



**INQUIRING MINDS**  
Grade 3

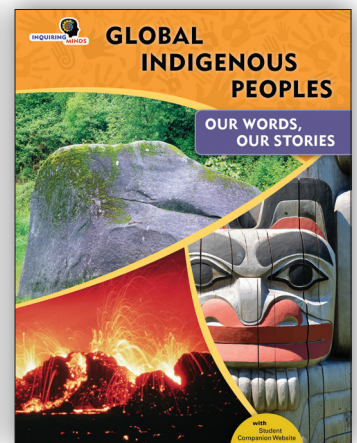
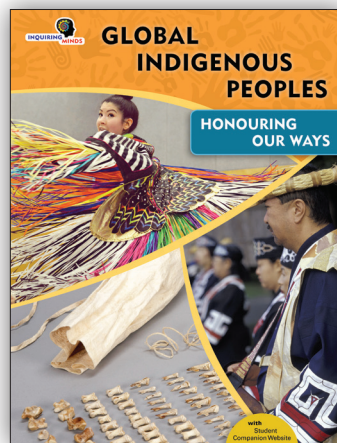
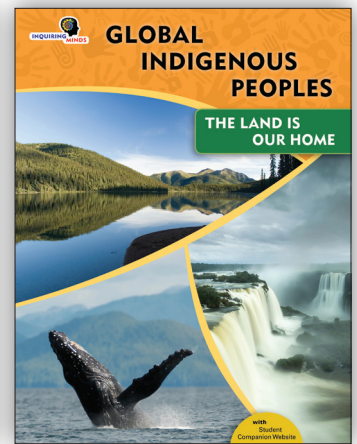
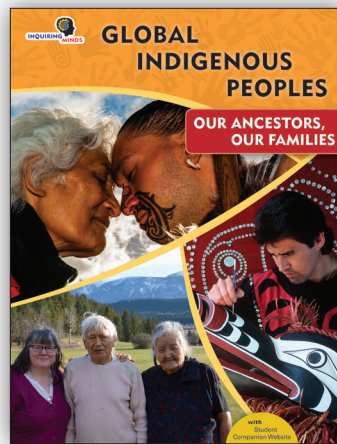
# Global Indigenous Peoples

Pearson Canada is proud to present learning resources that demonstrate our commitment to honouring the histories, cultures, worldviews, and knowledge of Canada's First People's communities.

Here are some samples of Indigenous content contained in the Inquiring Minds, custom social studies series for British Columbia.

*Inquiring Minds: Global Indigenous Peoples* represents a unique collaboration with Indigenous authors, Elders, educators, artists, photographers, and community members. Four student modules in Grade 3 explore Indigenous Peoples' connections to the land, ceremonies and celebrations, language and stories, and people and community.

These texts incorporate First Peoples Principles of Learning and were approved by FNEC as authentic Indigenous resources. Authors followed protocols by meeting in person with contributors, offering gifts, providing copies of completed resources, and by going through the Chief and Council. Contributors from global Indigenous communities were contacted through email or phone call.



# GLOBAL INDIGENOUS PEOPLES



## Why the Spirit Bear Is White

This is what I know about the White Bear, the Kermode Bear. The Gitksan people know it as the Spirit Bear, it is a panxno, a magical being.

The story is that after the ice age, when the land reappeared, the Creator sent a bear that was all white to remind the people of the time the world was covered with ice, a time when the world was all white.

The Spirit Bear existed to tell the people it was their job to take care of the world around them, the land, the sea, and the air.

For many years the existence of the Spirit Bear was kept a secret. No one was allowed to hunt it, and rarely did people speak about it. Now we allow visitors into our territory to see it, but only when accompanied by an experienced guide.

**Voices of Our Community**

We live in a delicate balance, and everything we do has an effect. Our role when harvesting is to remember to "take only what you need and to use what you take." People, the Spirit Bear, the fish, the plants—all bring things are part of this balancing act.

There are many stories of the White Bear. This story has been shared by Cameron Hill, a member of the Gitksan Nation in Haisla Bay. Haisla Bay is part of the Gitksan First Nation territory, the home of the Spirit Bear.

The Gitksan have many stories related to me, the Spirit Bear. Stories about the years told to the young people as a way of learning about the history of this land. What do you think the story is teaching you?

## What Are Indigenous Worldviews?

A worldview is how you see and think about the world. All Indigenous Peoples are different, but they have some similar worldviews.

The worldviews of Indigenous Peoples are strongly influenced by their connections to the land. Their knowledge of the land has been passed down orally in their traditional languages. On the next page you will see some features of Indigenous Peoples' worldviews.

**Everything Is Interconnected: All My Relations**

Have you heard the phrase "all my relations"? Sometimes this is used as a greeting or a way of acknowledging the people and the place around you. It shows that we are all interconnected. This means that every person and everything has a purpose. All should be cared for and respected, because they are a part of everyone's lives.

These two eagles share the same land, water, and respect for everything around them. Who do you think the Haida boy is called an "eagle"?

## Our Words, Our Stories

Indigenous teachings are explored through fact boxes, inquiry activities, oral literacy activities, text features, maps, charts, photographs, stories, interviews, digital features such as QR codes, and activities summarizing learning. *Page 7*

## The Land is Our Home

Traditional stories were shared with the permission of the person who either wrote it or retold it, recognizing that a traditional story is the cultural property of the person sharing it. *Pages 2-3*

## Siyamiyateliyot (Elizabeth Phillips): ELDER

Siyamiyateliyot is the last fluent speaker of the 565th Nation's Halq'emeytem language. This is her language and it is the language of her ancestors. It is the language she thinks in and dreams in.

Siyamiyateliyot has learned how to use a computer so that she can write the stories in Halq'emeytem and save them for other language learners. She even uses her phone to text in Halq'emeytem.

Siyamiyateliyot has worked hard to teach and preserve the Halq'emeytem language. She has worked with language experts and people in her community to record stories in her language.

Siyamiyateliyot is a change maker because of her dedication to saving her language. Although many people might retire at her age, she continues to work on lots of projects to keep her language alive.

**Talk About It**

Siyamiyateliyot writes now words in her language that don't have a text, such as the word computer. Can you think of other words that might be new to any Indigenous language?

## Honouring Our Ways

Whenever possible, photographs came from members of the community or from a contributing First Nations photographer. Acknowledgements were included for community members. *Page 26*

## What Are Indigenous Worldviews?

A worldview is how you see and think about the world. All Indigenous Peoples are different, but they have some similar worldviews.

On the next page you will see some features of Indigenous Peoples' worldviews. As you read, think about how First Peoples' worldviews are also shaped by their connections to their traditional territories.

**Everything Has a Connection to Land and Place**

First Peoples have a strong connection to their traditional territories. These are the places they have always lived. Their stories show how First Peoples take care of the land and how the land takes care of them. There are very old stories that talk about the creation of the land, water, and animals. These stories help us understand the relationships between land, place, and people.

This is Anemaya Lake, in Tsay Keh Dene traditional territory. Anemaya Lake is known as a place where hundreds of caribou used to give birth. People gather food and medicine from this lake in a sacred place. This means that the lake is very special. How are the culture, stories, and events around you connected to the land? How do you think First Peoples name places the same way?

## Our Words, Our Stories

Indigenous people who make a difference in their communities are featured in interviews and articles. *Page 27*

## Everything Occurs in Cycles

Indigenous people understand that everything in nature occurs in cycles. For example, for some First Nations, there are 13 moon (lunar) cycles in a year. Every lunar cycle has a seasonal activity.

Sometimes the seasonal activities include celebrations, ceremonies, and gatherings. Gathering to share culture is a way to honour the traditions, the people, and the history of shared knowledge.

**Talk About It**

When you do you enjoy in different seasons?

Some First Nations refer to the lunar cycle as "seasonal rounds."

SEASONS OF THE YEAR: CHANUKAH (WINTER), SPRING, SUMMER, FALL. CHANUKAH (WINTER) - Purifying your soul, lighting candles, Hanukkah. SPRING - Harvest returned. SUMMER - The Sun's return to Earth. FALL - The Harvest (with wheat) returns to Earth. The Chag Hanukkah (winter) returns to Earth. The Chag Hanukkah (winter) returns to Earth.

This cycle is based on the 13 moons of the WISANAC (Sawich) Nation.

## Our Ancestors, Our Families

All modules feature pages that include territory connections, terms of reference, worldviews, and specific Indigenous teachings for each module. *Page 7*

## Our Ancestors, Our Families

### Overview

#### Background to Our Ancestors, Our Families

**Brief Summary of Our Ancestors, Our Families**

Our Ancestors, Our Families is a collection of 12 modules for Anishinaabe, Ojibwe, and Métis. Each module explores the history, culture, and traditions of these Indigenous Peoples.

In Our Ancestors, Our Families, students will learn about the history and the traditions of these Indigenous Peoples. They will also learn about the ways in which these Indigenous Peoples have contributed to the world. Although these Indigenous Peoples live in different parts of the world, their worldviews have much in common. Indigenous worldviews throughout the world value the well-being of the soil, the land, the spirit, and the ancestors.

With respect to the global Indigenous Peoples represented in Reporting About Global Indigenous Peoples, connections with the First Nations and their knowledge systems were essential prior to sharing the teachings, images, and stories. The authors received permission from each Indigenous group to use their knowledge and stories. All stories and the sharing of traditional knowledge here have been done with the approval and permission of the First Nations.

**Guiding Questions**

- How are the lives of Indigenous Peoples connected to their culture?
- Why is decision making important to governance?
- How do you see the connection to change for Indigenous Peoples?
- How do change makers influence Canadian society?

**Key Activities for Our Ancestors, Our Families**

Students will:

- Explore the significance of how family and community are connected to the land, spirit, and the ancestors.
- Find ways in which the three different Indigenous communities are connected to their ancestors, traditions and communities.

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## Sample Teaching Notes

Teaching notes and support written by Indigenous authors.