | Understanding Treaties in Historical Contexts  
As we move through life, many Mi’kmaw | Grade 1: Social Studies  
|            | ➢ Mi’kmaw governance, whether at the family level or the Nation, has been governed by the concept of consensus since time immemorial | All outcomes  
|            | Story of Survival  
➢ Cycles are at the heart of “non-linear” thought—the belief that the most important patterns and experiences are cyclical. This is just one example of pattern recognition. Pattern recognition is what we have used for thousands of years to survive. The circle representing cycles is the most important of all patterns in our lives | Grade 2: Science  
➢ Interconnectedness to land & water; animal growth and environment  
Grade 3: English Language Arts  
➢ Learners will interact using effective oral skills(Sharing Circles) |
|            | Reconciliation and Resilience  
➢ Circles are essential to healing journeys. | Grade 4: Social Studies  
➢ Relationships between humans & physical environment  
Grade 5: Science  
➢ Body systems and weather systems  
Grade 6: Health  
➢ Relationships and behaviours impact on physical, mental, spiritual and emotional health |
|            | Grade 7: Science  
➢ Interconnectiveness of living things and the environment, in relation to the concept of Netukulimk.  
Grade 8: Healthy Living  
➢ How life skills influence physical, mental, emotional, social, and spiritual health  
Grade 9: Physical Education  
➢ Participate in diverse physical activities that will foster personal, social, and emotional growth and responsibility |
|            | Grade 10: Visual Arts  
➢ Use symbols in a variety of media to communicate personal meaning  
Grade 11: English Language Arts (10-12)  
➢ Establishing Community  
Grade 12: Biology 12  
➢ Inquiry based investigations through cycles and circle practices |
References


• Treaty Education Framework for Curriculum Development, Nova Scotia Department of Education and Early Childhood Development

• Traditional knowledge gifted by Elders and Knowledge Keepers, Mi’kmaki (NS) and Treaty 6 Territory.

Resources

Mi’kmaw teachings and knowledge, gifted by Elders and Knowledge Keepers

Mi’kmawe’l Tan Teli-kina’muemk Teaching About the Mi’kmaq: 

Mi’kmaw Voices (community educators, Elders and Knowledge Keepers): 
https://www.mikmaweydebert.ca/sharing-our-stories/education-and-outreach/

Animated story: https://www.mikmaweydebert.ca/ancestors-live-here/

Mi’kmaq Kinamatnewey Resources: 
https://kinu.ca/

Mi’kmaw Language: 
Language aps: https://resources.kinu.ca/ipad/mk-ios-apps

Coloring Pages/Activities: https://www.mikmaweydebert.ca/sharing-our-stories/for-kids/
Smudging Ceremony

Purpose

When we smudge, we bring ourselves together in spirit and ground ourselves for the learning and experiences being offered. We are cleansing the space and ourselves from negative energy and are bringing our spiritual, emotional, mental, and physical selves together.

Many Mi'kmaw Elders, Knowledge Keepers, and community educators will begin land-based learning experiences and teachings with a smudge ceremony (some may not, depending on their personal teachings of when it is appropriate to offer this ceremony). It is important to visit with the Elder, Knowledge Keeper or community educator you want to invite to have a conversation about their sharing practices and protocols. Protocol is offered to an Elder, Knowledge Keeper and community educator, if that is their practice for sharing their time and knowledge with others. Again, teachings and practices vary, so it is respectful to build relationships to ensure a safe and welcoming space for them to come and share with you and your students. The Elder/Knowledge Keeper/Educator will let you know what their protocol is and how it should be offered/presented.

Learning

Smudging is a spiritual practice that many Mi'kmaw people use to ground themselves, give thanks to the Creator, cleanse spaces and bring people together in spirit. The Creator has gifted us with sacred plant medicines such as sage, sweetgrass, tobacco and cedar that each carry teachings and healing properties. Smudging many vary between nations, communities and even families, depending on the teachings that were gifted to individuals, however there are many shared values, beliefs, and practices. We must be mindful to respect the teachings and practices of the community member who is leading a smudge ceremony, and not place expectations on how this ceremony will be shared.

The teachings shared here have been gifted by Mi’kmaw Elders to the writer. Invite a local Mi’kmaw Elder, Knowledge Keeper or educator to share their teachings and guide you and your students in smudging. Please remember that this is a sacred practice for Mi’kmaq and should not be done without appropriate guidance.

Smudging begins with the lighting of sage or sweetgrass (sometimes cedar and tobacco are used as well). The smoke rises, carrying our intentions and prayers to the Creator and the grandmothers and grandfathers. We place our hands in the smoke, as if washing them, with the intention of asking Creator to guide our hands to do good things, be gentle with ourselves and one another. Next, we cup the smoke in our hands and bring it over our heads, with the intention of asking Creator to clear our minds of distractions and help us think in a positive way. We bring the smoke to our (closed) eyes, asking Creator to help us see the good in ourselves, one another and the world around us. We bring the smoke to our ears, asking that we listen to learn without judgement. We bring the smoke to our mouths with the intention of speaking from a place of truth and kindness. We bring the smoke to our hearts, asking Creator to help us think with our hearts, as well as our minds. We cup the smoke and guide it over our bodies, asking for wellness and healing. We smudge our feet, asking the Creator to guide our path.
Land-based Experience

Experiential Learning:
Prior to the land-based experience, have an in-class discussion about the uses of plants and that the Mi’kmaw use many different plants for food, to address health issues and for ceremonies and cleansing of the spirit. Explain to your students that you have invited an Elder/Knowledge Keeper/Educator to share teachings and guide them in a smudge ceremony. Have an open conversation about respectfully engaging with your guest, being good hosts and honouring the time and knowledge being shared with them.

Provide space and opportunity for your guest Elder/Knowledge Keeper/educator to create the experience in the way that is most meaningful to them. They may ask that you bring your class to their community to share this ceremony on the land they are most connected to.

If this is not an option, ask your guest to meet with you at the school (or nearby outdoor area you want to take the class) and walk the space together so they can plan where they would like to hold the ceremony. Let your guest know that they are welcome to share stories and teachings that they feel are important to spending time together on the land and the smudging ceremony.

Closing:
This experience is meant to be an opportunity of learning from and with a Mi’kmaw community member through the sacred practice of smudging. You can ask your guest to lead a Sharing Circle at the end of the experience as an opportunity for you and your students to reflect on your feelings and observations. Once everyone has shared, if there is time, you can ask guiding questions for a learning circle to make connections to what you are teaching in Treaty Education and other subjects. This can be done in a follow up class if there is not enough time after the land-based learning experience.

Students should thank the elder/presenter for their time and knowledge. A meaningful gesture would be to have the students make or prepare a gift to give along with the honorarium.

Discussion Questions

- Review the Treaty Education framework for guiding questions that you feel relate to this experience, along with the curriculum of your subject area. Examples are available on the next page, under “Etuaptmumk”
### Smudging Ceremony

**Land Base Learning All Grades**

**Etuaptmumk: Two Eyed Seeing (connecting to curriculum)**

These are a few examples of connections to the Treaty Education framework and some general outcomes of Nova Scotia Education. As you engage in land-based learning and the resources of etuaptmumk, netukulimk and msÎ¬nokomaq, you will be able to draw out many more learnings that relate to the Treaty Education framework and outcomes for the subjects you teach.

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Nova Scotia Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>➢ Who are the Mi’kmaq historically and today?</td>
<td>Smudging, sharing circles and stories from an Elder/Knowledge Keeper/Mi’kmaw educator can be connected to:</td>
</tr>
<tr>
<td>Grade P-1: Explore contemporary traditions, rituals and celebrations of Mi’kmaw people</td>
<td>Health Education:</td>
</tr>
<tr>
<td><strong>Smudging can create a safe space for difficult topics:</strong></td>
<td>Primary: Learning about emotions</td>
</tr>
<tr>
<td>Grade 6: Discuss some of the current misconceptions and stereotypes about Mi’kmaw people? What are the realities? (*ensure the content and conversation are age-appropriate)</td>
<td>Grade 1: Health benefits of active/leisure habits for healthy mind &amp; body</td>
</tr>
<tr>
<td></td>
<td>Grade 2: Health benefits of active/leisure habits for healthy mind &amp; body</td>
</tr>
<tr>
<td></td>
<td>Grade 3: Affects on physical, mental, emotional, and social health</td>
</tr>
<tr>
<td>➢ What has happened to the Treaty Relationship?</td>
<td>Social Studies:</td>
</tr>
<tr>
<td>Grade 2: Why is honesty important in our relationships with others?</td>
<td>Grade 4: Relationship between humans and the physical environment</td>
</tr>
<tr>
<td><strong>Smudging can create a safe space for difficult topics:</strong></td>
<td>Grade 5: Learning from the past through Mi’kmaw stories</td>
</tr>
<tr>
<td>Grade 8: How did residential schools, centralization and the Indian Act affect Mi’kmaw peoples and communities?</td>
<td>Grade 6: Learning about Mi’kmaw culture through experience and stories</td>
</tr>
<tr>
<td></td>
<td>Science:</td>
</tr>
<tr>
<td></td>
<td>Grade 7: Interconnectedness of all living things through concepts such as Netukulimk</td>
</tr>
<tr>
<td>➢ What are we doing to reconcile our shared history to ensure justice and equity?</td>
<td>Healthy Living:</td>
</tr>
<tr>
<td>Grade 3: How do we improve and build positive relationships with our friends, family and communities?</td>
<td>Grade 8: Affects on physical, mental, emotional, social and spiritual health</td>
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<tr>
<td>Grade 5: What does reconciliation mean?</td>
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<tr>
<td>Grade 7: What were the challenges faced by the Mi’kmaq and other Indigenous peoples in the 1800s? (banning of ceremonies)</td>
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<tr>
<td>➢ What are treaties and why are they important?</td>
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<tr>
<td>Grade 4: In what ways are Treaties the basis of good relationships of peace and friendship?</td>
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</table>
## Smudging Ceremony

### Etuaptmumk: Two Eyed Seeing (connecting to curriculum)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Nova Scotia Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>★ Who are the Mi’kmaq historically and today?</td>
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<tr>
<td><strong>Grade 10:</strong> What are key changes in the rights of Mi’kmaw people as citizens from Confederation up until today?</td>
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<tr>
<td>• Explore the spiritual connections to smudging, drumming, dance, etc. These things were illegal at one time.</td>
<td></td>
</tr>
<tr>
<td>★ What has happened to the Treaty Relationship?</td>
<td></td>
</tr>
<tr>
<td><strong>Smudging can create a safe space for difficult topics:</strong></td>
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<tr>
<td><strong>Grade 11:</strong> What has been the importance of Treaty relationships for the social, economic and political prosperity of all Nova Scotians?</td>
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<tr>
<td>★ What are we doing to reconcile our shared history to ensure justice and equity?</td>
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<tr>
<td><strong>Grade 9:</strong> What are examples of reconciliation and progress with indigenous communities? Why are they examples of reconciliation?</td>
<td></td>
</tr>
<tr>
<td>• Smudging, Land-based education, Treaty Education</td>
<td></td>
</tr>
<tr>
<td>★ What are treaties and why are they important?</td>
<td></td>
</tr>
<tr>
<td><strong>Grade 12:</strong> What are examples of Treaties in other global locations and how have they been lived?</td>
<td></td>
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<tr>
<td>• Explore how ceremonies like smudging can be a part of treaties and agreements</td>
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</tbody>
</table>

### References and Resources

Mi’kmaw teachings and knowledge, gifted by Elders and Knowledge Keepers

Ceremonial teachings should be shared by a respected and recognized Mi’kmaw Elder, Knowledge Keeper and/or educator. Contact Mi’kmaw Kina’matnewey for support and connection. [www.kinu.ca](http://www.kinu.ca)

**Curriculum Outcomes:** NS Education English Programs, [https://curriculum.novascotia.ca/english-programs](https://curriculum.novascotia.ca/english-programs)
Purpose

Netukulimk, describes the Mi’kmaw way of living in relation to the land and all living things. Animals, plants, trees, fish, water and human beings are considered equal and treated with respect. We use only what is needed and care for the land in a way that leaves enough for future generations.

Learning and Land-based Experience

The Nature Walk will provide students with an opportunity to experience, observe and explore relationship to the land. The land provides everything humans need to live; water, air, food. Humans are dependent upon Mother Earth for everything. Everything in nature is connected to each other and to us. Invite an Elder, Knowledge Keeper or Mi’kmaw community educator to share teachings about the land, the relationship and connection the Mi’kmaw have to the land (netukulimk).

Preparation: Protocol for the Elder/Knowledge Keeper/Mi’kmaw community educator should always be offered. If you are unfamiliar with protocol and protocol teachings, you should talk with the Elder/Knowledge Keeper about what protocol they would like to be offered as well as invite them to share protocol teachings when they come to visit the class.

Students: Look up the weather for the day of the nature walk and have children talk about how they will need to dress that day and have a discussion about what things they think they might see (in relation to weather & seasons outcomes Grade One)

Ask the elder or presenter to go over the safety precautions and/or protocols such as not eating or tasting anything; being respectful of nature; giving an offering if they take anything from the land.

It would be ideal to take the class to a nearby Mi’kmaw community or cultural site (see Field Trip ideas). Nature walks on school grounds or neighboring areas are also a great way for students to make connections to the places around them. Identify an area of the school grounds or neighboring areas where there are trees, open grassy fields, wildflowers, etc. Let the Elder/Knowledge Keeper know where the walk will take place and invite them to bring items to show the students such as sweetgrass, birch bark, baskets.

Encourage students to point out various things that they see, feel, hear, touch (tasting should be discouraged for younger children) during the walk. Ask students to try and identify how these different elements are connected to one another. Frame the questions around relationship and cooperation (i.e “How does the plant help the animals?” What important things do all living things need?)

A sharing circle with all participants is a way for the students to talk about their experiences and learn from one another as well as the teacher and presenter. Children should be provided one or two prompts for the sharing circle and given the opportunity to “pass” if they do not wish to share (See Sharing Circle Resources).

Students should thank the elder/presenter for sharing their time and knowledge. The guest speaker should be honored with a small gift from the class and an honorarium (monetary) from the school.

Assessment: The teacher can prepare a follow up activity after the walk (or the next day) that draws from the walk. For example, if students are learning about shapes (what did we see on our walk that was a circle?) they could draw all of the shapes they saw on their walk.

The Nature walk can be an ongoing activity and connections can be made to weather, seasons as well as connections to families/communities (how do people help one another like the sun helps the plants?).
Other Suggested Activities

- Teachers may want to add another outdoor experience where students practice exploring some of the concepts and ideas from the Nature Walk and connecting to other learnings.
- The Nature Walk part of this Learning Experience can be an ongoing activity. Students can make connections to **textures**, **movement** as well as connections to families/communities (how do people help one another like the sun helps the plants?).
  - Drawing
  - Collecting items such as pine cones, flowers to further explore materials (what else can you use a pinecone for, how does a flower feel once it has dried...)

- Field Trip to neighboring Mi’kmaw Community
- Field trip to a Mi’kmaw cultural site:
  - Goat Island, Eskasoni Mi’kmaw Nation
  - Skye River Trail, We’koqma’q Mi’kmaw Nation
  - Wagmatcook Culture and Heritage Centre
  - Mi’kmawey Debert Interpretive Trail
  - Mainland: Mi’kmawey Debert

 Modifications

- The Nature Walk component can be modified for each grade level to meet outcomes in Treaty Education, Science, Social Studies, Language Arts, and Art.
- Activities and assignments use the Nature Walk as the main source of learning
- Connect activities and lessons in other subject areas to the Nature Walk (before, during and after)
- Students can explore specific areas over time to see seasonal changes

References

- Teachings gifted by Elders and Knowledge Keepers of Mi’kmaki and Treaty 6 Territory
- Unama’ki Institute of Natural Resources: [https://www.uinr.ca/programs/netukulimk/](https://www.uinr.ca/programs/netukulimk/)
  Confederacy of Mainland Mi’kmaq. NS, Canada
# Nature Walk
## Etuaptmumk- Two-Eyed Seeing (connecting to curriculum)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Grade Primary</th>
<th>Grade One</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Outcomes</strong></td>
<td></td>
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</table>
| Who are the Mi’kmak historically and today? | Science:  
- Learners will compare living things through the senses  
- Learners will investigate materials through the senses  
- Learners will test movement of objects | Science:  
- Learners will analyse daily and seasonal change in the environment  
- Learners will analyse interconnectiveness of living things and the environment |
|  
- Explore contemporary traditions, rituals and celebrations of the Mi’kmaw people.  
- Learn about the world through careful observation using the senses  
- Introduce the concept of the interconnectiveness of living things and seasonal cycles of nature | Social Studies:  
- Connections to their identity by further developing an awareness of self and others  
- Connections to their roots by exploring how they are connected to communities  
- Children will be provided a variety of opportunities, through age-appropriate, play-based learning activities, to explore and experience social studies through the lens of personal experiences in their daily lives. | Social Studies:  
- Students will investigate the diversity of cultural groups.  
- Students will implement age-appropriate action for responsible behaviour in caring for the environment.  
- Students will investigate the locations of Mi’kmak communities in Nova Scotia. |
| **Concepts (and Guiding Questions)** |               |           |
| This is an opportunity to learn alongside your students. Model asking respectful questions and mindful listening. |  
- Ask students to point out various things that they see, feel, hear, touch in the environment.  
- Guide students to relate these things to other areas of learning such as:  
  - Shapes & Colours  
  - Seasons  
  - Movement (how the wind moves the leaves, how the animals move about the area)  
  - Material (textures of leaves, bark, grass, soil) |  
- Invite students to use their five senses to describe changes between seasons  
- Ask students to try and identify how the different things they encounter are connected to each other and to us.  
- Ask them what actions they can take to protect the environment. |
Resources

Mi’kmaq Kinamatnewey Resources:

• https://kinu.ca/

• Mi’kmaw Language: https://resources.kinu.ca/ipad/mk ios apps

Circle Teachings:

• Mi’kmawe’l Tan Teli-kina’muemk Teaching About the Mi’kmaq:

Coloring Pages/Activities:
  https://www.mikmaweydebert.ca/sharing-our-stories/for-kids/

Netukulimk:

• M’ikmawey Debert: https://www.mikmaweydebert.ca/sharing-our-stories/exploring-our-histories/elders-stories/
  (There are two videos labelled as Netukulimk)
• Mi’kmawe’l Tan Teli-kina’muemk Teaching About the Mi’kmaq:

• Unama’ki Institute of Natural Resources: https://www.uinr.ca/programs/netukulimk/
• Tiam: This is Our Story (children’s story) (year): http://dev.uinr.ca/wp-content/uploads/2014/05/Tiam-This-is-our-Story-WEB-1.pdf
• You Tube: Seeking Netukulimk: Albert Marshall

Place names in Mi’kmaq:

• http://mikmawplacenames.ca/
• https://www.mapdev.ca/placenames/

Mi’kmaq Voices (community educators, Elders and Knowledge

• Mikmawey Debert: https://www.mikmaweydebert.ca/sharing our stories/education and outreach/

• Animated story: https://www.mikmaweydebert.ca/ancestors live here/

• Cape Breton University Website oral histories as told by Kevin Sack, William G. Paul, Cecile Marr, Wilfred Prosper, Daniel J. Stevens, and Annie Claire Googoo. Topics: stories tell about medicines, ceremonies, ceremonial items, etc. https://www.cbu.ca/indigenous affairs/mikmaq resource centre/mikmaq resource guide/essays/oral histories/

Coloring Pages/Activities: https://www.mikmaweydebert.ca/sharing our stories/for kids/
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Creation Stories, Elder’s Stories, Teachings:

- Stephen Augustine: Creation Story: https://www.youtube.com/watch?v=rZdV39J5j7s
- Glooscap and 7 Directions: https://www.youtube.com/watch?v=b_MAh824MKU
- Jane Meader: Creation Story and Water: https://www.youtube.com/watch?v=oCVIUYiD3qs
- Mi’kmaw Creation Story: Kluskap’s Path: https://www.youtube.com/watch?v=FO8W03ozZEo
- Doreen Bernard’s Water is Life teachings (video) Mi’kmaq History Month 2020: https://mikmaqhistorymonth.ca/video/
Purpose

Netukulimk, describes the Mi’kmaw way of living in relation to the land and all living things. Animals, plants, trees, fish, water and human beings are considered equal and treated with respect. We use only what is needed and care for the land in a way that leaves enough for future generations.

Learning

Water is the first medicine of the Mi’kmaq. We begin our lives in water when we are in our mother’s womb. The water that a baby grows in provides nourishment and safety. It cleanses us, nourishes us and provides everything we need to live. (Watch Water is Life video with Elder Doreen Bernard).

“Water is the most life sustaining gift on Mother Earth and is the interconnection among all living beings. Water sustains us, flows between us, within us, and replenishes us. Water is the blood of Mother Earth and, as such, cleanses not only herself, but all living things. Water comes in many forms and all are needed for the health of Mother Earth and for our health. The sacred water element teaches us that we can have great strength to transform even the tallest mountain while being soft, pliable, and flexible. Water gives us the spiritual teaching that we too flow into the Great Ocean at the end of our life journey. Water shapes the land and gives us the great gifts of the rivers, lakes, ice, and oceans. Water is the home of many living things that contribute to the health and well-being of everything not in the water.”

-Honouring Water, Assembly of First Nations
https://www.afn.ca/honoring-water/

Preparation:
Read and review various resources about Mi’kmaw stories and teachings about water.

Key elements to share:

Water is one of the four sacred elements: water (life-giving), earth (soil), wind (oxygen), fire (sun) and our first medicine. Watch Doreen Bernard’s Water is Life video: https://mikmaqhistorymonth.ca/video/ (a great resource to share with the class).

We all need clean water to live. Every living thing needs water to live and grow. We must protect the water to ensure there is clean water for every living thing for the next seven generations.

Share the Mi’kmaq Creation Story to compliment this activity as it describes how Kluskap’s Grandmother came to be. The dew on the rock surface heated by the sun, broke into the form of a wise old woman. Kluskap’s grandmother came to teach him everything he needed to know to live on the earth.
(See Resources)

Students will explore an area through a nature walk and then build mini water cycles in groups of 3-4.
Water is Life

Land-Based Experience

Water cycle lesson (simplified for grade level...primarily observation based) and connecting the water cycle with how all living things depend on each other for survival. We all need water and air to live.

Materials to bring:
✓ Rotisserie chicken container or similar sized plastic container with lid: 1 container for every 3-4 children
✓ Mini pie tins (tarts?): one for each plastic container

Materials to gather from the area the students will explore during the lesson:
✓ Rocks: one per container (Represents mountains)
✓ Grass: a large handful per container (Represents vegetation)
*Students can be asked to bring material items in from home
**Invite parent/family chaperones to assist (1 grown up per group of 6-8)
Weather: For best results, watch the weather closely and plan the activity for a sunny day. Have a Plan B because the weather changes quickly in Mi’kma’ki! (Have a rain date scheduled or move indoors and use a bright light).

Spending time outdoors whether on school grounds or neighboring areas is a great way for students to connect with the places in their lives. Choose an area with safe access to a brook, river, lake, or pond for a nature walk. During the nature walk, guide the students to look at their surroundings and identify all the ways they can see water in the natural world (raindrops, snowflakes, dew on leaves and water in puddles). This guided conversation can help learners to wonder about what they see. They may wonder where and how the dew gets there and where does the water in the puddles go when they dry up? Encourage students to think about what they know or have learned about water. Students will also explore the area to find the natural items they need for the water cycle containers (rocks, grass). When it is time for the water cycle activity students can investigate the questions they have about water and what they observe in their environment.
In groups of 3-4, the students will place the mountains (rock), vegetation (grass) and body of water (mini pie tin) in the container and close the lid.
Place the containers out in direct sunlight for 30mins-1hour (afternoon would be the best time of day) and invite the students to further explore the area while the water cycle starts “working”. If there is a body of water nearby, choose a safe place for students to walk near it and/or investigate the banks or soil nearby.

Guide conversations about some of the things the class has been learning about water, air, soil and animals. How does a tree drink water? How does rain or snow get into the clouds? Does the soil feel differently closer to the water? Once you see that the condensation is building on the inside of the containers, gather everyone around the containers in a circle. Ask everyone to sit quietly and watch what is happening in the containers. Lead the students in a Learning Circle (using Circle teachings and practices to provide students safe space to explore concepts through to understanding). Teachers can begin the circle using the Circle Teachings Learning Experience as a guide. When it is the teacher’s turn to share, briefly relate student observations to the water cycle making clear connections of how each element depends on one another.
For a learning circle, students will share more than once (following Circle practices) to connect with the experience, the activity and their learning. The “final” round of the learning circle is the time for student to share how they felt about the learning experience.
In the spirit of Netukulimk, return the rocks and grass to the area they were found and save the containers for another activity in the future (for example, they can be used for mini-greenhouses).
Assessment: A reflection activity such as drawing or writing in a journal about their experience that makes connection to lessons and topics covered in class.
Other Suggested Activities

- Teachers may want to add another outdoor experience where students practice using the language of the water cycle by identifying the processes that they can see evidence of while outside. They can also draw a picture of the water cycle in their local environment.
- The Nature Walk part of this Learning Experience can be an ongoing activity. Students can make connections to growth, motion as well as connections to families/communities (how do people help one another like the sun helps the plants?).
  - ✓ Drawing
  - ✓ Collecting items such as pinecones, flowers to further explore materials (what else can you use a pinecone for, how does a flower feel once it has dried...)
- Field Trip to neighboring Mi’kmaw Community
- Field trip to a Mi’kmaw cultural site:
  - Goat Island, Eskasoni Mi’kmaw Nation
  - Skye River Trail, We’koqma’q Mi’kmaw Nation
  - Wagmatcook Culture. And Heritage Centre
  - Mi’kmawey Debert Interpretive Trail
  - Mainland: Mi’kmawey Debert

Modifications

- Invite an Elder, Knowledge Keeper or Mi’kmaw Educator to guide the Nature Walk component of this experience. Offer appropriate protocol and honorarium for their time.
- The Nature Walk component can be modified for each grade level to meet outcomes in Treaty Education, Science, Social Studies, Language Arts, and Art.
- Activities and assignments use the Nature Walk as the main source of learning
- Connect activities and lessons in other subject areas to the Nature Walk (before, during and after)
- Students can explore specific areas over time to see seasonal changes

References

- Teachings gifted by Elders and Knowledge Keepers of Mi’kmakì and Treaty 6 Territory
- Doreen Bernard’s Water is Life teachings (video) Mi’kmaq History Month 2020: https://mikmaqhistorymonth.ca/video/
- Unama’ki Institute of Natural Resources: https://www.uinr.ca/programs/netukulimk/
# Water is Life

Etuaptmumk- Two-Eyed Seeing (connecting to curriculum)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Grade 2</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Outcomes</strong></td>
<td><strong>Science:</strong></td>
</tr>
<tr>
<td>Who are the Mi’kmaq historically and today?</td>
<td>Learners will analyse the interconnective relationship of air and water in the environment, inclusive of a Mi’kmaw perspective.</td>
</tr>
<tr>
<td>➢ Explore the interconnective relationship Mi’kmaw people have with the land, Resources, and animals.</td>
<td></td>
</tr>
<tr>
<td>➢ Explore interconnective relationships Mi’kmaw people have with air and water</td>
<td></td>
</tr>
<tr>
<td><strong>Concepts and Guiding Questions:</strong> Relationship with the land is one of respect and appreciation</td>
<td></td>
</tr>
<tr>
<td>➢ The land (nature; Wskitqamu/Mother Earth) is regarded as the provider of life.</td>
<td>➢ Where do we see water every day?</td>
</tr>
<tr>
<td>➢ People are stewards (keepers; caretakers) of the land and all living things</td>
<td>➢ How are air and water important to Mi’kmaw people?</td>
</tr>
<tr>
<td>➢ Show appreciation by treating the land and all living things with respect.</td>
<td>➢ How can we keep water clean?</td>
</tr>
<tr>
<td>➢ All living things are interconnected and related (Msit No’kmaq – all my relations).</td>
<td>➢ Why is water important to me?</td>
</tr>
<tr>
<td>➢ Interconnective relationship: What the land gives us and what do we give to the land?</td>
<td>➢ How can I keep the environment healthy?</td>
</tr>
<tr>
<td>➢ Celebrations and ceremonies that offer gratitude to Wskitqamu/Mother Earth)</td>
<td></td>
</tr>
</tbody>
</table>
Resources

Sharing Circle Teachings:

• Mi’kmawe’l Tan Teli-kina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wp-content/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf (page 50)
• Circle Teachings Learning Experiences, Land Based Learning, Mi’kmaw Kina’matnewey

Mi’kmaq Kinamatnewey Resources :

• https://kinu.ca/
• Mi’kmaw Language: https://resources.kinu.ca/ipad/mk ios apps

Netukulimk:

• Mikmawey Debert: https://www.mikmaweydebert.ca/sharing our stories/exploring our histories/elders stories/stories/ (There are two videos labelled as Netukulimk)
• Mi’kmawe’l Tan Teli kina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wp content/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf (pages 151 153 are Netukulimk based)
• Unamaki Institute of Natural Resources: https://www.uinr.ca/programs/netukulimk/
• Tiam: This is Our Story (children’s story) (year): http://dev.uinr.ca/wp content/uploads/2014/05/Tiam This is our Story WEB 1.pdf
• You Tube: Seeking Netukulimk: Albert Marshall: https://www.youtube.com/watch?v=wsNVewjgKxI

Place names in Mi’kmaq:

• http://mikmawplacenames.ca/
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Creation Stories:

• Stephen Augustine: Creation Story: https://www.youtube.com/watch?v=rZdV39J5j7s
• Glooscap and 7 Directions: https://www.youtube.com/watch?v=b_MAh824MKU
• Jane Meader : Creation Story and Water: https://www.youtube.com/watch?v=oCVIUYID3qs
• Mi’kmaw Creation Story: Kluskap’s Path: https://www.youtube.com/watch?v=FO8W03ozZEs
• Doreen Bernard’s Water is Life teachings (video) Mi’kmaq History Month 2020: https://mikmaqhistorymonth.ca/video/
Resources

Mi’kmaw Voices (community educators, Elders and Knowledge)

• Mi’kmawey Debert: https://www.mikmaweydebert.ca/sharing our stories/education and outreach/

• Animated story: https://www.mikmaweydebert.ca/ancestors live here/

• Cape Breton University Website oral histories as told by Kevin Sack, William G. Paul, Cecile Marr, Wilfred Prosper, Daniel J. Stevens, and Annie Claire Googoo. Topics: stories tell about medicines, ceremonies, ceremonial items, etc. https://www.cbu.ca/indigenous affairs/mikmaq resource centre/mikmaq resource guide/essays/oral histories/

Science:
Backyard Science, Nova Scotia Editions: digitalmikmaq.com
Each edition has a poem by Mi’kmaq author and/or quote from an Elder/educator. Most editions provide lessons and references to Netukulimk, Msĩt No’komaq (All My Relations) and various activities.

Water:

  ✓ Traditional weather forecasting P. 7 8
  ✓ The water cycle P.18
  ✓ Mini water cycle activity p. 20
  ✓ Types of precipitation P. 29 35

• Oceans Alive Edition (2020) Backyard Science, Digital Mi’kmaq

• Etepne’g Ecology: Catching up with Ecology Edition (2020) Digital Mi’kmaq
  ✓ Msit Nokomaq P. 9
  ✓ From the Mi’kmaw Creation Story P.10
  ✓ Habitats P. 17 19
  ✓ The Story of Crow (balance vs. greed) P.24

Coloring Pages/Activities: https://www.mikmaweydebert.ca/sharing our stories/for kids/
**Purpose**

Netukulimk, describes the Mi’kmaw way of living in relation to the land and all living things. Animals, plants, trees, fish, water and human beings are considered equal and treated with respect. We use only what is needed and care for the land in a way that leaves enough for future generations.

**Learning**

The Plant Life Walk will provide students with an opportunity to experience, observe and explore plant life. Students will learn directly from a Mi’kmaw Elder, Knowledge Keeper and/or Educator whose teachings are thousands of years old. The land provides everything humans need to live; water, air, food and medicines. Humans are dependent upon Wskitqamu (Mother Earth) for everything. Everything in nature is connected to each other and to us. Include resources, stories, and information on Netukulimk and plants as medicine during lessons on plants, habitats to students (See Resources).

“As Mi’kmaq, we have always recognized the important role that plants play in our culture and livelihood. From harvesting plants for nourishment and healing to the gathering of plants to make art and for use in ceremony, plants are and have always been, an essential resource for the Mi’kmaq. This year’s poster draws on this knowledge and highlights the significance of plants, not just as a source of food but as an integral part of Netukulimk — our way of life. Combining ancestral practices with a contemporary point of view, the poster features the four sacred colours and the four sacred plants as the primary motif. The use of traditional knowledge, along with scientific knowledge, helps to improve our understanding of the health and habitats of key plant species and allows us to better protect ecosystems across Mi’kma’ki.” (Mi’kmaw History Month 2020, [https://mikmaqhistorymonth.ca/](https://mikmaqhistorymonth.ca/))

**Preparation:**

Teacher: Invite a guest speaker to lead the class on a Plant Life Walk. Protocol for the Elder/Knowledge Keeper/Mi’kmaw community educator should always be offered. If you are unfamiliar with protocol and protocol teachings, talk with the Elder/Knowledge Keeper about what protocol they would like to be offered as well as invite them to share protocol teachings when they come to visit the class. Ask the guest speaker to share their knowledge about medicines and plants and relationship to the land with the class. Submit necessary requests in order to have an honorarium presented to the Elder the day of the class. Prepare and distribute notices/permission slips to students’ families as required.

Students: Look up the weather for the day of the Plant Life Walk and have children talk about how they will need to dress that day and have a discussion about what things they think they might see.

The Elder, Knowledge Keeper or Mi’kmaw community educator will share teachings about the land, the relationship and connection the Mi’kmaq have to the land (Netukulimk). Ask the elder or presenter to go over the safety precautions and/or protocols such as not eating or tasting anything; being respectful of nature; giving an offering if they take anything from the land.

To honour and respect the sacred places traditional plants grow, it is best to take the class to a nearby Mi’kmaw community or cultural site (see Field Trip ideas). Encourage students to point out various things that they see, feel, hear, and touch during the walk and guide a conversation with the Elder/Knowledge Keeper. It is important to create space for storytelling and respectful listening.

Recommendation: Provide the Elder/Knowledge Keeper/Mi’kmaq Educator with a copy of this lesson prior to their visit. It is respectful to meet the presenter in person before the visit. Teachers are encouraged to embrace this experience as an opportunity to learn alongside their students.
Closing & Assessment:
A sharing circle with all participants is a way for the students to talk about their experiences and learn from one another as well as the teacher and presenter.
Children should be provided one or two prompts for the sharing circle and given the opportunity to “pass” if they do not wish to share. Teachers can begin the circle using the Circle Teachings as a guide OR (preferred) invite the Elder/guest to share their Circle Teachings. This will also show students the diversity within the Mi’kmaw culture as every Elder and community hold teachings passed down from their families, based on their relationship to the area of Mi’kmaki they are from.
Students will thank the Elder/presenter for sharing their time and knowledge. The guest should be honored with a small gift from the class and an honorarium (monetary) from the school.
Assessment: Have students draw and label plants they saw during the walk; have students write a short story about their experience.

Other Suggested Activities

• The nature walk component of this land-based Learning Experience can be an ongoing activity and connections can be made to life cycles, growth as well as connections to families/communities (how do people help one another like the sun helps the plants?).
  ✓ Drawing
  ✓ Collecting items such as pine cones, flowers to further explore materials (what else can you use a pinecone for, how does a flower feel once it has dried...)

• Field Trip to neighboring Mi’kmaw Community / school

• Field trip to a Mi’kmaw cultural site:
  Goat Island, Eskasoni Mi’kmaw Nation
  Skye River Trail, We’koqma’q Mi’kmaw Nation
  Wagmatcook Culture and Heritage Centre
  Mi’kmawey Debert Interpretive Trail

  Millbrook Cultural Centre
  Membertou Heritage Park
  Kejimkujik National Park
  Mi’kmaq Heritage and Cultural Centre, Bear River First Nation

Modifications

➢ The Plant Walk Land Based Learning Experience BIOLOGY 11
  ✓ Photosynthesis and Respiration
  ✓ Diversity Among Living Things
  ✓ Body Systems: Plant and Animal systems and life cycles

• The nature walk component can be modified for other grade levels to meet outcomes in Treaty Education, Science, Social Studies, Language Arts, and Art.
• Activities and assignments use the Nature Walk as the source of information to connect to activities and lessons in other subject areas
• Students can explore specific areas over time to see seasonal changes

References

• Teachings gifted by Elders and Knowledge Keepers of Mi’kmaki and Treaty 6 Territory
• Unama’ki Institute of Natural Resources: https://www.uinr.ca/programs/netukulimk/
• Treaty Education Framework for Curriculum Development, Nova Scotia Department of Education and Early Childhood Development
# Plant Life Walk

## Land Based Learning Grade 3

### Etuaptmumk- Two-Eyed Seeing (connecting to curriculum)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Grade 3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Who are the Mi’kmaq historically and today?</strong>&lt;br&gt;➢ Explore the interconnectedness of plants, living things and the environment.&lt;br&gt;➢ Explore uses of plants including plants as medicine&lt;br&gt;➢ Explore Mi’kmaw ways of seeing, knowing, and learning in relation to giving and/or showing honour and respect.</td>
<td><strong>Science:</strong>&lt;br&gt;➢ Learners will investigate plants in the environment&lt;br&gt;  • Interconnectiveness of plants, living things, and the environment&lt;br&gt;  • Plants as medicine</td>
</tr>
<tr>
<td><strong>What are Treaties and why are they important?</strong>&lt;br&gt;➢ Explore some of the traditional nature-based activities Mi’kmaq still practice today.&lt;br&gt;  • Mi’kmaw people have much respect and appreciation for the gifts given by nature.&lt;br&gt;  • Many plants grown naturally are gathered to use as medicines or for special ceremonies.&lt;br&gt;    ✓ Dandelions; cow lilies&lt;br&gt;    ✓ Herbs and other plants&lt;br&gt;    ✓ Sweet grass&lt;br&gt;  • Mi’kmaq show appreciation for these gifts in many ways.&lt;br&gt;    ✓ Giving thanks before using the plant or herb&lt;br&gt;    ✓ Seasonal ceremonies&lt;br&gt;  • The concept of enough; taking only what is needed or will be used</td>
<td></td>
</tr>
<tr>
<td><strong>This is an opportunity to learn alongside your students. Model asking respectful questions and mindful listening.</strong>&lt;br&gt;• How did the Elder/Knowledge Keeper/Educator learn about medicinal plants?&lt;br&gt;• What other types of things do Mi’kmaq consider to be medicine (humour, water, stories, etc.)?&lt;br&gt;• How do we preserve this knowledge?</td>
<td>➢ Interconnectiveness of plants, humans and the environment&lt;br&gt;  • How are plants important for humans?&lt;br&gt;  • How can we take care of plants and the environment?&lt;br&gt;➢ Plants as medicine&lt;br&gt;  • How are plants used?&lt;br&gt;  • How are plants used as medicines?</td>
</tr>
</tbody>
</table>

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**Land and Water Based Education**
Resources

Mi’kmaq Kina’matnewey Resources:

- https://kinu.ca/

- Mi’kmaw Language Aps : https://resources.kinu.ca/ipad/mk ios apps

Sharing/Talking Circles:

- Mi’kmaw’e’l Tan Teli kina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wpcontent/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf (page 50)


- Circle Teachings Learning Experiences, Land Based Learning, Mi’kmaw Kina’matnewey

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- Unama’ki Institute of Natural Resources: https://www.uinr.ca/programs/netukulimk/

- Tiam: This is Our Story (children’s story) (year): http://dev.uinr.ca/wp-content/uploads/2014/05/Tiam-This-is-our-Story-WEB-1.pdf


- You Tube: Seeking Netukulimk: Albert Marshall

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- https://www.mapdev.ca/placenames/

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- Animated story: https://www.mikmaweydebert.ca/ancestors-live-here/


- Mi’kmawey Debert: https://www.mikmaweydebert.ca/sharing-our-stories/education-and-outreach/

- Animated story: https://www.mikmaweydebert.ca/ancestors-live-here/
Resources

Mi’kmaw History Month 2020 (plants poster and videos): https://mikmaqhistorymonth.ca/

Creation Stories, Elder’s Stories, Teachings:

- Stephen Augustine: Creation Story: https://www.youtube.com/watch?v=rZdV39J5j7s
- Glooscap and 7 Directions: https://www.youtube.com/watch?v=b_MAh824MKU
- Jane Meader: Creation Story and Water: https://www.youtube.com/watch?v=oCVlUYwD3qs
- Mi’kmaw Creation Story: Kluskap’s Path: https://www.youtube.com/watch?v=FO8W03ozZEo
- Doreen Bernard’s Water is Life teachings (video) Mi’kmaw History Month 2020: https://mikmaqhistorymonth.ca/video/

Science:
Backyard Science, Nova Scotia Editions: digitalmikmaq.com
Each edition has a poem by Mi’kmaw author and/or quote from an Elder/educator. Most editions provide lessons and references to Netukulimk, Msit Nokomaq (All My Relations) and various Plants activities:

Plants:

- Plant Edition (2020) Backyard Science, Digital Mi’kmaw
  - Poem, Ulnooie N’Pesoon : Indian Medicine, Rita Joe, p. 5
  - Waterworks of Plants, p. 20
  - The Three Sisters and Companion Planting, p. 23
  - L’nui Npisun : Mi’kmaw Medicines
  - Habitat activity p. 61
- The Four Sacred Medicines Pamphlet by Anishnawbe Health Toronto (AHT)
  https://www.aht.ca/circle of life/teachings

- ”Tips on saving and maintaining our sweetgrass”. PAMPHLET. Sweetgrass
  http://www.wabanaki.com/sed/PDFs/sweetgrass_08272004.pdf

Coloring Pages/Activities: https://www.mikmaweydebert.ca/sharing our stories/for kids/
Purpose

*Netukulimk,* describes the Mi’kmaw way of living in relation to the land and all living things. Animals, plants, trees, fish, water and human beings are considered equal and treated with respect. We use only what is needed and care for the land in a way that leaves enough for future generations.

Learning

*Teacher:* Share Mi’kmaw stories and teachings about water and weather with the students to accompany lesson plans on weather, the water cycle and weather prediction.

Download the language apps from [www.kinu.ca](http://www.kinu.ca) to explore Mi’kmaq weather and water language!

Water is the first medicine of the four sacred elements: water (life-giving), earth (soil), wind (oxygen), fire (sun). Watch Doreen Bernard’s *Water is Life* video: [https://mikmaqhistorymonth.ca/video/](https://mikmaqhistorymonth.ca/video/) (a great resource to share with the class).

We all need clean water to live. Every living thing needs water to live and grow. We must protect the water to ensure there is clean water for every living thing for the next seven generations.

Water is the first medicine of the Mi’kmaq. We begin our lives in water when we are in our mother’s womb. The water that a baby grows in provides nourishment and safety. It cleanses us, nourishes us and provides everything we need to live. Relate these concepts to how precipitation replenishes water on earth referring to types of precipitation and the water cycle.

Include “Traditional Weather Forecasting”, p.7 from the Weather Edition of Backyard Science, Digital Mi’kmaq. Provide students with the handouts (or links) to P. 8-9 that shares traditional knowledge methods of predicting weather. Invite a guest speaker to lead the class in an outdoor experience that explores how traditional Mi’kmaw knowledge teaches us about weather, forecasting weather and seasonal changes. Protocol for the Elder/Knowledge Keeper/Mi’kmaw community educator should always be offered. If the teacher is unfamiliar with protocol and protocol teachings, they should talk with the Elder/Knowledge Keeper about what protocol they would like to be offered as well as invite them to share protocol teachings when they come to visit the class. Ask the guest speaker to share their knowledge about water, weather and relationship to the land with the class. Provide the guest speaker with a general overview of some of the things the students are currently learning in Science as well as Health, Social Studies (subject matter you feel would contribute to the experience) conversationally. Also share with them the “pinecone weather station” activity so they can participate in that as well.

Submit necessary requests in order to have an honorarium presented to the Elder the day of the class. Prepare and distribute notices/permission slips to students’ families as required.

*Students:* Look up the weather for the day of the outdoor experience and talk about how they will need to dress that day as well as any other preparations they may need.

Once protocol has been offered and accepted, the Elder/Knowledge Keeper/Educator will share teachings about the land and water that helps us predict the weather and seasonal changes. Be sure to provide opportunity for everyone to say hello and visit before beginning to explore. The Elder may begin their time with you with a smudge or sharing circle (these are items you can go over when you offer the initial invitation).

See the Circle Teachings and Smudging Learning Experience for more guidance.
Land-based Experience

Spending time outdoors whether on school grounds or neighboring areas is a great way for students to connect with the places in their lives. Ask the Elder to explore an area with the students where they can collect pinecones and explore plants, trees and/or water. *If a community visit is not feasible, invite the Elder to meet with you prior to the class visit to find a suitable place to take the students. During the experience, encourage the students to engage with the Elder by asking respectful questions. Encourage students to think about what they know or have learned about water and weather. *You may want students to bring the handouts from the section on Traditional Weather Forecasting to refer to when they are looking for “weather predictors”. (P.7-9, Weather Edition, Backyard Science https://www.digitalmikmaq.com/backyard-science)

Build a “Pinecone Weather Station”:
Supplies: You may want to get modeling clay or planter foam to stick the pinecones in. Students can build individual ones that they can take home or a few large ones to keep outside the classroom/school. Or a combination of the two!

During the walk, have students collect 1-2 pinecones each and stick the “stem” into the clay or foam to hold them. Find a place outside to keep them, preferably where they are easily visible from indoors, making this a project they can use/refer to every day.

Pinecone Weather Station: https://www.science-sparks.com/pine-cone-weather-station/

“PINE CONE FACTS FOR KIDS

Pine cones open and close depending on the humidity to help seed dispersal. Inside the pine cone there are lots of feather light seeds. When the weather is dry the pine cone opens up and any wind will catch the seeds and allow them to be dispersed in the air far away from the original tree.

When the humidity rises and rain is likely then the pine cone closes up to prevent the seeds escaping as being so light the seeds will become water logged and they will travel only a short distance from the original source which would be shaded and have to fight the “parent” tree for Resources.”

Ask the Elder to lead a Learning Circle and share stories or teachings about predicting weather or making connections to other “relatives” that change or shift with weather and seasons. You can also guide the conversation by sharing your own observations with the students and Elder to see what other connections they make. For example:
• Bears hibernate- is this like a pinecone seed when it is raining?
• The pinecone protects the seed to ensure it survives - very much like parents do for their children.

A Learning Circle uses the teachings and practices of a sharing circle where students can explore concepts through to understanding in a safe space. For a learning circle, students may share more than once to connect with the experience, the activity and their learning. The “final” round of the learning circle is the time for student to share how they felt about the Learning Experience. (See Sharing Circle)

Assessment: A reflection activity such as drawing or writing in a journal about their experience that makes connection to lessons and topics covered in class. The Pinecone Weather Station can be an ongoing activity (each day a different student can deliver the weather forecast- either from the class station or if they have one at home.)
**Mi’kmaw Language**

Visit the Mi’kmaw Kina’matnewey website and access the Mi’kmaw Language apps to support pronunciation and find more words and phrases! www.kinu.ca

<table>
<thead>
<tr>
<th>L’nui’suti</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alukwiaq</td>
<td>Cloudy</td>
</tr>
<tr>
<td>Tekitpa’q</td>
<td>Cold Night</td>
</tr>
<tr>
<td>Ewne’e’k</td>
<td>Foggy</td>
</tr>
<tr>
<td>Tekke’k</td>
<td>It is cold</td>
</tr>
<tr>
<td>Eptek</td>
<td>It is hot</td>
</tr>
<tr>
<td>Kikpesaq</td>
<td>It is raining</td>
</tr>
<tr>
<td>Pesaq</td>
<td>It is snowing</td>
</tr>
<tr>
<td>Welikiskik</td>
<td>It is sunny</td>
</tr>
<tr>
<td>Weju’sik</td>
<td>Windy</td>
</tr>
<tr>
<td>Samqwan</td>
<td>Water</td>
</tr>
<tr>
<td>Wksitqamuk</td>
<td>Earth</td>
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<tr>
<td>Aluk</td>
<td>Cloud</td>
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<tr>
<td>Siwk</td>
<td>Spring</td>
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<tr>
<td>Nipk</td>
<td>Summer</td>
</tr>
<tr>
<td>Kesik</td>
<td>Winter</td>
</tr>
<tr>
<td>Toqa’q</td>
<td>Fall</td>
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</tbody>
</table>
**Exploring Weather**  
*Land Based Learning Grade 5*

**Etuaptmumk- Two-Eyed Seeing (connecting to curriculum)**

<table>
<thead>
<tr>
<th>Outcomes</th>
<th>Grade 5</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Treaty Education</strong></td>
<td><strong>Science:</strong></td>
</tr>
</tbody>
</table>
| Who are the Mi’kmaq historically and today?  
➢ Research the importance of family and community to Mi’kmaq people and how this was demonstrated in the past and today.  
➢ Explore the significance of seasonal cycles and natural seasonal events | ➢ Learners will investigate weather from a Mi’kmaw perspective  
• Water cycle and connection to all living things  
• Weather Instruments and measurement  
• Weather oral traditions  
➢ Learners will investigate how weather impacts daily life.  
• Weather conditions affect living and non-living things  
• Weather-related technologies used by the Mi’kmaq (i.e. showshoes) |

<table>
<thead>
<tr>
<th>Concepts (and Guiding Questions)</th>
<th></th>
</tr>
</thead>
</table>
| Family and community relationships then and now  
Benefits of familial bonds and how they are maintained (E.g. sharing traditional teachings and cultural activities)  
Strength in community including both the geographic community and cultural community  
A shared identity among Mi’kmaq living within or outside of the Mi’kmaq community  
The connection between Mawio’mi and building community and relationships Elders as the most respected community members (see glossary)  
Knowledge keepers  
Mentors to the youth | |
| • How does water move within the atmosphere?  
• How do various forms of precipitation occur?  
• How do Mi’kmaq predict weather?  
• How does the weather in different seasons compare?  
• How do weather oral traditions inform us?  
• How does weather impact daily life?  
• How do animals respond to weather in different seasons?  
• How do we use particular clothing or tools such as showshoes to respond to weather conditions?  
• How do we design structures to protect us from weather?  
• How are seasonal cycles important to various communities?  
• How do living beings prepare for seasonal events? |
Other Suggested Activities

- Language Learning

- The nature walk can be an ongoing activity and connections can be made to other subject areas such as Social Studies 5
  - Learning Mi’kmaq history
  - Diverse Societies of First Nation and Inuit peoples
  - Decision Making Practices

- Field Trip to neighboring Mi’kmaw Community

- Field trip to a Mi’kmaw cultural site (not a comprehensive list, research sites closest to you):
  - Goat Island, Eskasoni Mi’kmaw Nation
  - Skye River Trail, We’koqma’q Mi’kmaw Nation
  - Wagmatcook
  - Culture and Heritage Centre
  - Mi’kmawey
  - Debert Interpretive Trail
  - Millbrook Cultural Centre
  - Membertou Heritage Park
  - Kejimkujik National Park
  - Mi’kmaq Heritage and Cultural Centre, Bear River First Nation

- Exploring Weather Land Based Learning Experience SCIENCE 10
  - Weather: Observations & Measurements
  - Water Cycle
  - Weather Dynamics: Heat & Energy

- The nature walk/outdoor exploration component can be modified for other grade levels to meet outcomes in Treaty Education, Health, Social Studies, Language Arts, and Art.

- Activities and assignments use the outdoor experience as the source of information such as drawing or writing a story to reflect on their experience

- Students can explore specific areas over time to see seasonal changes

- The nature walk is also a great way to provide students with physical activity, fresh air and an engaging experience

References

- Teachings gifted by Elders and Knowledge Keepers of Mi’kmaki and Treaty 6 Territory
- Unama’ki Institute of Natural Resources: https://www.uinr.ca/programs/netukulimk/
Resources

Sharing/Talking Circles:
• Mi’kmawe’l Tan Tei-kina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wpcontent/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf (page 50) Circle Practices

• Circle Teachings Learning Experiences, Land Based Learning , Mi’kmaw Kina’matnewey

Netukulimk:
• M’ikmawey Debert: https://www.mikmaweydebert.ca/sharing-our-stories/exploring-our-histories/eldersstories/ (There are two videos labelled as Netukulimk)

• Mi’kmawe’l Tan Tei-kina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wpcontent/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf (pages 151-153 are Netukulimk based)

• Unama’ki Institute of Natural Resources: https://www.uinr.ca/programs/netukulimk/

• Tiam: This is Our Story (children’s story) (year): http://dev.uinr.ca/wp-content/uploads/2014/05/Tiam-This-is-Our-Story-WEB-1.pdf


• Albert Marshall, YouTube: https://www.youtube.com/watch?v=wsNVewjgKxI

Place names in Mi’kmaq:
• http://mikmawplacenames.ca/

• https://www.mapdev.ca/placenames/

Mi’kmaw Voices (community educators, Elders and Knowledge Keepers):
• M’ikmawey Debert: https://www.mikmaweydebert.ca/sharing-our-stories/education-and-outreach/
• Animated story: https://www.mikmaweydebert.ca/ancestors-live-here/

Mi’kmaq Kina’matnewey Resources:
• https://kinu.ca/

Mi’kmaw Language:
• Language aps: https://Resources.kinu.ca/ipad/mk-ios-apps

Coloring Pages/Activities: https://www.mikmaweydebert.ca/sharing-our-stories/for-kids/
**Resources**

Mi’kmaw History Month 2020 (plants poster and videos): [https://mikmaqhistorymonth.ca/](https://mikmaqhistorymonth.ca/)

**Science:**
Backyard Science, Nova Scotia Editions: [digitalmikmaq.com](http://digitalmikmaq.com)
Each edition has a poem by Mi’kmaq author and/or quote from an Elder/educator. Most editions provide lessons and References to Netukulimk, Msīt No’komaq (All My Relations) and various activities.

- **Astronomy Edition (2020) Backyard Science, Digital Mi’kmaq**
  - ✔ Changing Seasons and Stars P.29
  - ✔ Muin and the Seven Bird Hunters P. 30
  - ✔ Traditional weather forecasting P. 7-8
  - ✔ The water cycle P.18
  - ✔ Mini water cycle activity p. 20
  - ✔ Types of precipitation P. 29-35
  - ✔ Msīt No’komaq P. 9
  - ✔ From the Mi’kmaw Creation Story P.10
  - ✔ Habitats P. 17-19
  - ✔ The Story of Crow (balance vs. greed) P.24

**Creation Stories:**
- Stephen Augustine: Creation Story: [https://www.youtube.com/watch?v=rZdV39J5j7s](https://www.youtube.com/watch?v=rZdV39J5j7s)
- Glooscap and 7 Directions: [https://www.youtube.com/watch?v=b_MAh824MKU](https://www.youtube.com/watch?v=b_MAh824MKU)
- Jane Meader: Creation Story and Water: [https://www.youtube.com/watch?v=oCVIUYld3qs](https://www.youtube.com/watch?v=oCVIUYld3qs)
- Mi’kmaw Creation Story: Kluskap’s Path: [https://www.youtube.com/watch?v=FO8W03ozZEO](https://www.youtube.com/watch?v=FO8W03ozZEO)
- Mini water cycle activity: [https://www.lauracandler.com/mini-water-cycle-fun/](https://www.lauracandler.com/mini-water-cycle-fun/)
- Doreen Bernard’s Water is Life video: [https://mikmaqhistorymonth.ca/video/](https://mikmaqhistorymonth.ca/video/)
**Purpose**

*Netukulimk,* describes the Mi’kmaw way of living in relation to the land and all living things. Animals, plants, trees, fish, water and human beings are considered equal and treated with respect. Humans should only use what is needed and care for the land in a way that leaves enough for future generations.

**Learning and Land-based Experience**

<table>
<thead>
<tr>
<th>Preparation:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Watch the YouTube videos and visit the Kejimkujik National Park website and select one or two videos to show the class.</td>
</tr>
<tr>
<td>Option 1: Provide large pieces of blank paper; crayons, markers and old magazines for students to cut pictures from to create their Identity “Maps”</td>
</tr>
<tr>
<td>Option 2: Use pieces of flat dark stone and carpenter nails. Students can “carve” their pictures into the stone.</td>
</tr>
<tr>
<td>Visual Arts 6 Project: Encourage students to use different materials to create their Identity Map</td>
</tr>
</tbody>
</table>

The Mi’kmaw peoples’ relationship to the land is central to their identity. Mi’kmaw people believe that knowing where you are from builds self-esteem and connects us to the physical place as well as the history and people of that place. Before the arrival of settlers, Mi’kmaq people carved pictures into rocks as a way of sharing stories about themselves, the land and their daily lives. These pictures are called petroglyphs and are over 5000 years old.

The petroglyphs tell stories of how Wskitqamu (Mother Earth) provides all that humans need to live such as water, air, food, shelter, and clothing. Mi’kmaw people used symbols of the land to celebrate life events, mark the seasons and record family history for future generations. Maps show mountains, rivers, roadways, towns and other important information about places. The Mi’kmaw petroglyphs are like maps of Mi’kmaw life prior to the arrival of European settlers.

Connection to Indian Residential Schools (IRS): Guide students into discussions about how IRS impacted and changed Mi’kmaw children, families and communities. The land, family and community are foundational to Mi’kmaw way of life and Indian Residential Schools removed children from their homes and communities. How would that change how a child thinks of themselves and where they are from? This activity provides students with an opportunity to explore and observe how their relationships to place and land inform their sense of self.

**Mapping Activity:**

Guide a conversation about how the Mi’kmaq connect with land and how it informs their identity. Discuss the petroglyphs and how Mi’kmaw people used them to share stories about themselves. Ask students to think about how they would describe themselves to others. Then invite the students to create a “map” of how they see themselves in relation to where they live or where they are from. This activity provides students with an opportunity to explore and observe how their relationships to place and land inform their sense of self.

**Closing & Assessment**

A sharing circle with all participants is a way for the students and their teacher to talk about their maps and learn from one another. Sharing Circles are an opportunity for students to contribute their ideas, opinions and feelings in a safe space. Teachers should let their students know that sharing is not mandatory and it is ok to “pass”. Encourage students to participate however they are comfortable (showing their drawings or simply saying whether they liked the activity etc.). See Circle Teachings Experience and Sharing/Talking Circle Resources.
Other Suggested Activities

• Field trip to see the petroglyphs (see Resources)
• Take the students outside to explore nature before working on their Identity Maps.
• Identity Maps can be an ongoing project, students can add to it throughout the term or create a digital story, picture collage etc.
• As a take home activity, encourage learners to invite their families and friends to contribute ideas.

Modifications

• Identity Mapping can be modified to meet outcomes in Treaty Education, Science, Social Studies, Language Arts, and Art in grades 6-12

References

• Teachings gifted by Elders and Knowledge Keepers of Mi’kmaki
• Kejimkujik National Park: https://imagesdanslapierre.mcq.org/en/explore/kejimkujik/
• Operation Unplugged Visits Kejimkujik National Park: https://youtu.be/Om2gie0sCiY
• Kejimkujik National Park: History in Stone: https://www.youtube.com/watch?v=Ri-C2jHMIlo
• Unama’ki Institute of Natural Resources, https://www.uinr.ca/programs/netukulimk/
• Treaty Education Framework for Curriculum Development, Nova Scotia Department of Education and Early Childhood Development
### Identity Mapping

**Etuaptmumk- Two-Eyed Seeing (connecting to curriculum)**

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Grade 6</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Outcomes</strong></td>
<td><strong>Concepts (and Guiding Questions)</strong></td>
</tr>
<tr>
<td>Who are the Mi’kmaq historically and today?</td>
<td>Who are the Mi’kmaq historically and today?</td>
</tr>
<tr>
<td>➢ Explore diversity of life in nature and significant relationships with the natural world</td>
<td>➢ What things are important within their family or community?</td>
</tr>
<tr>
<td>What has happened to the Treaty relationship?</td>
<td>How did Residential Schools affect Mi’kmaw children, their families, and communities?</td>
</tr>
<tr>
<td>➢ What is diversity and why is it important? Compare the meanings of diversity and assimilation.</td>
<td>➢ How did Residential Schools disrupt the Mi’kmaw peoples’ relationship to the land?</td>
</tr>
<tr>
<td>➢ How did Residential Schools affect Mi’kmaw children, their families, and communities?</td>
<td>➢ Encourage students to only draw pictures or symbols. (Example: A student whose family are fishermen may draw lobster traps; a student whose family are known to be hunters may draw a picture of a moose).</td>
</tr>
<tr>
<td>➢ How are Indigenous knowledge and content meaningfully demonstrated or represented in all subject/content areas? (EIPS to identify)</td>
<td></td>
</tr>
</tbody>
</table>

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**Social Studies:**

- Learners will investigate the role of culture in Mi’kmaw communities.
- Learners will analyse the impact of cross cultural understanding of Mi’kmaq, their connection to the land and the relationships with other cultural communities of Mi’kmak.<br>
- Learners will analyse how traditions and beliefs relate to culture in a region.

**Visual Arts 6 (as a larger unit project):**

- (Skill) Students will explore the creative process, individually and collaboratively, using a range of materials and technologies, to create with respect and sensitivity a variety of artworks that express feelings, ideas, and understandings.
- (Describing) Students will talk about their art using their own words, incorporating vocabulary from the language of art, Netukulimk and connection to land with respect and sensitivity.
- (Voicing) Students will demonstrate an awareness of, reflect upon, and develop respect for the role of art, artists, and art making in society, keeping in mind cultural influences.
Resources


Netukulimk:
- M’ikmawey Debert: https://www.mikmaweydebert.ca/sharing-our-stories/exploring-our-histories/elders-stories/ There are two videos labelled as Netukulimk
- Mi’kmawe’l Tan Teli-kina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wp-content/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf (pages 151-153 are Netukulimk based)
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- Tiam: This is Our Story (2014) (children’s story) http://dev.uinr.ca/wp-content/uploads/2014/05/Tiam-This-is-our-Story-WEB-1.pdf

Place names in Mi’kmaq:
- http://mikmawplacenames.ca/
- https://www.mapdev.ca/placenames/

Mi’kmaq Voices (community educators, Elders and Knowledge Keepers):
- Animated story: https://www.mikmaweydebert.ca/ancestors-live-here/

Petroglyphs (Mi’kmaq recorded stories and history by carving symbols into rocks):
- Donna Morris’ Kejimkujik video (YouTube link): https://www.youtube.com/watch?v=JjjG6jWtMUY
- Operation Unplugged Visits Kejimkujik National Park: https://youtu.be/Om2gie0sCiY
- Kejimkujik Nationa Park: https://imagesdanslapierre.mcq.org/en/explore/kejimkujik/
- Kejimkujik National Park: History in Stone: https://www.youtube.com/watch?v=Ri-C2jHMll0

Mi’kmaq Kina’matnewey Resources:
- https://kinu.ca/
- Language aps: https://Resources.kinu.ca/ipad/mk-ios-apps

Mi’kmaw History Month 2020: https://micmaqhistorymonth.ca/
**Purpose**

The Mi’kmaq language holds teachings about the land on which we gather, live, learn, play and grow. Mi’kmaq place names describe the land in a way that teaches us the importance of that place. Place names carry information about the landscape, the animals and plants found there, creation stories or significant events.

Weji-sqalia’timk expresses the Mi’kmaw understanding of the origin of its people as rooted in the landscape of Eastern North America. The “we exclusive” form, weji-sqalia’tieek, means “we sprouted from” much like a plant sprouts from the earth. The Mi’kmaq sprouted or emerged from this landscape and nowhere else; their cultural memory resides here...Ta’n Weji-sqalia’tiek is about a dynamic inter-relationship between the Mi’kmaq and their ancestral landscape—a landscape integral to the cultural and spiritual psyche of the people and their language (Sable and Francis, 2012:17).

(https://mikmawplacenames.ca/)

**Learning**

When settlers arrived on this land, the Mi’kmaq lived all over Mi’kmaki and Unama’ki. They had settlements and seasonal areas where they would live for shorter periods of time in order to hunt, fish, gather berries, plants and medicines. The areas carried meaningful names so that everyone would know the importance of that place. The language connected us to the place, described the relationship to the land and the responsibilities of caring for the land, animals, plants and water of that place the same way it cares for us.

Netukulimk is a way of life, not simply a focus on environmentalism. Land based learning is about more than teaching outdoors or exploring nature. It is learning from the land, seeing and understanding how the various life cycles of plants and animals are interconnected. Each connection supports and sustains the life of another living thing. How those connections sustain us as human beings.

Where does Netukulimk come from? And how is it sustained and created? In this unit we explore how the places and environment in Mi’kma’ki have helped to create and to sustain Netukulimk. As Netukulimk is carried on through oral history, stories play a very important role in passing on information to the next generations. The stories carry essential information about the natural world, but also about Mi’kmaw interaction and governance within it. Netukulimk and Mi’kma’ki are tied together through the concept of wejisqaliati’k.

Wejisqaliati’k means that we, as Mi’kmaq, have grown up from the earth. Our people and all of our relations (msit no’kmaq) have grown up from our homeland of Mi’kma’ki. Think about this for a minute. Over thousands of years our people have lived and died through many generations. Our bodies have gone back to the earth to decompose and to become anew in other life. For us, this means that over time our ancestors, our spirits, and our physical bodies are intertwined with all of the animals, plants, earth, and water of Mi’kma’ki. This is what it means to come from a place. (P. 193, Mi’kmawe’l Tan Telikina’muek)

These connections were ignored by settlers and as more of them came to Mi’kmaki and Unama’ki, the more land they wanted for themselves. Mi’kmaq were pushed out of their traditional hunting and gathering places even though they were willing to share with the settlers. They signed Peace and Friendship Treaties that they thought would guide them to live alongside the settlers and share the bounty of resources available here. As settlement evolved to colonization, laws and policies such as the Indian Act, Centralization and Indian Residential Schools removed Mi’kmaw people from their tradition lands, communities and families. The beautiful Mi’kmaq names of places were renamed after settlers, missionaries, priests, kings, queens and places with no connection to this land. As a part of Treaty Education, we must share this history of the land and the carefully chosen names of those places prior to contact.
Land-based Experience

Community-based:
Invite an Elder, Knowledge Keeper and/or Mi’kmaw educator to lead this experience to enrich the learning for all participants and foster relationship building between Mi’kmaw and non-Indigenous communities. If your school is located near a Mi’kmaw community, connect with the school or education department directly to see if there is an opportunity to collaborate on this learning experience with one of their classes. Another option is to plan a trip to the nearest provincial/national park, Mi’kmaw interpretative trail such as Mi’kmawey Debert or Kejimikujik Park (these are examples, you will need to research the closest Mi’kmaw cultural learning centre to your school). You can also contact Mi’kmaw Kina’matnewey for support in connecting with an Elder, Knowledge Keeper or Mi’kmaw Educator.

It is important to visit with the Elder, Knowledge Keeper or community educator you want to invite to have a conversation about their sharing practices and protocols. Protocol is offered to an Elder, Knowledge Keeper and community educator, if that is their practice for sharing their time and knowledge with others. Again, teachings and practices vary, so it is respectful to build relationships to ensure a safe and welcoming space for them to come and share with you and your students. The Elder/Knowledge Keeper/Educator will let you know what their protocol is and how it should be offered/presented.

Students will explore the landscape, the habitats, the plants, and the waters they see guided by an Elder/Knowledge Keeper. Ask the Elder/Knowledge Keeper to share the name of the area in Mi’kmaw and its meaning. The students can then look around the area to see if they can recognize why the place holds the description that the Elder/Knowledge Keeper has shared. It is important to create time and space for stories, language and questions to be shared naturally between the students and the Elder/Knowledge Keeper.

Students will engage with the Mi’kmaw vocabulary list (provided) and identify what they see using Mi’kmaw language. The Elder/Knowledge Keeper can support them with pronunciation and descriptions of the meaning words.

School Location:
Students will explore the areas around the school and the community the school is located in (village/town/city), using the lessons and resources in the “Teacher Preparation” section on netukulimk, place names, and maps to engage with their surroundings.

Guiding questions: Invite students to consider the name of the area that it is currently known by. Does it reflect any of the natural things they saw? Does it describe something important about the place?

Students will consult the resource maps and determine what the Mi’kmaw called this area (or as near as possible). If they do not see a Mi’kmaw name for the area on the maps, invite them to identify key natural features with the Mi’kmaw vocabulary and come up with a name for the area.

Mapping their experience:
Students will create a map of the area that they explored. Encourage students to be creative- they can gather items they find during the learning experience to place on their maps (plant leaves, bark, stones, etc.) They will identify the ecosystems and habitats they saw using as many Mi’kmaw words as they can. Students will do additional research on netukulimk to inform their maps.
Learning

Teacher Preparation:
Include resources, stories and information about Netukulimk in lessons for Science 7 relating to ecosystems and the ACTION outcome of researching individuals/groups that focus on the environment prior to the Land Based Learning Experience.

Key resources for lesson:
Mi’kma’l Tan Telikina’muek (Teaching about the Mi’kmaq)
Netukulimk: An Introduction: P. 151-152 and Teaching Strategies: P. 153

T’an Weji’sqalia’tie:
Mi’kma Place Names website, watch the elder videos and engage with the digital atlas: http://mikmawplacenames.ca/

Grade 7-9 Netukulimk & Mi’kma’ki:
Mi’kma’l Tan Telikina’muek (Teaching about the Mi’kmaq) P. 193-195

There are a number of activities, videos and maps within this unit to explore as you develop the lesson. Choose the resources that best support your lessons on ecosystems and the idea of connection to a place and all the various elements that make up an ecosystem.

Supplementary Resource:
Digital Mi’kmaq, Learning the L’Inu Way: Backyard Science, Etepne’g Ecology (Catching up with Ecology)
Connections to Ecology and Ecosystems
P. 6 of Backyard Science- Ecological Relationships
P. 20 Our Responsibility

Other Suggested Activities
P. 198-203 of Mi’kma’l Tan Telikina’muek contains a number of related activities, stories and maps to support this activity.

Modifications
• Depending on the course you are teaching with this experience, you will focus on certain outcomes (i.e English: journals, public speaking, connecting to literature) and may need to develop specific criteria for the students for the assignment
• This lesson plan can be modified to meet outcomes for Visual Arts 7:
  ✔ Learners will communicate effectively and clearly respecting cultural contexts.
Mi’kmaq Place Names

Mi’kmaq Language

Visit the Mi’kmaw Kina’matnewey website and access the Mi’kmaw Language apps to support pronunciation and find more words and phrases! www.kinu.ca

<table>
<thead>
<tr>
<th>L'nui'suti</th>
<th>English</th>
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<tr>
<td>Aluk</td>
<td>Cloud</td>
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<td>Tupkwan</td>
<td>Dirt</td>
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<td>Wksitqamuk</td>
<td>Earth</td>
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<td>Msiku</td>
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<td>Kmtn</td>
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<td>Sipu</td>
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<td>Kuntew</td>
<td>Rock</td>
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<td>Samqwan</td>
<td>Water</td>
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<td>Kinikwejit</td>
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<td>Kopit</td>
<td>Beaver</td>
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<td>Amu</td>
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<td>Sisip</td>
<td>Bird</td>
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<td>Kitpu</td>
<td>Eagle</td>
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<td>Mimikej</td>
<td>Butterfly</td>
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<td>Ka'qawej</td>
<td>Crow</td>
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<td>Lentuk</td>
<td>Deer</td>
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<td>Takli'ji'jk</td>
<td>Duckling</td>
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<td>Wowkwis</td>
<td>Fox</td>
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<tbody>
<tr>
<td>Sqolj</td>
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<td>Militaw</td>
<td>Hummingbird</td>
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<td>Po'ks</td>
<td>Ladybug</td>
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<td>Kwimu</td>
<td>Loon</td>
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<td>Anamajske'j</td>
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<td>Tia'm</td>
<td>Moose</td>
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<td>Klmuej</td>
<td>Mosquito</td>
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<td>Apukji'j</td>
<td>Mouse</td>
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<td>Ku'ku'kwes</td>
<td>Owl</td>
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<td>Amljikwej</td>
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<td>Jipjawej</td>
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<td>Skunk</td>
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<td>Jik'jij</td>
<td>Snail</td>
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<td>Mte'skm</td>
<td>Snake</td>
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<td>Awo'kwejit</td>
<td>Spider</td>
</tr>
<tr>
<td>Atu'tuej</td>
<td>Squirrel</td>
</tr>
<tr>
<td>Mikjikj</td>
<td>Turtle</td>
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### Treaty Education

**Who are the Mi’kmaq historically and today?**
- How are Mi’kmaq contemporary issues similar to and different from other global Indigenous issues?
- Explore the interconnectedness of living things and the environment and the concept of sustainability, resource use and netukulimk
- Explore the significance of geological features

**Questions**
- Where were the Mi’kmaq living and why? Include discussions around displacement.
- How did Mi’kmaq adapt their traditional lifestyle to the changes imposed by government?
- Consider how Mi’kmaw culture, language and history are connected to the land. How has the culture changed?

**What has happened to the Treaty Relationship?**
- What was the British colonial government’s approach to Mi’kmaw peoples up to the mid-1800s?

### Grade 7 Science

**Science 7: Life Science: Interactions Within Ecosystems**
- Explore ecosystems from the lens of relationship, responsibility, interdependence and connection:
  - ACTION • research the Mi’kmaw concept of netukulimk in relation to sustainability, the environment, and what the land itself teaches us about survival, dependence and responsibility

**Social Studies 7: Culture and Diversity**
- Demonstrate an understanding of the interdependent relationship among individuals, societies, and the environment:
  - Engage with the maps showing the Mi’kmaw traditional districts and discuss the names of those areas. What do the names tell you about that place?
  - Share resources and information with students about the area your school is located. Where is the nearest Mi’kmaw community?
  - Using T’an Weji’sqalia’tie: Mi’kmaw Place Names website, watch the elder videos and engage with the digital atlas: [http://mikmawplacenames.ca/](http://mikmawplacenames.ca/)

**What has displacement and centralization done to the places and names of places as the Mi’kmaq know them?**
References


Resources

Science:
Backyard Science, Nova Scotia Editions:
digitalmikmaq.com
Each edition has a poem by Mi’kmaq author and/or quote from an Elder/educator. Most editions provide lessons and references to Netukulimk, Msit Nokomaq (All My Relations) and various
• Etepne’g Ecology: Catching up with Ecology Edition (2020) Digital Mi’kmaq
  ✔Msit Nokomaq P. 9
  ✔From the Mi’kmaw Creation Story P.10
• Plant Edition (2020) Backyard Science, Digital Mi’kmaq
  ✔Habitat activity p. 61
Cape Breton University Website oral histories as told by Kevin Sack, William G. Paul, Cecile Marr, Wilfred Prosper, Daniel J. Stevens, and Annie Claire Googoo. Topics: stories tell about medicines, ceremonies, ceremonial items, etc.

Mi’kmawe’l Tan Teli kina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wpcontent/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf

Netukulimk:
• Mi’kmawe’y Debert: https://www.mikmaweydebert.ca/sharing-our-stories/exploring-our-histories/eldersstories/
  There are two videos labelled as Netukulimk
• Mi’kmawe’l Tan Teli-kina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wpcontent/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf (pages 151-153 are Netukulimk based)
• Unama’ki Institute of Natural Resources: https://www.uinr.ca/programs/netukulimk/

Place names in Mi’kmaq:
• http://mikmawplacenames.ca/
• https://www.mapdev.ca/placenames/

Mi’kmaw Language:
• Language apps: https://resources.kinu.ca/ipad/mk ios apps
Purpose
Netukulimk teaches us of the relationship we have with the land, animals, plants, water, air and how the interconnectedness that provides what we need to live and grow to be healthy human beings. It teaches us to respectfully take only what we need, ensuring there is enough for future generations. The Mi’kmaq have been hunting, gathering, trapping, and fishing this land for thousands of years to for food, shelter, transportation and connection to spirituality. Food resources are particularly important, and many Mi’kmaq communities continue to hunt, trap, snare, and fish for food, ceremony and social purposes. Being able to recognize markings animals leave in the earth and around their habitat guide Mi’kmaw hunters and trappers to find and harvest animals for food, as well as for clothing and art.

Learning

Community-based:
Invite an Elder, Knowledge Keeper or Mi’kmaw educator who holds teachings about hunting, trapping, gathering and tracking animals to lead this experience to enrich the learning for all participants and foster relationship building between Mi’kmaq and non-Indigenous communities. If your school is located near a Mi’kmaw community, connect with the school or education department directly to see if there is an opportunity to collaborate on this learning experience with one of their classes. You can also contact Mi’kmaw Kina’matnewey for support in connecting with an Elder, Knowledge Keeper or Mi’kmaw Educator.

It is important to visit with the Elder, Knowledge Keeper or community educator you want to invite to have a conversation about their sharing practices and protocols. Protocol is offered to an Elder, Knowledge Keeper and community educator, if that is their practice for sharing their time and knowledge with others. Again, teachings and practices vary, so it is respectful to build relationships to ensure a safe and welcoming space for them to come and share with you and your students. The Elder/Knowledge Keeper/Educator will let you know what their protocol is and how it should be offered/presented.

This experience will provide you and your students an opportunity to spend time learning how to identify animals tracks and how that helps Mi’kmaq know where to hunt, the different animals that live or travel through an area and important information about the landscape of an area. Students will walk with the Elder/Knowledge Keeper/educator and look for animal tracks in the earth. It is best to do this learning experience in the early spring when the earth is soft from thawing or in the winter when tracks will be visible in the snow. In the winter, you can add snowshoeing to the experience and learn how snowshoeing was important mode of transportation for the Mi’kmaq! Students can bring their language charts and printouts of the animal tracks from the in-class lesson and activities leading up to this experience.

Once tracks have been found, ask the Elder/Knowledge Keeper to share what they know about that animal and the area that you are exploring. Students should also be encouraged to talk about what they have learned to spark conversation and shared learning. The students can make a plaster cast of the tracks they find (see Teacher Preparation for instructions), practice the Mi’kmaw words from the lesson along with the Elder and use their printouts/drawings to compare with the real thing!

School Location:
Students will explore a wildlife area near the school or the community the school is located in, using the lessons and resources in the “Teacher Preparation” section to engage with their surroundings.
Land-based Experience
Teacher Preparation:
Connect your in-class lesson in your subject area to the hunting, trapping, and gathering practices of Mi’kmaq people. Animal tracking can be presented as a life skill; food sovereignty; historical and contemporary practices of Mi’kmaw communities.

Key resources: Mi’kmawe’l Tan Teli-kina’muemk: Teaching about the Mi’kmaq.
*Grade 7-9 “Netukulimk and Mi’kmaki”*

Activities: (video demonstration example):
https://www.google.com/search?q=preserving+animal+tracks&rlz=1C1GCEB_enCA948CA949&oq=preserving+animal+tracks&aqs=chrome..69i57.6841j1j15&sourceid=chrome&ie=UTF-8#kpvalbx=_LnVCYr2zE9qwOPEPxoajyA432

Bring the supplies required to make a plaster print on the animal tracking walk. Be sure to have enough supplies that you can split the students into smaller groups of 4-5 to make the case of the tracks. There are a number of video resources for this activity if you choose to use a different one than the one provided.

Online Animal Tracking Activity to familiarize your students with the different animal tracks.
Mi’kmaw Conservation Group Education Corner Animal Tracking Identification:
https://mikmawconservation.ca/kids-corner/animal-tracks/

Language practice: Practice speaking the Mi’kmaq names of animals that are important for food, clothing, artwork of the Mi’kmaq.

Apps available: www.kinu.ca

Printouts: Print out the animal tracks to help you in finding animal tracks if you are unable to have this experience led by an Elder, Knowledge Keeper or Mi’kmaw educator.
Mi’kmaw Conservation Group Animal Tracks Clipart:

Modifications
• Depending on the course you are teaching with this experience, you will focus on certain outcomes (i.e English: journals, public speaking, connecting to literature) and may need to develop specific criteria for the students for the assignment.
• This lesson plan can be modified to meet outcomes for Visual Arts 8:
  ✔ Learners will communicate effectively and clearly respecting cultural contexts.
**Mi’kmaq Language**

Visit the Mi’kmaw Kina’matnewey website and access the Mi’kmaw Language apps to support pronunciation and find more words and phrases! www.kinu.ca

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References


Resources

Animal Tracking:
Mi’kmaw Conservation Group Education Corner Animal Tracking Identification:
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Science:
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• Unama’ki Institute of Natural Resources: https://www.uinr.ca/programs/netukulimk/

Mi’kmaw Language:
• Language apps: https://resources.kinu.ca/ipad/mk ios apps
**Purpose**

Netukulimk, is the use of the natural abundance provided by the Creator for the self-support and well-being of the individual and the community. Netukulimk is achieving adequate standards of community nutrition and economic well-being without jeopardizing the integrity, diversity, or productivity of our environment.

**Learning**

**Teacher Preparation:**

Include Resources, stories and information about Netukulimk and Mi’kmaw cosmology/astronomy in lessons (English 9 and/or Science 9) prior to the Land Based Learning Experience. See Astronomy Edition, Backyard Science, Digital Mi’kmaq:

- “The Legend of Sky Bear” by Rita Joe p.5
- “Observing the World Around Us”- p.7
- “Cosmology” p. 9
- “Darkness Visible” (Stars, Galaxies) p. 16
- “Muin and the Seven Bird Hunters” p.30-31
- “Stories, Seasons and Signals” p.29
- Moon, phases, Mi’kmaq Lunar Calendar- p. 49-52

Students should have a notebook or journal for this Learning Experience.

**Lesson:**

Mi’kmaw language and stories about cosmology and astronomy serve as knowledge maps about the land, seasons and weather.

The patterns of stars in the night sky “provided the Mi’kmaq with knowledge on both the positions and the movements of the stars throughout the year as well as understanding one’s place within the natural world in creation”. Astronomy Edition, p.16

Netukulimk:

“We view the world and all that is in it as having spirit. We consider all life equal to our own and treat it with respect. We developed an intimate understanding of the relationships between the living and non-living so that each plant, animal, constellation, full moon, or red sky tells a story that guides our people. These beliefs affect the manner in which we treat the natural world for sustenance and survival. Animals and plants are not taken if they are not needed. All spirits are acknowledged and respected as relatives and are offered tobacco, prayer, or ceremony (or combination) when taken. No part of an animal is wasted. All parts that cannot be used are returned to the Creator.” (http://dev.uinr.ca/wp-content/uploads/2014/09/Mala-FINAL-WEB1-1.pdf) p.4 uinr.ca)

The sky and the land hold stories, lessons, and directions for living in balance with all of creation. This connection is much deeper than geography which is why removing Mi’kmaw peoples from their traditional lands and family homes is traumatizing.
### Land-based Experience

#### Part 1 (After Dark):
Students will explore and observe the stars and what they teach us about the land, seasons and relationships. The first part of this experience will take place after dark, which means students will need to do this in their yards or a natural area near their homes. Direct the students to find an outdoor space where they would like to sit for 10-15 minutes and observe their surroundings. Remind students to use their senses as they quietly sit and look around and up—students should be star gazing! Students will write their observations and reflections in their journals. It can be anything (appropriate & respectful) that they saw, heard, smelled or felt. Explain that there is no need to worry about spelling or grammar because a journal is a place for their own thoughts, feelings and opinions. Direct students to bring their journal to the next class and reassure them that they will only share what they feel comfortable with.

**The next class:** Bring students outdoors for a sharing circle to talk about their experience and observations. Students can share from their journals if they like and in keeping with Circle Teachings (See Resources) no one is obligated to share.

#### Part 2:
Use the activity, “Creative Constellations Challenge” on p. 65 of Astronomy Edition, Backyard Science, Digital Mi’kmaq as a guide. To make this activity more personal to the students, have them draw the stars they see from the place they chose in Part 1 to create their Sky Story.

Alternatively students can print a “light map” and create a Sky Story from the map.

Using their reflections and observations during the star gazing experience, students will create an image or pattern from the stars. Students should include connections to Netukulimk, Msīt No’komaq and other Mi’kmaq teachings they have learned to tell the story of the image. The story should reflect information about the place (land), family, community and/or student. Students should have a variety of options in creating and presenting this story to the teacher and/or class such as digital story, beadwork, PowerPoint, drawing or sketch, oral storytelling, song, poem, etc.

**Presentation option:** This project has the potential to be a very personal story for the student and they should be encouraged to think outside the box on how they want to share their story with their peers. It is also recommended that students be offered the opportunity to present their work to the teacher independently if needed.

### Other Suggested Activities
- Mi’kmaw Lunar Calendar and moon phases: Focus of lesson shifts to the moon and students keep a “moon journal” by visiting their “observation” place each night. (See Resources).

### Modifications
- Depending on the course you are teaching with this experience, you will focus on certain outcomes (i.e. English: journals, public speaking, connecting to literature) and may need to develop specific criteria for the students for the assignment.
- This lesson plan can be modified to meet outcomes for Grade 4 Language Arts:
  - Learners will communicate effectively and clearly respecting cultural contexts.
  - Learners will demonstrate a variety of ways to select and comprehend from a range of culturally diverse print and digital texts.
  - Learners will respond personally and critically to a range of culturally diverse texts.

*Grade 4 students should be instructed to either choose an outdoor area in their yard or ask a trusted adult to sit with them in a natural area nearby.*
## Sky Stories

### Treaty Education

- **Who are the Mi’kmaq historically and today?**
  - Where and how do Mi’kmaw people live in Atlantic Canada?
  - What events have shaped Mi’kmaw life as it is today?

### Grade 9

**Science:**
- Students will develop an understanding of the relationship between science and nature
- Students will develop the skills required for scientific inquiry
- Students will construct knowledge and understandings of Mi’kmaw concepts and apply these learnings to interpret, integrate, and extend their knowledge.

**English:**
- **Listening and Speaking:**
  - engage in listening and speaking Learning Experiences
- **Reading and Viewing:**
  - read and/or listen to stories, poems and various Mi’kmaw knowledge Resources such as video dramas, documentaries, and other information texts
- **Writing and Representing:**
  - engage in authentic writing by using various freewriting, brainstorming, sketching, and outlining strategies
  - express their own learning strengths and needs, and create goals
  - engage in conversations about their work with teachers and peers

### Concepts and Guiding Questions

- What do the cosmos tell us about where Mi’kmaq live (i.e. animals, seasons)?
- How does this help the Mi’kmaq in preparing for things such as seasons or ceremonies?
- Explore Indigenous Knowledge and oral traditions through Resources and time spent on the land
- Consider how Mi’kmaw culture, language and history are connected to the land. How has the culture changed?
- How do stories and poems help us understand new concepts?
- How does exploring the land and sky through a personal lens connect us to our learnings?
- Why is it important to use the land and spaces where we live as Resources for learning?
- How does astronomy/cosmology connect to Netukulimk, Msɪt No’komaq and Etuaptmumk/Two Eyed Seeing? To you?
References

- Unama’ki Institute of Natural Resources: https://www.uinr.ca/programs/netukulimk/
- Mi’kmaw Kina’matnewey (2020) High School Supplementary Resource Material for Treaty Education
- Nova Scotia Education Curriculum: https://curriculum.novascotia.ca/english-programs

Resources

Science:
Backyard Science, Nova Scotia Editions: digitalmikmaq.com
Each edition has a poem by Mi’kmaq author and/or quote from an Elder/educator. Most editions provide lessons and References to Netukulimk, Msit No’kmaq (All My Relations) and various activities.

  ✓ Traditional weather forecasting P. 7-8
  ✓ Msit No’kmaq P. 9
  ✓ From the Mi’kmaw Creation Story P.10 8
- Plant Edition (2020) Backyard Science, Digital Mi’kmaq
  ✓ Poem, Ulnooie N’Pesoon: Indian Medicine, Rita Joe, p. 5
  ✓ L’nui-Npisun: Mi’kmaw Medicines
  ✓ Habitat activity- p. 61
  ✓ Revealing Nature’s Clues p.54
  ✓ Creative Constellations Challenge p.65

Sharing Circle Teachings:

- Mi’kmawe’l Tan Teli-kina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wp-content/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf (page 50)

- Circle Teachings Learning Experiences, Land Based Learning, Mi’kmaw Kina’matnewey
Netukulimk:
• M’ikmawey Debert: https://www.mikmaweydebert.ca/sharing-our-stories/exploring-our-histories/elders-stories/
  There are two videos labelled as Netukulimk
• Mi’kmawe’l Tan Telikina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wp-content/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf (pages 151-153 are Netukulimk based)
• Unama’ki Institute of Natural Resources: https://www.uinr.ca/programs/netukulimk/
• Tiam: This is Our Story (children’s story) http://dev.uinr.ca/wp-content/uploads/2014/05/Tiam-This-is-Our-Story-WEB-1.pdf

Place names in Mi’kmaq:
• http://mikmawplacenames.ca/
• https://www.mapdev.ca/placenames/

Mi’kmaw Voices (community educators, Elders and Knowledge Keepers):
• https://www.mikmaweydebert.ca/sharing-our-stories/education-and-outreach/
• Animated story: https://www.mikmaweydebert.ca/ancestors-live-here/
• MDCC Elders’ Advisory Council: Path of our Ancestors: https://vimeo.com/41018024
• Cape Breton University Website oral histories as told by Kevin Sack, William G. Paul, Cecile Marr, Wilfred Prosper, Daniel J. Stevens, and Annie Claire Googoo. Topics: stories tell about medicines, ceremonies, ceremonial items, etc. https://www.cbu.ca/indigenous-affairs/mikmaq-resource-centre/mikmaq-resource-guide/essays/oral-histories/

Petroglyphs (Mi’kmaq recorded stories and history by carving symbols into rocks):
• Donna Morris’ Kejimkujik video (YouTube link): https://www.youtube.com/watch?v=JjjG6jWtMUY
• Operation Unplugged Visits Kejimkujik National Park: https://youtu.be/Om2gie0sCiY
• Kejimkujik National Park: History in Stone: https://www.youtube.com/watch?v=Ri-C2jHMllo

Mi’kmaq Kina’matnewey Resources:
• https://kinu.ca/

Mi’kmaw Language:
• Language aps: https://Resources.kinu.ca/ipad/mk-ios-apps

Mi’kmaw History Month 2020:
https://mikmaqhistorymonth.ca/
Purpose
Netukulimk teaches us of the relationship we have with the land, animals, plants, water, air and how the interconnectedness that provides what we need to live and grow to be healthy human beings. It teaches us to respectfully take only what we need, ensuring there is enough for future generations.

Learning

Resources: Netukulimk, Residential Schools, Indian Act, Centralization
The Mi’kmaw peoples’ relationship to the land is central to their identity. Mi’kmaw people believe that knowing where you are from builds self-esteem and connects us to the physical place as well as the history and people of that place.

Key Points and Resources:
“For thousands of years our people have maintained sophisticated strategies and deep knowledge about our world—its animals, plants, seasons, landscapes and seascapes of Mi’kma’ki. This knowledge about our world is contained in our language and our stories and is passed on from generation to generation in visible and not so visible ways. In every corner of Mi’kma’ki, there is physical evidence of our continual presence in the land. This evidence includes ancestral camp sites, petroglyphs etched on rocks, toolstone quarry sites, place names, altered vegetation, and even fish weirs, which are thousands of years old and still visible today.” (eds. Bernard T., Rosenmeier L. and Farrell, S. (2015) Mi’kmawe’l Tan Teli-kina’muemk: Teaching about the Mi’kmaq. P.15)

Netukulimk:
“We view the world and all that is in it as having spirit. We consider all life equal to our own and treat it with respect. We developed an intimate understanding of the relationships between the living and non-living so that each plant, animal, constellation, full moon, or red sky tells a story that guides our people. These beliefs affect the manner in which we treat the natural world for sustenance and survival. Animals and plants are not taken if they are not needed. All spirits are acknowledged and respected as relatives and are offered tobacco, prayer, or ceremony (or combination) when taken. No part of an animal is wasted. All parts that cannot be used are returned to the Creator.” (http://dev.uinr.ca/wp-content/uploads/2014/09/Mala-FINAL-WEB1-1.pdf) p.4 uinr.ca)
Mi’kmaq Language

Visit the Mi’kmaw Kina’matnewey website and access the Mi’kmaw Language apps to support pronunciation and find more words and phrases! www.kinu.ca

<table>
<thead>
<tr>
<th>L’nui’suti</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tupkwan</td>
<td>Dirt</td>
</tr>
<tr>
<td>Wksitqamuk</td>
<td>Earth</td>
</tr>
<tr>
<td>Msiku</td>
<td>Grass</td>
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<tr>
<td>Sipu</td>
<td>River</td>
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<tr>
<td>Kuntew</td>
<td>Rock</td>
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<tr>
<td>Samqwan</td>
<td>Water</td>
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<td>Kopit</td>
<td>Beaver</td>
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<td>Lentuk</td>
<td>Deer</td>
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<td>Wowkwis</td>
<td>Fox</td>
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<td>Tia’m</td>
<td>Moose</td>
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<td>Matues</td>
<td>Porcupine</td>
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<tr>
<td>Apli’kmuj</td>
<td>Rabbit</td>
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</tbody>
</table>
## Etuaptmumk: Two Eyed Seeing (connecting to curriculum)

<table>
<thead>
<tr>
<th>Treaty Education</th>
<th>Grade 12</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Outcomes</strong></td>
<td><strong>Sociology 12 (Unit 2) Culture: A Shared Human Experience</strong></td>
</tr>
<tr>
<td>Who are the Mi’kmaq historically and today?</td>
<td>• Demonstrate an understanding of the concept of culture through Mi’kmaq worldview concepts such as Netukulimk.</td>
</tr>
<tr>
<td>▶ How are Mi’kmaw contemporary issues similar to and different from other global Indigenous issues?</td>
<td>• Describe various elements of culture (e.g., symbols, language, norms, and values).</td>
</tr>
<tr>
<td>What has happened to the Treaty relationship?</td>
<td><strong>English 12</strong></td>
</tr>
<tr>
<td>▶ What has been the role of Canada and the UN in recognizing and responding to global Indigenous issues?</td>
<td>• Students will speak and listen to explore, extend, clarify and reflect on their thoughts, ideas, feelings and experiences.</td>
</tr>
<tr>
<td>▶ Residential Schools</td>
<td>• Students will be expected to communicate information and ideas effectively and clearly and respond personally and critically.</td>
</tr>
<tr>
<td>▶ Protection of land and Resources</td>
<td>• Students will be expected to interact with sensitivity and respect considering the situation, audience and purpose.</td>
</tr>
<tr>
<td>What are we doing to reconcile our shared history to ensure justice and equity?</td>
<td>• Students will be expected to use writing and other ways of representing to explore, clarify, and reflect on their thoughts, feelings, experiences, and learning and to use their imagination.</td>
</tr>
<tr>
<td>▶ How does the way Mi’kmaw and other First Nations and settlers are engaging in Reconciliation compare to other places</td>
<td>• Students will be expected to use a range of strategies to develop effective writing and other ways of representing and to enhance their clarity, precision, and effectiveness</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>Grade 12</th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Connection to Indian Residential Schools: Guide students into discussions about how Residential Schools impacted and changed Mi’kmaw children, families and communities. The land, family and community are foundational to Mi’kmaw way of life and Indian Residential Schools removed children from their homes.</strong></td>
<td><strong>Sociology 12:</strong></td>
</tr>
<tr>
<td>• How would that change a child’s sense of self and belonging?</td>
<td>• How does being outside in nature help connect the students with the concepts of Netukulimk and Msít No’komaq (all my relations)?</td>
</tr>
<tr>
<td></td>
<td>• Ask students to reflect on how our own stories impact how we see and experience the things around us.</td>
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<td></td>
<td><strong>English 12:</strong></td>
</tr>
<tr>
<td></td>
<td>• How does connection to land factor into the experiences of the Residential School Survivors?</td>
</tr>
<tr>
<td></td>
<td>(Reflect on literary works- Joe &amp; Knockwood)</td>
</tr>
</tbody>
</table>
References

• Unama’ki Institute of Natural Resources, https://www.uinr.ca/programs/netukulimk/


• Treaty Education Framework for Curriculum Development (2017), Nova Scotia Department of Education and Early Childhood Development

• Mi’kmaw Kina’matnewey (2020) High School Supplementary Resource Material for Treaty Education


• MDCC Elders’ Advisory Council: Path of our Ancestors: https://vimeo.com/410180249

Resources

Sharing Circle Teachings:

• Mi’kmawe’l Tan Teli-kina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wpcontent/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf (page 50)

Netukulimk:

• Mi’kmawey Debert: https://www.mikmaweydebert.ca/sharing-our-stories/exploring-our-histories/eldersstories/

• There are two videos labelled as Netukulimk

• Mi’kmawe’l Tan Teli-kina’muemk Teaching About the Mi’kmaq: https://www.mikmaweydebert.ca/home/wpcontent/uploads/2015/06/Mikmawel_Tan_Telikinamuemk_Final_Online.pdf (pages 151-153 are Netukulimk based)

• Unama’ki Institute of Natural Resources: https://www.uinr.ca/programs/netukulimk/

• Tiam: This is Our Story (children’s story) http://dev.uinr.ca/wp-content/uploads/2014/05/Tiam-This-is-our-Story-WEB-1.pdf


• Youtube: Seeking Neukulimk: Albert Marshall

Place names in Mi’kmaq:

• http://mikmawplacenames.ca/

• https://www.mapdev.ca/placenames/

Literature:


Resources

Mi’kmaw Voices (community educators, Elders and Knowledge Keepers): 

- Animated story: [https://www.mikmaweydebert.ca/ancestors-live-here/](https://www.mikmaweydebert.ca/ancestors-live-here/)
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