Session 1
Getting to Know Each Other

During this first session, you and your mentee will complete three activities. Each one is designed to meet one of the goals of this session.

Introductions are done as a larger group and in mentorship pairs.

As this is the first session, it is critical to set the tone, develop guidelines, and create realistic expectations of the sessions, the mentees, and the mentors.

This session will include an introduction to the concept of the Anishinaabe (Cree, Algonquin and Ojibwe) Medicine Wheel Teaching and the 7 Grandfather Teachings. The following sessions will build on these Traditional Teachings.

If possible, invite an Anishinaabe or other Indigenous Community Mentor to come to this session to discuss these teachings.

Your main goal is to form a connection with your mentee. Remember these guidelines:

- **F** - Face the person
- **E** - Eye contact*
- **L** - Lean in and listen
- **O** - Open stance versus closed
- **R** - Relaxed stance/postures

The use of eye contact by Indigenous youth may vary depending on their cultural background. Some students may feel comfortable using direct eye contact, while other students may feel uncomfortable because it is considered less respectful – or they may be shy! This may be an opportunity to discuss how comfortable your mentee is with using eye contact when speaking with Indigenous and non-Indigenous people.

Goals
Get to know each other
Develop guidelines for peer meetings
Introduce Traditional Teachings

Facilitators Take Note
You will need to provide coloured pencils or markers for this session

Mentors Take Note
You want to form a connection with your mentee
Set the tone; be friendly (use FELOR)
Welcome, Smudge, and Introductions

Note to Facilitator:

Welcome everyone to the circle. Explain that to start each session you will gather as a large group to begin with a smudge before breaking off into mentoring pairs. Explain smudging as it is known in your community or from the description below.

The burning of medicines to make a smudge or cleansing smoke is a ritual or ceremony used for cleansing, destressing, and reframing.

Often the medicine is placed in an Abalone shell and an Eagle feather is used as a fan. The medicines used are sage, cedar, sweetgrass, tobacco, and others. Certain medicines are appropriate for specific times and purposes. Sometimes pregnant women or women on their moon time are asked not to participate, not to make them feel excluded but because they are extremely powerful. The exception is women’s sage, which can be used by all. As the smoke rises, it carries with it prayers to the Spirit World. The smoke takes away negativity, worry, stress, feelings we would like to release, and troublesome thoughts. The reason for starting the mentoring sessions with a smudge is to begin with good intent, with our minds, spirits, bodies, and emotions cleansed.

Some people like to wave the smoke over the eyes, to see clearly, over the ears to hear positivity, over the mouth to speak with love, and over the heart, body, and back to lighten troubles. Smudges should be lit with wooden matches if possible.

If you like, you can remove any metal jewelry, glasses, and hats to show respect and to smudge these inanimate objects, which can hold negative energy.

Note to Facilitator:

This is also a good time to discuss the meeting times for the mentoring sessions and review what everyone can expect from these meetings. This may include providing students with new positive relationships with other students, an opportunity to learn about healthy relationships and cultural teachings, to talk to others about the realities of life in high school, and participate in activities that broaden cultural competence in school and develop leadership skills. Go around the circle and have everyone introduce themselves.
Getting to Know You Through the Medicine Wheel

ADAPTED FROM “TRADITIONAL ALGONQUIN TEACHINGS,” WWW.THEALGONQUINWAY.CA

In your mentorship pairs, review the background information on the Algonquin Medicine Wheel Teachings below and fill in the My Medicine Wheel activity page in your workbook. Hopefully you get to know each other better through this activity!

Medicine Wheel Teachings

Many Indigenous people see the Medicine Wheel as the most important healing tool. It is a holistic guide to maintaining personal balance. Many Indigenous people use the Medicine Wheel in combination with sacred ceremonies (i.e.: smudging, honouring the Creator) to ask for guidance in one’s life. The term “medicine” refers to the properties or qualities associated with a plant, thing or person.

The circular form of the Medicine Wheel represents the wholeness of a traditional lifestyle. It is balanced, yet embraces movement and change – like the cycles of Mother Nature. The Medicine Wheel has no top, bottom, length or width. The Medicine Wheel addresses one’s spiritual, emotional and physical needs. Those who meditate on the teachings of the Medicine Wheel bring unity, peace, harmony and courage into their lives, and the lives of those around them.

Create Your Own Medicine Wheel

In your workbooks, label your My Medicine Wheels with each of the Spirit names. Fill in the sections with the answers to the prompts provided below. Be sure to share your answers with your mentorship partner and with the larger group if you feel comfortable.
**WABANONG / wah-buh-noong is Spirit Keeper of the East:**

- **Life Stage:** include names and/or images of the CHILDREN in your family
- **Challenges:** What CHALLENGES did you face as a CHILD in your school, home, or community?
- **Positives:** What POSITIVES did you experience as a CHILD in your school, home, or community?
- **Place:** SPIRIT – time of new beginnings – add an image or words that represent what spirit means to you
- **Colour:** Outline this section YELLOW representing the sun, a new day
- **Draw images or write words that represent the following:**
  - Season: SPRING – new birth, creation
  - Plant Medicine: TOBACCO – used when asking something from Mother Earth; provides clarity
  - Animal: EAGLE – flies high and sees the big picture; gives inspiration to begin
  - Food Staples: MAPLE SYRUP, FRESH GREEN FOOD, EGGS

**SHAWANONG / shah-wuh-noong is Spirit Keeper of the South:**

- **Life Stage:** include names and images of the YOUTH in your family
- **Challenges:** What CHALLENGES do you face as a YOUTH in your school, home, or community?
- **Positives:** What POSITIVES do you experience as a YOUTH in your school, home, or community?
- **Place:** EMOTION – time to feel our heart and play
- **Colour:** Outline this section RED representing strength and protection
- **Draw images or write words that represent the following:**
  - Season: SUMMER – time of growth, abundance and trust
  - Plant Medicine: SAGE – cleanses and holds positive energy when used as a smudge
  - Animal: COYOTE (the trickster), MOUSE (examines), PORCUPINE (trust). There are many ways of learning.
  - Food Staples: BERRIES, FISH, FRUITS.
### SHA’NGABI’HANONG / shahn-guh-bee-han-noong is Spirit Keeper of the West:

| Life Stage: include names and images of ADULTS in your family |
| Challenges: What CHALLENGES do you see faced by the ADULTS in your family or community? |
| Positives: What POSITIVES do you see experienced by the ADULTS in your family or community? |
| Place: PHYSICAL – time of maturity, experience, expertise; time to review our life paths |
| Colour: Outline this section BLACK representing goals, achievements and inner strength |
| Draw images or write words that represent the following: |
| - Season: AUTUMN – harvest, abundance, beauty |
| - Plant Medicine: CEDAR – protection and grounding |
| - Animal: BEAR – from whom healing, strength and protection come |
| - Food Staples: CORN, RICE, VEGETABLES, FISH, MEAT |

### KEEWATINONG / key-weh-di-noong is Spirit Keeper of the North:

| Life Stage: include names and images of ELDERS in your family |
| Challenges: What CHALLENGES do you see faced by the ELDERS in your family or community? |
| Positives: What POSITIVES do you see experienced by the ELDERS in your family or community? |
| Place: MIND, THINKING, WISDOM – time of giveaway of the gifts of experience; return to the good life or second childhood |
| Colour: Outline this section WHITE representing truth, completion and purity |
| Draw images or write words that represent the following: |
| - Season: WINTER – rebirth, understanding |
| - Plant Medicine: SWEETGRASS – whose teaching is kindness because it bends without breaking and attracts wisdom of the Elders |
| - Animal: DEER (strength in gentleness), MOOSE (self-esteem), BUFFALO (abundance, gratitude) |
| - Food Staples: MEAT, FISH, DRIED FOODS |
Introduction to 7 Grandfather Teachings

Read the following short story about the 7 Grandfather Teachings and fill in the 7 Grandfather Teachings diagram in your workbook. Share with your mentee anything that you know and understand about the 7 Grandfather teachings and ask him or her to do the same. Add the names of the 7 Grandfathers to this diagram in your workbook. Add any insights that were shared around the diagram. As you work through the sessions together this semester, please come back to this diagram and add thoughts and reflections on each teaching and how they relate to your life.
7 Grandfather Teachings

(from Kizhaay Anishinaabe niin I am a Kind Man)

The Creator gave the seven grandfathers, who were very powerful spirits, the responsibility to watch over the people. The grandfathers saw that the people were living a hard life. They sent their helper six different times to find a person who could be taught how to live in a good way with all of creation. Finally the seven grandfathers’ helper found a baby boy, who because he was just born was pure enough to receive the teachings and bring these teachings back to the people. The grandfathers were happy with the choice made by the helper. The baby boy is a symbol to people that it is important to start early when educating our young people and that they are already beginning to learn at a very young age. Babies are still very connected to the spirit world and understand this connection, which can be lost when people become adults.

While the boy was travelling with the helper they were visited seven times by spirits who told them about the gifts. Here is what they said:

To cherish knowledge is to know wisdom;
To know love is to know peace;
To honour all of creation is to have respect;
Bravery is to face the foe with integrity;
Honesty in facing a situation is to be brave;
Humility is to know yourself as a sacred part of creation;
Truth is to know all of these things.

The young boy was then put in the care of Otter who was to return the boy to his people to teach them what he had learned. The boy, because of all the time spent in the spirit world, was now an old man. The old man gathered all the people around and told them of his journey to the seven grandfather’s lodge. He explained how to use the gifts and that it was now up to the people to try to follow the path of a good and healthy life using the seven grandfather’s teachings.

Peer Mentoring Session Wrap Up

Fill out an exit card and hand in to the facilitator before you leave. Ask your mentee to do the same. Return workbooks.