

30-Day Walking Challenge

The purpose of this document is to support the Walking Curriculum 30-day challenge and to introduce an Indigenous perspective to the learning activities. These are suggested walks only. Teachers following the 30-day challenge are welcome to follow these suggestions or select their own walks from the Walking Curriculum text. We encourage you to read about the Walking Curriculum on-line or with a print resource available from Kindle or Amazon. Limited print copies are available from the Aboriginal Resource Centre for a 3-week loan.

The Walking Curriculum aligns with the Imaginative Ecological Education, or IEE, approach to teaching. What is unique about IEE is that it is an imagination-focused practice that employs “cognitive tools” and taps into the distinctive nature of students’ imaginative lives. Evoking feeling and imagination is paired with engagement of the body in local natural and cultural contexts. Imaginative Education meets Place-Based Education (pg 7).

Each walk includes a question (or questions), statement or suggestion that employs a “cognitive tool”. These 30 walks are a part of the 60 themed walks available in the resource. For activities and connections using these cognitive tools, please refer to the Walking Curriculum by Gillian Judson. In some case additional cognitive tools have been added to engage in the inquiry through an Indigenous lens.

Some additions:

This document also includes explicit Indigenous connections to each walk. This was largely done because of the importance of truly understanding Place. Understanding that First Peoples likely resided in many of the places in which students will explore, we can use this walking-focused, imaginative practice to help them understand the significance of Place that has always been part of First Peoples stories, history and way of living.

Included with the Indigenous connections are links to 10 characteristics of Aboriginal World Views and Perspectives. These characteristics are defined in the [Aboriginal World Views and Perspectives in the classroom – Moving Forward](#) document.

Also included with each walk is a connection to the [First Peoples Principals of Learning](#).

According to the United Nations Educational, Scientific, and Cultural Organization (UNESCO), Indigenous knowledge is:

Local and indigenous knowledge refers to the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings. For rural and indigenous peoples, local knowledge informs decision-making about fundamental aspects of day-to-day life.

Additional information on understanding Indigenous Knowledge and TEKW can be found on the ictinc.ca blog.

Throughout this document when looking at Indigenous connections, the reference to land and place refers to the traditional territories or sacred spaces of First Peoples. This is different than thinking of a place as a location or the name of park. Land and Place is rooted in Indigenous knowledge, history and story.

September 16: Where Is Home (pg. 27).

- **Guiding questions:** Where are we? What do you see (landscape), What is the weather like (climate/weather)? What sounds characterize the Place (soundscape)? What smells are there and where do they originate from? Who lives in this place? Who might have lived here in the past? Are there stories related to this place?
- **Indigenous connection:** Relate this walk topic to the traditional territories in which your school is situated. Where your school is situated was likely part of the traditional territory of First Peoples. Relate it to the significance of Place. Understand that First Peoples know their traditional territory intimately. This means they know specific places in which to harvest resources. This includes places to fish, hunt and gather medicines. They also know the locations/places within their territories where significant ceremonies occur. Their stories will likely relate to happenings on their territory and significant landmarks will be connected to these stories. For more information, explore “First Peoples Place names.” Think about how these Places were named and how First Peoples’ naming conventions might differ from names we use. Learn how to acknowledge territory (most school districts will have a basic script on the website). What is the difference between a welcome and an acknowledgement?
- **Cognitive tool:** Story, Emotions
- **AWVP:** Local Focus, engagement with the land, nature and the outdoors
- **FPPL:** Learning recognizes the role of indigenous knowledge.

Additional resources:

Traditional territories in BC: https://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-BC/STAGING/texte-text/inacmp_1100100021016_eng.pdf

- <http://www.sfu.ca/brc/imeshMobileApp/place-names.html>

Balance Rock
Skidegate, Haida Gwaii



September 17: Line Walk (pgs. 17/18)

- **Guiding Questions:** Can you find a human-made line? Can you find a natural line? How were they made? Where do they lead? Do these two types of trails/lines ever connect or become one?
- **Cognitive tool:** Literate Eye
- **Indigenous Connections:** First Peoples know their traditional territories well. When gathering resources, they will often follow trails created by animals. This does two things: first, it is less work to follow a trail that has already been created and secondly, animals can be foraging for the same resources (i.e. berries, salmon). Many rivers also can be used as a trail. What else might use rivers as their natural line?
- **AWVP:** Local focus, engagement with the land, nature and the outdoors,
- **FPPL:** Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place). Learning recognizes the role of Indigenous Knowledge.
- Additional resources: https://www.aadnc-aandc.gc.ca/DAM/DAM-INTER-BC/STAGING/texte-text/fnmp_1100100021018_eng.pdf shows emphasis of communities in lower mainland



Walking Curriculum by Gillian Judson

Indigenous connections are suggestions only – created by Nadine McSpadden & Heidi Wood

September 18: Weather Walk (pg. 18)

- **Guiding Questions:** Can you find things on your walk that have been affected by weather? Name them. What physical effects can weather have on objects?
- **Indigenous Connection:** First Peoples followed seasonal rounds. What they did related to the time of year. First Peoples were able to detect minor changes – tell tail signs – that let them know a new season was approaching. Being able to understand weather patterns helped First Peoples know when it was time to prepare for certain activities (e.g. hot weather would be a good time to dry berries, salmon; cooler weather would be a good time to hunt/fish).
- **Cognitive tool:** Metaphor
- **AWVP:** Local focus, engagement with the land, nature and the outdoors,
- **FPPL:** Learning recognizes the role of indigenous knowledge.
- Additional Resources: Saanich Moons Kit



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September 19: History Walk (pg. 18)

- **Guiding Questions:** What evidence can you find on your walk that something happened at that location in the past or before this moment?
- **Indigenous connection:** Do you know what a culturally modified tree is? This is a tree that has been used by people a very long time ago. Coastal First Nations harvested cedar strips from trees to make hats, caps, matts and more. You can see if a tree has been used for this purpose because there is a visible scar left on the tree. What does a culturally modified object tell us about the people who lived here before us? Think about [specific](#) locations. For example, [Hatzic Rock](#) in the Fraser Valley and north shore mountains, specifically the Two Sisters (Lions), Koma Kolshan (Mt. Baker), the Stone Man in Chilliwack, the White Rock, Stawamus Chief in Squamish, and Siwash Rock in Stanley Park. These are significant Places for Coastal First Nations people and for some, based on transformation stories. There are distinct stories that relate to these locations and the history of the people.
- **Cognitive tool:** Mental imagery, Story, Heroic Qualities ADD?
- **AWVP:** Awareness of history, emphasis on identity, local focus
- **FPPL:** Learning is embedded in memory, history, and story.
- Additional Resources: [What is a culturally modified tree?](#)



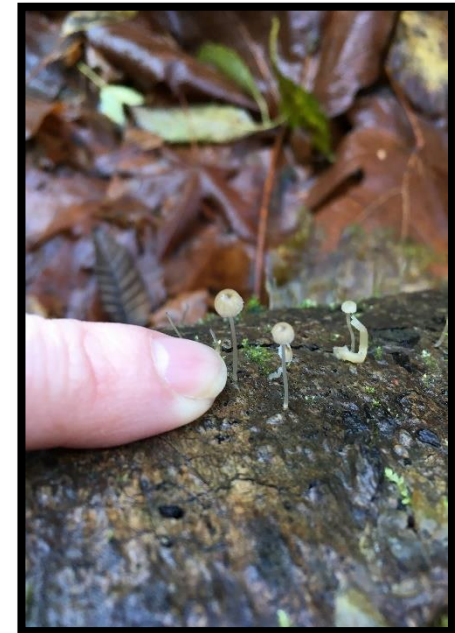
September 20: Borders Walk (pg. 18)

- **Guiding Questions:** Are there borders on your walk? How do you know it is a border? Is it human-made? Is it a natural border?
 - **Indigenous connection:** First Nations know their traditional territories. They know specifically areas in which they can harvest resources (fishing, hunting, medicines and more). They also know the traditional territories of neighbouring communities. This was important information to know because it would not be appropriate to harvest resources outside your traditional territories without specific information. How do you think they knew their boundaries? Did they use physical landmarks?
 - **Cognitive tool:** Sense Of Mystery, Mental Image ADD?
 - **AWVP:** Awareness of history, local focus
 - **FPPL:** Learning recognizes the role of indigenous knowledge. Learning is embedded in memory, history, and story.
- Additional resources: <http://www.sfu.ca/brc/imeshMobileApp/place-names.html>



September 23: What's Under Foot (pg. 19)

- **Guiding Questions:** What do you notice about the world you are walking on? What is under your feet? Has this land always been this way? What else may share the same space?
- **Indigenous Connection:** First Peoples have a sense of the interconnectedness of all things. There is an understanding of the importance of taking care of the land and it will take care of you. Indigenous knowledge tells of an understanding of life cycles, sustainable harvesting practices and only taking what you need. These things are important teachings that demonstrate a relationship and a sense of stewardship of their traditional territories and all living things on it. There is a sense of respect when harvesting things. For example, when harvesting cedar, First Peoples will give an offering to the tree and offer a prayer telling the tree what the cedar will be used for. Why does this matter? Imagine if you were the tree and bark was going to be removed from you? How might caring for the land help us understand what is under our feet?
- **Cognitive tool:** Sense of Wonder ADD?
- **AWVP:** Traditional teachings, understanding processes and protocols
- **FPPL:** Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place). Learning involves recognizing the consequences of one's actions



September 24: Shapes Walk (pg. 19)

- **Guiding Questions:** What geometric shapes can you find outside? Are these shapes made by nature or by humans? How do the shapes found in nature influence the shapes made by humans?
- **Indigenous connection:** Think about some of the First Peoples art you have seen in your community. Notice that much of the art reflects things that are of value to First Peoples. In Coast Salish art, you will see geometric shapes. These shapes are often intended to reflect things in nature (mountains, trees, landmarks, water, animals). Coast Salish weaving provides an excellent example of where one might see geometric shapes in art. Squares, rectangles, diamonds and circles are prominent. On the Northwest Coast, shapes like the ovoid and U are used. Often First Peoples art relates to a story or history. The story could relate to a flock of geese that once returned. Wavy lines could reflect water on traditional territory. Animals may relate to family crests.
- **Cognitive tool:** Collect and Organize, Humanization of Meaning, Story **ADD?**
- **AWVP:** Engage with the land, nature and the outdoors. The power of story
- **FPPL:** Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations. Learning is embedded in memory, history, and story.



September 25: Tracks, Prints & Marks Walk (pg. 20)

- **Guiding Questions:** What evidence of other life can you find? Observe the imprints of animal life on your walk. What do those imprints tell you about the place?
- **Indigenous Connections:** Prior to contact, First Peoples harvested their food from the land. They knew the migration patterns of animals and were able to track their movement through observation. Animal trails are one way of detecting the movement of animals. Observing animal tracks is another way to determine the presence of animals. How do you think First Peoples learned about the migration of animals? What else do you think they might have learned while observing animals (they observed what animals ate – if the animals did not get sick from eating a berry or a plant, then it might be considered safe to eat)?
- **Cognitive tool:** Mental imagery, mystery and puzzles ADD
- **AWVP:** Engagement with the land, nature and the outdoors, experiential learning, power of story
- **FPPL:** Learning recognizes the role of Indigenous Knowledge. Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).



Wildernesscollege.com

September 26: Growth Walk (pg. 20)

- **Guiding Questions:** What is growing on your walk? How do you know? What are the different ways in which growth appears to you?
- **Indigenous Connection:** First Peoples are keen observers. As mentioned in previous walks, they have an intimate knowledge of the land and all living things on it. First Peoples have indicators or signs that told of changes in seasons. One example, when the salmon berries ripen, it indicates that the salmon are returning to the river. Coast Salish peoples harvest cedar bark in the spring when the sap is running. By harvesting at this time, they know the cedar bark will separate from the tree much easier. First Peoples know the time of the year to harvest various parts of a plant. New spruce needles are a form of medicine. The colour and texture of the needles were indicators of when they could be harvested for medicine. Why is this type of knowledge so important?
- **Cognitive tool:** Role Play, Sense of Relation ADD
- **AWVP:** Experiential learning, engagement with the land, nature and outdoors, local focus.
- **FPPL:** Learning recognizes the role of indigenous knowledge. Learning is embedded in memory, history, and story.



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September 27: Found Objects (pg. 20)

- **Guiding Questions:** What natural objects do you observe? What does the object tell you about the Place?
- **Indigenous Connection:** Think about what Canada was like 200 years ago. There were no stores. Everything First Peoples needed to live came from the land. Tools were made from rock, cedar, and bone. Rocks were used to make sinkers for fishing. Rocks were used to heat water when cooking. Cedar was used to make canoes, shelter and clothing. Bones and shells were used to make tools for sewing and used to adorn regalia. Think about some of the things you see on your walk. Could you devise a tool from something you found? First Peoples also have a sense of the interconnectedness of all things. Everything has a purpose. So, if you collect things on your walk, please remember to return them back to the place of origin.
- **Cognitive tool:** Literate Eye, Change Of Context & Role Play, Mental Image
- **AWVP:** Engagement with the land, nature and the outdoors, local focus
- **FPPL:** Learning recognizes the role of indigenous knowledge. Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

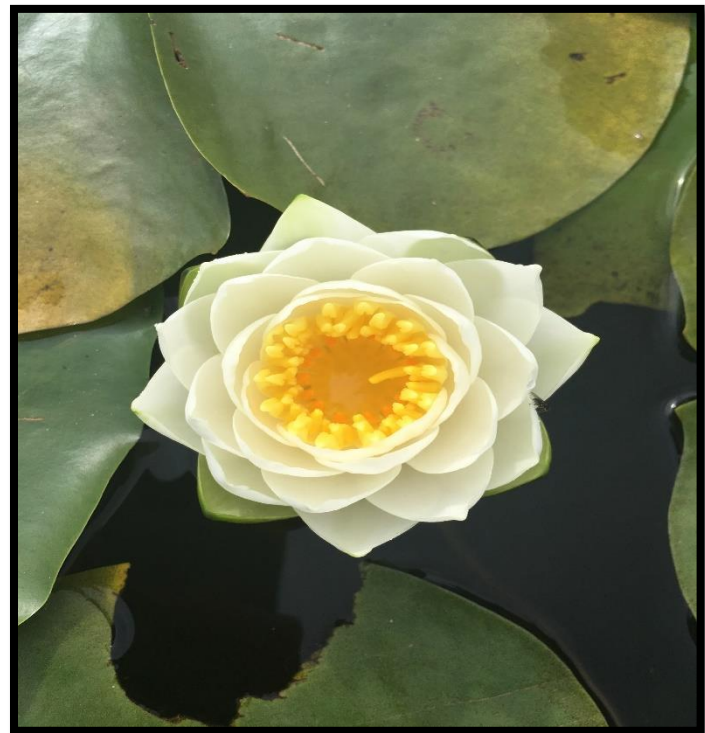


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September 30: Lovely/Unlovely Walk (pg. 21)

- **Guiding questions:** What do you notice on your walk that is lovely or pleasing? What do you find offensive or unappealing?
- **Indigenous Perspective:** First Peoples created works of art using the resources they had at hand. Objects were given value based on the amount of time and effort required to create it. For example, a Coast Salish blanket might have taken up to a year to make. It included harvesting the material, preparing it, and then weaving it. It took knowledge to embed story into it. What was valued was the story and Indigenous knowledge required to make it. How do we value things? If one doesn't understand the significance of colours and materials selected to make an object, is it possible to value the completed project? A First Peoples belief is that we all have strengths and skills that make us special and unique. Sometimes those skills are valued differently. Just like something might be pleasing to one person and unappealing to another, we all have differences that make us unique and special.
- **Cognitive tool:** Change Of Context, Binary Opposites ADD*
- **AWVP:** Emphasis on Identity (art is a reflection on culture and the values of that culture). The Power of Story (understanding the significance of crests, materials used)
- **FPPL:** Learning involves generational roles and responsibilities



October 1: Change Of Colour (pg.21, 22)

- **Guiding Questions:** Can you find every colour of the rainbow on your walk?
- **Indigenous Connections:** What makes colour? How can natural materials be used to create natural dyes? (E.G. sage – yellow/green; mullen – moss green). First Peoples used natural materials to dye wool, wood (for basket making). Knowing what to harvest to make dyes is an example of Indigenous knowledge.
- **Cognitive tool:** Metaphor, Sense Of Relation ADD*
- **AWVP:** Engagement of the land, nature and the outdoors
- **FPPL:** Learning recognizes the role of indigenous knowledge.



October 2: Rock(in') Rock (pg. 22)

- **Guided questions:** What stones do you notice? Imagine the story of time these stones could tell. What kind of rock did you find?
- **Indigenous Connections:** Everything has a purpose. Everything came from the creator and is related to story. Think of the story of White Rock. How did the White Rock come to be? The Semiahmoo First Nations have a story that tells of its arrival:
<https://www.surreyhistory.ca/legund.html> The Sto:lo have stories that relate to rock formations. [The story of Cheam is a creation story.](#)
- **Cognitive tool:** Role Play, Sense Of Relation
- **AWVP:** Local focus, power of story, awareness of history
- **FPPL:** Learning is embedded in memory, history, and story.
- **Resource:** The Two Sister, Stone Man, Everybody needs a rock, Trudy's Rock,



October 3: Feeling Rooted (pg. 22)

- **Guiding questions:** What do you find that has 'roots'? What do you notice about the roots?
- **Indigenous Connections:** First Peoples harvested various kinds of roots for multiple purposes. Coast Salish peoples harvested cedar roots to make baskets. Interior Salish harvested balsamroots to make a salve for skin ailments. Knowing what, where and how to harvest roots is an example of Indigenous knowledge. First Peoples know how to harvest roots in a sustainable ways which ensured that roots would be available for future generations.
- **Cognitive tool:** Metaphor
- **AWVP:** Engagement with the land, nature and the outdoors, experiential learning
- **FPPL:** Learning involves generational roles and responsibilities. Learning recognizes the role of indigenous knowledge. Learning is embedded in memory, history, and story.
- **Additional resources:**
http://secwepemc.sd73.bc.ca/sec_village/sec_basket.html; Ancient Pathways Ancestral Knowledge, Strong Nations – Plant Cards



October 4: Walking Around versus Walking Into (pg. 24)

- **Guiding questions:** What are you walking around? What makes you feel like you are walking around versus walking into a space?
- **Indigenous Connections:** First Peoples have an understanding of sacred spaces and a strong sense of the importance of protocols. By following protocols, the host creates a good space for work to happen. Sacred spaces might include the floor of a big house. Sacred spaces include the personal space of a drum group at a pow wow. Sacred space might include the personal space of a pow wow dancer. How do you think children learn about sacred spaces?
- **Cognitive tool:** Gesture and Intentionality ADD*
- **AWVP:** Experiential learning, traditional teaching, process and protocols
- **FPPL:** Learning involves generational roles and responsibilities. Learning involves generational roles and responsibilities. Learning involves recognizing the consequences of one's actions.



CBC .ca - Hollow Tree, Stanley Park

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October 7: Nature by Design (pg. 25)

- **Guiding questions:** What evidence is there that humans have shaped space? Are there any aspects that are 'natural' as opposed to 'nature by design'? How are circles in nature used?
- **Indigenous Connections:** The circle is an important formation in relation to First Peoples. It connects directly to the many cycles in nature (life cycles, moon cycles, seasonal rounds). Pow wow dancers dance in a circle. Talking circles are done in a circle formation. A talking circle has everyone at the same level. No one person is elevated. Everyone has a chance to speak.
- **Cognitive tool:** Emotional Response, Mental Imagery ADD*
- **AWVP:** Traditional Teaching, process and protocols
- **FPPL:** Learning involves generational roles and responsibilities.



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October 8: Bird's Eye View (pg. 26)

- **Guiding Questions:** Imagining you are an eagle, what do you see as you fly over the school? ~~What do you see?~~ What catches your eye?
- **Indigenous connections:** First Peoples are keen observers of animals. Animals and birds are featured prominently in Coast Salish culture. Stories often feature animals and birds (raven, eagle, whale, bear). Think about raven. He is often seen as a trickster. How did First Peoples decide on raven to be trickster? What qualities might a raven demonstrate that would have him seen as a trickster? Think about stories related to raven. How do you know they are told by Raven's perspective? Would it matter if someone other than Raven was sharing the story?
- **Cognitive tool:** Binary Opposites, Role Play ADD*
- **AWVP:** Power of Story
- **FPPL:** Learning involves recognizing the consequences of one's actions. Learning is embedded in memory, history, and story.



October 9: Texture Walk – How Place Feels (pg. 29)

- **Guiding Questions:** On your walk find things with different textures. What textures did you discover? How might you classify some of the textures (pleasing, surprising, curious, and unusual)?
- **Indigenous Connection:** For First Peoples, texture has purpose. Think about the natural resources the First Peoples had to make clothing. Would texture matter? Cedar hats have a rough texture and the weave is tight. Does the tightness of the weave serve a purpose? Floor mats were also woven from cedar. Would it matter that their texture was rough? Would the tightness of the weave matter? Blankets were woven from mountain goat wool. The wool was washed and then spun before it could be used for weaving. Why do you think mountain goat wool was used? What was its texture like? How could the wool be modified to make it softer? Could cedar be modified so the fibres were softer? Knowing how to modify natural resources relates to Indigenous knowledge.
- **Cognitive tool:** Senses of Relation ADD*
- **AWVP:** Experiential learning,
- **FPPL:** Learning involves patience and time. Learning recognizes the role of indigenous knowledge.



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October 10: Synesthesia (pg. 29)

- **Guiding questions:** Which sense tends to dominate how we interact with the world? On your walk, stop and describe what you notice first. Is it a sound, smell, or something you see? Close your eyes, what senses take over?
- **Indigenous Connections:** First Peoples used certain locations for ceremony. Some examples of ceremony include cleansing, feast house protocols & participation, and smudging. For example, a form of cleansing, is to go down to the water with a cedar bough. You would brush yourself off after dipping the cedar bough in the water. How do you think First Peoples decided on the locations for ceremony? Would that place have to have special features? Think about how special places changes how you behave in such places. For example, if you step into a church, how does your behaviour change? Why does it change how you feel?
- **Cognitive tool:** Bodily Senses, Sense Of Relation, Humanization of Meaning ADD*
- **AWVP:** traditional teaching, connectedness and relationship
- **FPPL:** Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).



Huffington Post

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October 11: Riddle walk (pg. 31)

- **Guiding questions:** How can a story give a found object meaning or importance?
- **Indigenous Connections:** First Peoples, prior to contact, did not have access to stores like we have today. All their tools and everything they needed to live came from the land. How do you think First Peoples made some amazing tools using found objects?
- **Cognitive tool:** Mystery and Puzzles; Jokes and Humour *ADD
- **Photo:** sinker
- **AWVP:** engagement with land, nature and the outdoors
- **FPPL:** Learning recognizes the role of indigenous knowledge.



October 15: Wet World/Dry world (pg. 20)

- **Guiding questions:** How do things on your walk smell after a rain? How do things look differently when they are wet/dry?
- **Indigenous Connections:** First Peoples used natural things to create dyes. Dyes were made from plants, lichen and other natural materials (flowers, bark, leaves, fruit, and root). Dyes were used to dye wool, and cedar. How do you think they learned which plants might create different colours? Do you think colours were based by the colour of flowers? How do colours of flowers change when boiled?
- **Cognitive tool:** Bodily Senses, Metaphor, Mental Images *ADD
- **AWVP:** experiential learning, engagement with the land, nature and the outdoors
- **FPPL:** Learning recognizes the role of indigenous knowledge.



Pintest - Cal Patch

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October 16: Searching for Aliens (pg.32, page 33)

- **Guiding questions:** What are some of the invasive species you've noticed on your walk? How can you help prevent species invading?
- **Indigenous Connections:** First Peoples know their traditional territories well and they used sustainable harvesting practices to ensure that all resources would be available for future generations. Example: First Peoples used control burning. Control burning ensured new growth of plant life. New plant life ensured food stores for animals.
- **Cognitive tool:** Collecting and Organizing ADD*
- **AWVP:** connectedness and relationship, local focus
- **FPPL:** Learning recognizes the role of indigenous knowledge.



October 17: Hearing Beyond The Names (pg. 41, 42)

- **Guiding questions:** What is the difference between a sound and a noise? Do you think about a sound differently than you do as a noise? What is a keynote sound? (sounds associated with specific things – buzzer for recess; sound of a bus backing up).
- **Indigenous Connections:** First Peoples are strongly connected to all living things in relation to their traditional territory. They observe animals and learn from them. For example, they might observe a particular animal eating a plant. If the animal doesn't fall sick, it might be a plant people can consume. In order to observe, hunt and harvest from animals, First Peoples would have to know how to locate them. They would need to know places where animals foraged. They might even know the sounds animals make and the reasons for these sounds. Have you ever seen a tool that emulates the sounds of animals? Do you know how to make a moose call? Can you think of other animal calls?
- **Cognitive tool:** Bodily Senses
- **AWVP:** experiential learning, engagement with the lands, nature and the outdoors.
- **FPPL:** Learning recognizes the role of indigenous knowledge.



October 18: Motion Walk (pg.17)

- **Guiding questions:** What is moving around you? What is *on the move*?
- **Cognitive tool:** Emotion ADD*
- **AWVP:** Engagement with the land, nature and the outdoors
- **FPPL:** Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place)
- **Indigenous connection:** First peoples are aware of the things that lived within their traditional territories. This would matter in terms of hunting or being out on the land harvesting resources. To be able to detect the sounds of animals, particularly predators would be an important skill.



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October 21: Human Impact Walk (pg. 43, 44)

- Guiding Questions: What might this place be like if people had never been here? What might be here that isn't? What is here now that might not be? How might the area have looked 50 years ago? 100 years, 1000 years?
- Cognitive tool: Formation of Emotional Attachment (guess); Sense of Relation (guess), mental images
- Indigenous Connections: As we know, the First Peoples of Canada have always lived on this place we call Canada. Imagine their lives before contact? What was it different? Do you know of any places that are sacred places to local First Nation communities? How are those places protected? What happened when settlers came to Canada and First Nations people were put onto reserves so the land could be given to settlers? Think about how this move affected FN peoples. Were they able to harvest the same resources on their reserves?
- AWVP: connectedness and relationship, emphasis on identity, awareness of history
- FPPL. Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors. Learning is holistic, reflective, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).



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October 22: Systems walk (pg. 44)

- **Guiding Questions:** What are the different parts of the system? How do the parts connect? How could the system be improved? How do people impact the system?
- **Cognitive tool:** Collecting and Organizing
- **Indigenous Connections:** First Peoples have been stewards of the land since time immemorial. Their knowledge of the land and all living things on it gave them knowledge to harvest resources in a sustainable way. First Peoples understood the life cycle of a cedar tree and knew only to harvest once in the life-time of a tree. First Peoples understood the life cycle of the salmon and knew to take only what they need(ed) and to honour and respect the salmon. By understanding their roles and responsibilities as stewards of the land, First Peoples have been able to live and thrive in their traditional territories.
- **AWVP:** Engagement with the land, nature and outdoors, connectedness and relationship
- **FPPL:** Learning recognizes the role of indigenous knowledge. Learning is embedded in memory, history, and story.



Salmon counter

October 23: Hiding Places Walk (pg. 23)

- **Guiding Question:** Where do people fit into the ecosystem around you? How do people stand out or fit in to their ecosystem? What hidden places can we discover when we observe and listen to the ecosystem around us?
- **Cognitive tool:** Metaphor, binary opposites
- **Indigenous Connections:** First Peoples understand the interconnectedness of all things. They understand that everything has a purpose. Skunk cabbage is a particularly smelly plant that grows in swamps but its leaves can be used in pit cooking and used to make medicines. It is the little things, the use of our senses that help us to understand the world around us.
- **AWVP:** connectedness and relationship
- **FPPL:** learning involves the role of indigenous knowledge.



October 24: Mapping (pg. 44)

- **Guiding Questions:** What do you think is important to include on your map? How are maps made? What are important details to include on a map?
- **Cognitive tools engaged in walking inquiry engaged in walking inquiry:** Formation Of Emotional Attachments, Mental Images
- **Indigenous connections:** It was important for First Peoples to know the boundaries of their traditional territories. What tools/skills do you think First Peoples used to remember the locations of important places within their territories? How did they remember where particular ceremonies took place? How did they remember where to harvest certain medicines and where and when to find the best berries? Do you think stories played a part in this? How is a story a “map”?
- **AWVP:** Traditional teaching, awareness of history, connectedness and relationship, engagement with the land, nature and outdoors.
- **FPPL:** Learning recognizes the role of indigenous knowledge. Learning is embedded in memory, history, and story.



October 28: "Reading" Place walk, The Human Story (pg. 49, 50)

- **Guiding Questions:** What happens when there is conflict between the significance of a place because of its cultural importance and its economic importance?
 - Cultural Aspects of Place: What evidence is there in this Place of what culture or society values? What are its priorities?
 - Environmental issues: What evidence is there of different concerns about the health of place? How are the people in this Place conserving/preserving/restoring it?
 - Economic develop in a place. What examples are there of local economic activity? Who owns/operates local businesses? Who benefits from the trade?
 - Social Responsibility: How are people taking care of this place and each other here? What evidence is there of social responsibility?
- **Cognitive tool** Sense of Relation, Story
- **Indigenous Connection:** connection to land and place is significant to First Peoples. Understanding that the First Peoples have an intimate relationship to place (their traditional territory) is key. Their history, their stories, their knowledge and their being are all connected to land and place. Stories retelling their history include landmarks such as rock formations, pictographs, and mountains. They have always been linked to Place. Because of this intimate relationship with the land, First Peoples understood the importance of being stewards of the land all its resources.
- **AWVP:** Engagement with the land, nature and the outdoors. Local focus. Awareness of history. Language and culture.
- **FPPL:** Indigenous knowledge. Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors. Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

K'uuna - longhouse



Walking Curriculum by Gillian Judson

Indigenous connections are suggestions only – created by Nadine McSpadden & Heidi Wood