



Snaring Rabbits & Squirrels

Thank you to our partner, Kee Tas Kee Now Tribal Council Education Authority (KTCEA), for sharing knowledge and resources. It is important to note that the teachings shared are based on their local context and reflect Cree ways of knowing and being in their local communities in Treaty 8.

Synopsis: This learning guide can be used by educators to both learn more about land based learning experiences and to prepare and share lessons with students. Students will learn how to make a snare.

PRIOR TO VIEWING

Consider exploring the learning guide and video for “Snaring Rabbits & Squirrels.”

Review the Cree Terms you will hear in the video:

- wâpos - rabbit
- nôtawêhmaw - creator
- âpsimôsis - deer
- ôhô- owl

Read *The Story of Wâpos - Rabbit* found in this learning guide.

Consider viewing the video with the lens/ focus on a specific grade level and/or subject area curriculum. (i.e.: Science, ELA, Math, Social Studies, Outdoor Education etc.)

WHILE VIEWING

Note any comments or ideas that may fit into your grade level and/or subject area curriculum.

AFTER VIEWING

Use the following suggestions to support reflection and development of lesson plans using the current Alberta curriculum.

REFLECTION QUESTIONS

Consider using a sharing circle or a “virtual” sharing circle style of engagement to ensure equitable opportunity for participation.

(To learn more about Virtual Sharing Circles, please [CLICK HERE](#) to visit the Learn & Go Website Indigenous Learning Page.)

1. What was your most prevalent learning from the video and listening to Jason’s teaching?
2. Where/how do you see your experiences fitting into your grade/classroom curriculum?

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REFLECTION QUESTIONS (CONTINUED)

3. What can you do, as a teacher, to make the most of this land based learning experience for students? (Pre-teaching, Experience, Follow-up Learning)

ACTIVITIES

Curriculum Connections:

Individually or in groups of 2-3, select a grade/subject/curriculum to search and review curriculum objectives to relate to what you have viewed as part of your land based learning experience.

Create a graphic organizer to show specific grade/subject curriculum outcomes to moments in the video.

Brainstorm/create a lesson plan(s) that includes pre-teaching, viewing parts or the whole of the land based video, as well as follow-up learning and formative or summative assessments.

RESOURCES

ARPDC has several resources and websites to support teacher planning and student learning.

- [Infusing Indigenous Knowledge Curriculum Mapping Website](#)
- [Empowering the Spirit website – Classroom Supports](#)
- [First Nation, Metis and Inuit Professional Learning website – Grades 1-12 Curriculum Resources](#)
- [ARPDC Learn & Go website](#)

SAMPLES OF CURRICULUM CONNECTIONS

The following ideas were generated from a province-wide professional development session during a sharing circle.

Grade 1 Science:

- Building Things: snare, using pipe cleaners or string
- Senses: looking for rabbit trails/tracks
- Seasonal Changes: animal adaptations (like the rabbit)

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SAMPLES OF CURRICULUM CONNECTIONS

(CONTINUED)

Grade 3 Science:

- Animal Life Cycles: connecting back to the cycle of life
- Testing of materials such as string vs. different types of wire

Grade 4 and 5 Social Studies:

- Alberta: a sense of the land; stories; histories
- Alberta Celebrations and Challenges: all connected to the history of trapping, Métis, fur trade
- Canada: shaping identity; how the fur trade shaped Canada's identity

Grade 4 Science:

- Waste and Our World: nothing goes to waste

Grade 5 Science (entire snaring experience)

- Ecosystems; Evidence and Investigation: navigation, orienting, map making

Grade 8 Social Studies:

- Worldviews: using the circle of life – interconnectedness.

Grade 9 Science:

- Biological Diversity (including story as well)

Math 10-3 and 20-3:

- Measurement; Geometry

CTS/CTE:

- Outdoor cooking; navigation; leadership; orienteering

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SAMPLE LESSON PLAN ORGANIZER

Grade and Subject:

Topic:

Learner Objectives
Student will:

Instructional Aids/Materials:

References:

- Alberta Program of Studies (POS)
- Cree Language and Culture Program
- Oral Traditional Knowledge

Pre-teaching:

Lesson Outline:

Post-teaching:

Assessment:

Assignment:

Links to Other Curricular Subjects:

Cree Terms:

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THE STORY OF WÂPOS - RABBIT

As told by Jason BigCharles

Mooswa, Kayâs, long ago, our Elders tell us the animals were made in a certain way. At the time of this story the animals were being made in a certain way by nôtawêhmaw (the creator) and on this particular day it was time for wâpos to be made because before this wâpos was a shapeless being. Nôtawêhmaw would ask the animal or being that he was creating, "How would you like to look?" Wâpos answered, "I want to be very fast, just like âpisimôsis, the deer. I want to be very quick and I want to be a plant eater, but I want to have ears like âpisimôsis as well so I can hear all the animals who might be trying to eat me. I wanna have a long nice tail that'll keep me balanced as I run through the bush with my strong, powerful legs."

So nôtawêhmaw was listening and said, "Okay. Okay, wâpos. I'll start to form you now." So, he grabbed wâpos by the legs and started stretching out his legs giving him strong, powerful, muscular legs and he was holding wâpos by the feet when nôtawêhmaw noticed something. Ôhô, the owl, had already been made and was sitting on a nearby tree, watching and looking. Nôtawêhmaw stopped making wâpos and looked. "Ôhô! What're you doing?"

You're not supposed to be watching me. This is not your business. Get away from here. Awas!" And he continued to form wâpos' legs. Again, nôtawêhmaw noticed ôhô was still sitting there. He was holding wâpos by his feet and he started shaking his hand and fist at ôhô, "Ôhô! I told you to get away from here! Awas! Nobody needs to be watching while I'm making wâpos!" He forgot that he was holding wâpos by his feet and he stretched out wâpos' feet longer than he meant to. "Oh, wâpos! I'm sorry! Ôhô's distracting me. I'll fix your feet later. Meanwhile, I'll start working on your ears and I'll make sure you have nice big ears so you can hear all those animals that might be trying to eat you."

Again, nôtawêhmaw was working on wâpos' ears and he noticed, once again, ôhô was still watching. And again, he was holding wâpos' ears and started shaking his hand and fist at ôhô. "Ôhô, get away from here! Awas! You have no business watching us!" Meanwhile, he noticed the ears were all stretched out and really long. He smiled to himself, "Oh, wâpos, I'm so sorry. I'll fix your ears but ôhô is getting me all flustered. He's not supposed to be watching and he knows better." He continued making wâpos.

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THE STORY OF WÂPOS - RABBIT (CONTINUED)

It came time to make wâpos' tail and he started molding it, stretching it out a bit. Nôtawêhmaw was holding the tail when, again, he noticed ôhô sitting there, watching. He started shaking wâpos' tail at ôhô, "Get lost! Get out of here!" All at once, wâpos' tail broke off and wâpos fell to the ground and he scurried away, hiding and scared because he could see nôtawêhmaw, the creator, was mad.

Nôtawêhmaw looked around for wâpos but he was still concerned about ôhô. So he went and grabbed oho. "Ôhô! I told you this was none of your business! You're not supposed to be watching. So, you want to be so nosy and want to see everything? I'm gonna make your eyes real round and big so you can see everything around you. And you like to listen to everything and hear everything? Even though you're a bird and you're not supposed to have ears, I'm gonna pull little ears out on your head so you can listen, too, while you're being nosy. And from now on, since you like to look around at everything, I'm gonna stretch your neck so you can turn your head right around so you can see everything around you and I'm gonna push it into your body so it doesn't fall off.

And from now on I'm gonna make you the colour of mud just because that's what I think of you for trying to watch and be where you're not supposed to be. So nôtawêhmaw left it at that; he left ôhô a strange looking bird with these big eyes, and tufts that look like little ears and a head that spins around and he went back to look for wâpos so he could finish making wâpos but wâpos had become so terrified of what he was seeing that he had long ago run off, still not fully formed and not the way he wanted to look. So this is why, our Elders tell us, wâpos has these short little front legs, and these stretched out long legs with long feet that look awkward on his body and this little tuft of a tail that had broken off when nôtawêhmaw was shaking him by the tail and these long ears that nôtawêhmaw had stretched when shaking his hand at ôhô. We are told this is why wâpos looks the way he does today and also why ôhô looks the way he does. So now you know the story of wâpos.

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